*The Right Rev.d*

**ROBERT LOWTH, D.D.**

*Lord Bishop of London*

176

# ISAIAH.

A NEW TRANSLATION;

WITH

A PRELIMINARY DISSERTATION,

AND

NOTES

CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

By ROBERT LOWTH, D. D.

F. R. SS. Lond. and Goetting.

Lord Bishop of London.

---

THE SECOND EDITION.

---

LONDON:

Printed by J. Nichols;

For J. Dodsley in Pall-mall, and T. Cadell in the Strand.

M DCC LXX IX.

TO

# THE KING.

SIR,

AN attempt to ſet in a juſt light the writings of the moſt ſublime and elegant of the Prophets of the Old Teſtament might merit the honour of Your Majeſty's gracious acceptance, were the execution in any degree anſwerable to the deſign. If it has at all ſucceeded, it is in a great meaſure to be aſcribed to a particular attention to that moſt

important,

important, but too long neglected, part of Sacred Criticiſm, which, to the honour of this Nation, and to the univerſal benefit of the Chriſtian Church, hath been ſet forward, and is now greatly advanced, under Your Majeſty's diſtinguiſhed Patronage. Your Majeſty's taſte and judgement have induced You to encourage every part of Science tending to the benefit of Your people and the glory of Your age: and Your Majeſty's piety hath prompted You to promote in the firſt place every thing that may contribute to the advancement of true Religion, and to favour every well meant deſign, which has that great object in view.

This conſideration encourages me to beg leave humbly to approach Your Majeſty with this ſmall offering, accompanied with the trueſt ſentiments of duty, affection, and gratitude;

and

and with the moſt fervent prayers to Almighty God for Your Majeſty's happineſs, private and public, temporal and eternal.

Your Majeſty's

moſt dutiful Subject

and moſt devoted Servant

R. LONDON.

# THE

# PRELIMINARY DISSERTATION.

THE deſign of the following Tranſlation of Iſaiah is not only to give an exact and faithful repreſentation of the words and of the ſenſe of the Prophet, by adhering cloſely to the letter of the text, and treading as nearly as may be in his foot-ſteps; but, moreover, to imitate the air and manner of the author, to expreſs the form and faſhion of the compoſition, and to give the Engliſh Reader ſome notion of the peculiar turn and caſt of the original. The latter part of this deſign coincides perfectly well with the former: it is indeed impoſſible to give a juſt idea of the Prophet's manner of writing, otherwiſe than by a cloſe literal Verſion. And yet, though ſo many literal verſions of this Prophet have been given, as well of old as in later times; a juſt repreſentation of his manner, and of the form of his compoſition, has never been attempted, or even thought of, by any Tranſlator, in any language whether antient or modern. Whatever of that kind has appeared in former tranſlations, (and much indeed muſt appear in every literal tranſlation,) has been rather the effect of chance than of deſign, of neceſſity than of ſtudy: for what room could there be for ſtudy or deſign in this caſe, or at leaſt for ſucceſs in it, when the tranſlators themſelves had but a very imperfect notion, an inadequate or even falſe idea, of the real character of the author as a writer; of the general nature, and of the peculiar form, of the compoſition?

It has, I think, been univerſally underſtood, that the Prophecies of Iſaiah are written in Proſe. The ſtyle, the thoughts, the images, the expreſſions, have been allowed to be Poetical, and that in the higheſt degree: but that they are written in Verſe, in Meaſure, or Rhythm, or whatever it is that diſtinguiſhes, as Poetry, the compoſition of thoſe books of the Old Teſtament which are allowed to be Poetical, ſuch as Job, the Pſalms, and the Proverbs, from the Hiſtorical books, as mere Proſe; this has never been ſuppoſed, at leaſt has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew Verſe have been various; their ideas of the nature of it vague, obſcure, and imperfect: yet ſtill there has been a general perſuaſion, that ſome books of the Old Teſtament are written in Verſe; but that the writings of the Prophets are not of that number.

The learned Vitringa ſays [1], that Iſaiah's compoſition has a ſort of numbers, or meaſure; "eſſe orationem ſuis adſtrictam numeris:" he means, that it has a kind of Oratorial number, or meaſure, as he afterward explains it; and he quotes Scaliger, as being of the ſame opinion, and as adding, that "however upon this account it "could not rightly be called Poetry [2]." About the beginning of this century, Herman Von der Hardt [3], the Hardouin of Germany, attempted to reduce Joel's Elegies, as he called them, to Iambic Verſe; and, conſiſtently with his hypotheſis, he affirmed, that the Prophets wrote in Verſe. This is the only exception I meet with to the univerſality of the contrary opinion. It was looked upon as one of his Paradoxes, and little attention was paid to it. But what was his ſucceſs in making out Joel's Iambics, and in helping his readers to form in conſequence a more juſt idea of the character of

[1] Prolegom. in Ieſaiam, p. 8.

[2] Scaliger, Animadverſ. in Chron. Euſebii, p. 6.

[3] See Wolfii Biblioth. Hebr. Tom. ii. p. 169.

the

the Prophetic Style, I cannot ſay; having never ſeen his treatiſe on that ſubject.

The Jews of early times were of the ſame opinion, that the books of the Prophets are written in Proſe; as far as we have any evidence of their judgement on this ſubject. Jerom [1] certainly ſpeaks the ſenſe of his Jewiſh Preceptors as to this matter. Having written his Tranſlation of Iſaiah from the Hebrew Verity in *Stichi*, or Lines divided according to the *cola* and *commata*, after the manner of Verſe; which was [2] often done in the Prophetic writings, for the ſake of perſpicuity; he cautions his reader, "not to miſtake it for Metre; "as if it were any thing like the Pſalms, or the writings of Solomon; "for it was nothing more than what was uſual in the copies of "the proſe work of Demoſthenes and Cicero." The later Jews have been uniformly of the ſame opinion: and the reſt of the learned world ſeem to have taken it up on their authority, and have generally maintained it.

But if there ſhould appear a manifeſt conformity between the Prophetical Style, and that of the Books ſuppoſed to be Metrical; a conformity in every known part of the Poetical character, which equally diſcriminates the Prophetical and the Metrical Books, from thoſe acknowleged to be Proſe: it will be of uſe to trace out and to mark this conformity with all poſſible accuracy; to obſerve, how far the peculiar characteriſtics of each ſtyle coincide; and to ſee, whether the agreement between them be ſuch, as to induce us to conclude, that the Poetical and the Prophetical character of ſtyle and compoſition, though generally ſuppoſed to be different, yet are really one and the ſame.

This I purpoſe to do in the following Diſſertation; and I the more readily embrace the preſent opportunity of reſuming this ſubject,

[1] Præf. in Tranſl. Eſaiæ ex Heb. Veritate.

[2] See Grabe, Proleg. in LXX Intt. Tom. i. Cap. 1. § 6.

as what I have formerly written [1] upon it ſeems to have met with the approbation of the learned. And here I ſhall endeavour to treat it more at large; to purſue it further, and to a greater degree of minuteneſs; and to preſent it to the Engliſh Reader in the eaſieſt and moſt intelligible form, that I am able to give it. The examples, with which I ſhall illuſtrate it, ſhall be more numerous, and all (a very few excepted) different from thoſe already given; that they may ſerve by way of ſupplement to that part of the former work, as well as of themſelves to place the ſubject in the fulleſt and cleareſt light.

Now, in order to make this compariſon between the Prophetical and the Poetical Books, it will be neceſſary in the firſt place to ſtate the true character of the Poetical or Metrical Style, to trace out carefully whatever plain ſigns or indications yet remain of metre, or rhythm, or whatever elſe it was, that conſtituted Hebrew Verſe; to ſeparate the true, or at leaſt the probable, from the manifeſtly falſe; and to give as clear and ſatisfactory an explanation of the matter as can now reaſonably be expected, in the preſent imperfect ſtate of the Hebrew language, and in a ſubject, which for near two thouſand years has been involved in great obſcurity, and only rendered ſtill more obſcure by the diſcordant opinions of the learned, and the various hypotheſes, which they have formed concerning it.

The firſt and moſt manifeſt indication of Verſe in the Hebrew Poetical books preſents itſelf in the Acroſtich or Alphabetical Poems: of which there happily remain many examples, and thoſe of various kinds; ſo that we could not have hoped, or even wiſhed, for more light of this ſort to lead us on in the very entrance of our inquiry. The nature, or rather the form, of theſe Poems is this: the Poem

[1] De Sacra Poeſi Hebræorum Prælect. XVIII, XIX.

conſiſts

conſiſts of twenty two Lines, or of twenty two Syſtems of lines, or Periods, or Stanzas, according to the number of the Letters of the Hebrew Alphabet; and every Line, or every Stanza, begins with each Letter in its order, as it ſtands in the Alphabet; that is, the firſt Line, or firſt Stanza, begins with א, the ſecond with ב, and ſo on. This was certainly intended for the aſſiſtance of the memory; and was chiefly employed in ſubjects of common uſe, as maxims of morality, and forms of devotion; which being expreſſed in detached Sentences, or Aphoriſms, (the form in which the ſages of the moſt antient times delivered their inſtructions,) the inconvenience ariſing from the ſubject, the want of connexion in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are ſtill extant in the books of the Old Teſtament, twelve[1] of theſe Poems; (for I reckon the four firſt Chapters of the Lamentations of Jeremiah as ſo many diſtinct Poems;) three of them perfectly[2] Alphabetical; in which every Line is marked by its initial Letter; the other nine leſs perfectly Alphabetical, in which every Stanza only is ſo diſtinguiſhed. Of the three former it is to be remarked, that not only every ſingle Line is diſtinguiſhed by its Initial Letter, but that the whole Poem is laid out into Stanzas; two of[3] theſe Poems each into ten Stanzas, all of two Lines, except the two laſt Stanzas in each, which are of three lines: in theſe the ſenſe and the conſtruction manifeſtly point out the diviſion into Stanzas, and mark the limit of every Stanza. The third[4] of theſe perfectly Alphabetical Poems conſiſts of twenty two Stanzas, of three Lines: but in this the Initial Letter of every Stanza is alſo the Initial Letter of every Line of that Stanza; ſo that both the Lines, and the Stanzas, are infallibly limited. And in all the three Poems the

[1] Pſalms xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv. Prov. xxxi. ỳ. 10——31. Lament. i, ii, iii, iv.

[2] Pſ. cxi. cxii. Lament. iii. [3] Pſ. cxi, cxii. [4] Lament. iii.

Pauſes

Pauſes of the Sentences coincide with the Pauſes of the Lines and Stanzas.

It is alſo further to be obſerved of theſe three Poems, that the Lines, ſo determined by the Initial Letters, in the ſame Poem, are remarkably equal to one another in length, in the number of words nearly, and probably in the number of Syllables; and that the Lines of the ſame Stanza have a remarkable congruity one with another, in the matter and the form, in the ſenſe and the conſtruction.

Of the other nine Poems leſs perfectly Alphabetical, in which the Stanzas only are marked with Initial Letters, ſix [1] conſiſt of Stanzas of two Lines, two of [2] Stanzas of three Lines, and one [3] of Stanzas of four Lines: not taking into the account at preſent ſome irregularities, which in all probability are to be imputed to the miſtakes of tranſcribers. And theſe Stanzas likewiſe naturally divide themſelves into their diſtinct Lines, the ſenſe and the conſtruction plainly pointing out their limits; and the Lines have the ſame congruity one with another in matter and form, as was above obſerved in regard to the Poems more perfectly Alphabetical.

Another thing to be obſerved of the three Poems perfectly Alphabetical is, that in two [4] of them the Lines are ſhorter than thoſe of the third [5] by about one third part, or almoſt half: and of the other nine Poems, the Stanzas only of which are Alphabetical, that three [6] conſiſt of the longer Lines, and the ſix others of the ſhorter.

Now from theſe examples, which are not only curious, but of real uſe, and of great importance in the preſent inquiry, we may draw ſome concluſions, which plainly follow from the premiſes, and muſt be admitted in regard to the Alphabetical Poems themſelves; which alſo may by Analogy be applied with great probability to other poems, where the Lines and Stanzas are not ſo determined

[1] Pſ. xxv. xxxiv. cxix. cxlv. Prov. xxxi. Lament. iv. [2] Lament. i, ii.
[3] Pſ. xxxvii. [4] Pſ. cxi, cxii. [5] Lament. iii. [6] Lament. i, ii. iv.

by

by Initial Letters; yet which appear in other reſpects to be of the ſame kind.

In the firſt place, we may ſafely conclude, that the Poems perfectly Alphabetical conſiſt of Verſes properly ſo called; of Verſes regulated by ſome obſervation of harmony or cadence; of meaſure, numbers, or rhythm. For it is not at all probable in the nature of the thing, or from examples of the like kind in other languages, that a portion of mere Proſe, in which numbers and harmony are totally diſregarded, ſhould be laid out according to a ſcale of diviſion, which carries with it ſuch evident marks of ſtudy and labour, of art in the contrivance, and exactneſs in the execution. And I preſume it will be eaſily granted in regard to the other Poems, which are divided into Stanzas by the Initial Letters, which Stanzas are ſubdivided by the pauſes of the Sentence into Lines eaſily diſtinguiſhed one from another, commonly the ſame number of Lines to a Stanza in the ſame poem; that theſe are of the ſame kind of compoſition with the former, and that they equally conſiſt of Verſes. And in general, in regard to the reſt of the Poems of the Hebrews, bearing evidently the ſame marks and characteriſtics of compoſition with the Alphabetical Poems in other reſpects, and falling into regular Lines, often into regular Stanzas, according to the pauſes of the Sentences; which Stanzas and Lines have a certain parity or proportion to one another; that theſe likewiſe conſiſt of Verſe; of Verſe diſtinguiſhed from Proſe, not only by the ſtyle, the figures, the diction; by a loftineſs of thought, and richneſs of imagery; but by being divided into Lines, and ſometimes into Syſtems of Lines; which Lines, having an apparent equality, ſimilitude, or proportion, one to another, were in ſome ſort meaſured by the ear, and regulated according to ſome general laws of metre, rhythm, harmony, or cadence.

Further, we may conclude from the example of the perfectly Alphabetical Poems, that whatever it might be that conſtituted

Hebrew

Hebrew Verſe, it certainly did not conſiſt in Rhyme, or ſimilar and correſpondent ſounds at the ends of the verſes: for as the ends of the verſes in thoſe Poems are infallibly marked; and it plainly appears, that the final Syllables of the correſpondent verſes, whether in diſtichs or triplets, are not ſimilar in ſound to one another; it is manifeſt, that Rhymes, or ſimilar endings, are not an eſſential part of Hebrew Verſes. The Grammatical forms of the Hebrew language in the Verbs, and Pronouns, and the Plurals of Nouns, are ſo ſimple and uniform, and bear ſo great a ſhare in the termination of words, that ſimilar endings muſt ſometimes happen, and cannot well be avoided; but ſo far from conſtituting an eſſential or principal part of the art of Hebrew Verſification, they ſeem to have been no object of attention and ſtudy, nor to have been induſtriouſly ſought after as a favourite acceſſary ornament.

That the Verſes had ſomething regular in their form and compoſition, ſeems probable from their apparent parity and uniformity, and the relation which they manifeſtly bear to the diſtribution of the ſentence into its members. But as to the harmony and cadence, the metre or rhythm, of what kind they were, and by what laws regulated, theſe examples give us no light, nor afford us ſufficient principles on which to build any theory, or to form any hypotheſis. For harmony ariſes from the proportion, relation, and correſpondence of different combined ſounds; and verſe from the arrangement of words, and the diſpoſition of ſyllables, according to number, quantity and accent; therefore the harmony and true modulation of verſe depends upon a perfect pronunciation of the language, and a knowlege of the principles and rules of verſification; and metre ſuppoſes an exact knowlege of the number and quantity of ſyllables, and, in ſome languages, of the accent. But the true pronunciation of Hebrew is loſt: loſt to a degree far beyond what can ever be the caſe of any European language preſerved only in writing: for the Hebrew language, like moſt of the other

Oriental languages, expreſſing only the Conſonants, and being deſtitute of its vowels, has lain now for two thouſand years in a manner mute and incapable of utterance: the number of ſyllables is in a great many words uncertain; the quantity and accent wholly unknown. We are ignorant of all theſe particulars; and incapable of acquiring any certain knowlege concerning them: how then is it poſſible for us to attain to the knowlege of Hebrew Verſe? That we know nothing of the quantity of the ſyllables, in Hebrew, and of the number of them in many words, and of the accent, will hardly now be denied by any man: but if any ſhould ſtill maintain the authority of the Maſoretical Punctuation, (though diſcordant in many inſtances from the imperfect remains of a Pronunciation of much earlier date, and of better authority, that of the Seventy, of Origen, and other Writers,) yet it muſt be allowed, that no one, according to that Syſtem, hath been able to reduce the Hebrew Poems to any ſort of harmony [1]. And indeed it is not to be wondered, that rules of Pronunciation, formed, as it is now generally admitted, above a thouſand years after the language ceaſed to be ſpoken, ſhould fail of giving us the true ſound of Hebrew Verſe. But if it was impoſſible for the Maſoretes, aſſiſted in ſome meaſure by a traditionary pronunciation, delivered down from their anceſtors, to attain to a true expreſſion of the ſounds of the language; how is it poſſible for us at this time, ſo much further removed from the only ſource of knowledge in this caſe, the audible voice, to improve or to amend their ſyſtem, or to ſupply a more genuine ſyſtem in its place, which may anſwer our purpoſe better, and lay open to us the laws of Hebrew Verſification? The purſuit is vain; the object of it lies beyond our reach; it is not within the compaſs of human reaſon or invention. The queſtion concerning Hebrew Metre is now pretty much upon the ſame footing with

[1] See Hare Prolegomena in Pſalmos, p. xl, &c.

that concerning the Greek Accents. That there were certain laws of antient Hebrew Metre is very probable; and that the living Greek language was modulated by certain rules of Accent is beyond diſpute: but a man born deaf may as reaſonably pretend to acquire an idea of ſound, as the Critic of theſe days to attain to the true modulation of Greek by accent, and of Hebrew by Metre[1].

Thus much then, I think, we may be allowed to infer from the Alphabetical Poems; namely, that the Hebrew Poems are written in Verſe, properly ſo called; that the harmony of the verſes does not ariſe from Rhyme, that is, from ſimilar correſponding ſounds terminating the verſes; but from ſome ſort of Rhythm, probably from ſome ſort of Metre, the laws of which are now altogether unknown, and wholly undiſcoverable: yet that there are evident marks of a certain correſpondence of the verſes with one another, and of a certain relation between the compoſition of the Verſes and the compoſition of the Sentences; the formation of the former depending in ſome degree upon the diſtribution of the latter; ſo that generally Periods coincide with Stanzas, Members with Verſes, and Pauſes of the one with Pauſes of the other; which peculiar form of compoſition is ſo obſervable, as plainly to diſcriminate in general the parts of the Hebrew Scriptures, which are written in Verſe, from thoſe, which are written in Proſe. This will require a larger and more minute explication; not only as a matter neceſſary to our preſent purpoſe; that is, to aſcertain the character of the Prophetical Style in general, and of that of the Prophet Iſaiah in particular; but as a principle of conſiderable uſe, and of no ſmall importance, in the Interpretation of the Poetical parts of the Old Teſtament.

The correſpondence of one Verſe, or Line, with another, I call Paralleliſm. When a propoſition is delivered, and a ſecond is ſubjoined to it, or drawn under it, equivalent, or contraſted with it,

[1] See A Larger Confutation of Biſhop Hare's Hebrew Metre, London, 1766; where I have fully treated of this ſubject.

in

in Senſe; or ſimilar to it in the form of Grammatical Conſtruction; theſe I call Parallel Lines; and the words or phraſes, anſwering one to another in the correſponding Lines, Parallel Terms.

Parallel Lines may be reduced to Three ſorts; Parallels Synonymous, Parallels Antithetic, and Parallels Synthetic. Of each of theſe I ſhall give a variety of examples, in order to ſhew the various forms, under which they appear: firſt, from the Books univerſally acknowledged to be Poetical; then, correſpondent examples from the Prophet Iſaiah; and ſometimes alſo from the other Prophets; to ſhew, that the form and character of the Compoſition is in all the ſame.

As ſome of the examples, which follow, are of many lines, the reader may perhaps note a ſingle line or two intermixed, which do not properly belong to that claſs, under which they are ranged. Theſe are retained, to preſerve the connection and harmony of the whole paſſage: and it is to be obſerved, that the ſeveral ſorts of Parallels are perpetually mixed with one another; and this mixture gives a variety and beauty to the compoſition.

Firſt of Parallel Lines Synonymous: that is, which correſpond one to another by expreſſing the ſame ſenſe in different, but equivalent terms; when a Propoſition is delivered, and is immediately repeated, in the whole or in part, the expreſſion being varied, but the ſenſe intirely, or nearly the ſame. As in the following examples:

"O-Jehovah, in-thy-ſtrength the-king ſhall-rejoice;
"And-in-thy-ſalvation how greatly ſhall-he-exult!
"The-deſire of-his-heart thou-haſt-granted unto-him;
"And-the-requeſt of-his-lips thou-haſt-not denied."
Pſ. XXI. 1, 2.

"Becauſe I-called, and-ye-refuſed;
"I-ſtretched-out my-hand, and-no-one regarded:

" But-ye-have-defeated all my-counſel;
" And-would-not incline to-my-reproof:
" I alſo will-laugh at-your-calamity;
" I-will-mock, when-what-you-feared cometh;
" When-what-you-feared cometh like-a-devaſtation;
" And-your-calamity advanceth like-a-tempeſt;
" When-diſtreſs and-anguiſh come upon-you:
" Then ſhall-they-call-upon-me, but-I-will-not anſwer;
" They-ſhall-ſeek-me-early, but-they-ſhall-not find-me:
" Becauſe they-hated knowlege;
" And-did-not chooſe the-fear of-Jehovah;
" Did-not incline to-my-counſel;
" Contemptouſly-rejected all my-reproof:
" Therefore-ſhall-they-eat of-the-fruit of-their-ways;
" And-ſhall-be-ſatiated with-their-own-devices.
" For the-defection of-the-ſimple ſhall-ſlay-them;
" And-the-ſecurity of-fools ſhall-deſtroy them."

Prov. 1, 24,—32.

" Seek-ye Jehovah, while-he-may-be-found;
" Call-ye-upon-him, while-he-is near:
" Let-the-wicked forſake his-way;
" And-the-unrighteous man his-thoughts:
" And-let-him-return to Jehovah, and-he-will-compaſſionate-
" him;
" And-unto our-God, for he-aboundeth in-forgiveneſs."

Iſaiah, LV. 6, 7.

" Fear not, for thou-ſhalt-not be-aſhamed;
" And-bluſh not, for thou-ſhalt-not be-brought-to-reproach:
" For thou-ſhalt-forget the-ſhame of-thy-youth;
" And-the-reproach of-thy-widowhood thou-ſhalt-remember no
" more."

Iſaiah, LIV. 4.

" Hearken

" Hearken unto-me, ye-that-know righteouſneſs;
" The-people in-whoſe-heart is-my-law:
" Fear not the-reproach of-wretched-man;
" Neither be-ye-borne-down by-their-revilings;
" For the-moth ſhall-conſume-them like-a-garment;
" And-the-worm ſhall-eat-them like wool:
" But-my-righteouſneſs ſhall-endure for-ever;
" And-my-ſalvation to-the-age of-ages."

Iſaiah, LI. 7, 8.

" Like-mighty-men ſhall-they-ruſh-on;
" Like-warriors ſhall-they-mount the-wall:
" And-every-one in-his-way ſhall-they-march;
" And-they-ſhall-not turn-aſide from-their paths."

Joel, II. 7.

" Bleſſed-is the-man, that-feareth Jehovah;
" That-greatly delighteth in-his-commandments."

Pſ. CXII. 1.

" Hearken unto-me, O-houſe of-Jacob;
" And-all the-remnant of-the-houſe of-Iſrael."

Iſaiah, XLVI. 3.

" Honour Jehovah with-thy-riches;
" And-with-the-firſt-fruits of-all thine-increaſe."

Prov. III. 9.

" Incline your-ear, and-come unto-me;
" Hearken, and-your-ſoul ſhall-live."

Iſaiah, LV. 3.

In the foregoing [1] examples may be obſerved the different degrees of Synonymous Paralleliſm. The Parallel Lines ſometimes conſiſt of three or more Synonymous terms; ſometimes of two; which is generally the caſe, when the Verb, or the Nominative Caſe of the

[1] The terms in Engliſh, conſiſting of ſeveral words, are hitherto diſtinguiſhed with marks of connection; to ſhew, that they anſwer to ſingle words in Hebrew.

firſt

firſt Sentence is to be carried on to the ſecond, or underſtood there; ſometimes of one only; as in the four laſt examples. There are alſo among the foregoing a few inſtances, in which the lines conſiſt each of double members, or two propoſitions. I ſhall add one or two more of theſe, very perfect in their kind:

" Bow thy heavens, O Jehovah, and deſcend;
" Touch the mountains, and they ſhall ſmoke:
" Dart forth lightning, and ſcatter them;
" Shoot out thine arrows, and deſtroy them."

Pſ. CXLIV. 5, 6.

" And they ſhall build houſes, and ſhall inhabit them;
" And they ſhall plant vineyards, and ſhall eat the fruit thereof:
" They ſhall not build, and another inhabit;
" They ſhall not plant, and another eat:
" For as the days of a tree, ſhall be the days of my people;
" And they ſhall wear out the works of their own hands."

Iſaiah, LXV. 21, 22.

Parallels are alſo ſometimes formed by a repetition of part of the firſt ſentence:

" My voice is unto God, and I cry aloud;
" My voice unto God, and he will hearken unto me.
" I will remember the works of Jehovah;
" Yea, I will remember thy wonders of old."
" The waters ſaw thee, O God;
" The waters ſaw thee; they were ſeiſed with anguiſh."

Pſ. LXXVII. 1, 11, 16.

" For he hath humbled thoſe that dwell on high;
" The lofty city, he hath brought her down:
" He hath brought her down to the ground,
" He hath leveled her with the duſt,
" The foot ſhall trample upon her;
" The feet of the poor, the ſteps of the needy."

Iſaiah, XXVI. 5, 6.

" What ſhall I do unto thee, O Ephraim!
" What ſhall I do unto thee, O Judah!
" For your goodneſs is as the morning cloud,
" And as the early dew it paſſeth away."
Hoſea, VI. 4.

Sometimes in the latter line a part is to be ſupplied from the former to compleat the ſentence:

" And thoſe that perſecute me thou wilt make to turn their
" backs to me;
" Thoſe that hate me[1], and I will cut them off."
2 Sam. XXII. 41.

" The mighty dead tremble from beneath;
" The waters, and they that dwell therein."
Job, XXVI. 5.

" And I looked, and there was no man;
" Even among the idols[2], and there was no one that gave advice;"
" And I inquired of them, and [there was no one] that returned
" an anſwer."
Iſaiah, XLI. 28.

Further, there are Parallel Triplets; when three lines correſpond together, and form a kind of Stanza; of which however only two commonly are Synonymous:

" The wicked ſhall ſee it, and it ſhall grieve him;
" He ſhall gnaſh his teeth, and pine away;
" The deſire of the wicked ſhall periſh."
Pſ. CXII. 10.

" That day, let it become darkneſs;
" Let not God from above inquire after it;
" Nor let the flowing light radiate upon it.

[1] In the parallel place, Pſ. XVIII. the Poetical form of the ſentence is much hurt, by the removing of the Conjunction, from the ſecond to the firſt word in this line: but a MS. in that place reads as here.

[2] See the note on the place.

" That

" That night, let utter darkneſs ſeiſe it;
" Let it not be united with the days of the year;
" Let it not come into the number of the months.
" Let the ſtars of its twilight be darkened:
" Let it look for light, and may there be none;
" And let it not behold the eyelids of the morning."

Job, III. 4, 6, 9.

" And he ſhall ſnatch on the right, and yet be hungry;
" And he ſhall devour on the left, and not be ſatisfied;
" Every man ſhall devour the fleſh of his neighbour [1]."

Iſaiah, IX. 20.

" Put ye in the ſickle, for the harveſt is ripe;
" Come away, get you down, for the wine-preſs is full;
" The vats overflow; for great is their wickedneſs."

Joel, III, 13.

There are likewiſe Parallels conſiſting of Four lines: two Diſtichs being ſo connected together, by the ſenſe and the conſtruction, as to make one Stanza. Such is the form of the XXXVIIth Pſalm; which is evidently laid out by the Initial Letters in Stanzas of four lines; though in regard to that diſpoſition ſome irregularities are found in the preſent copies. From this Pſalm, which gives a ſufficient warrant for conſidering the union of two Diſtichs as making a Stanza of four lines, I ſhall take the firſt example:

" Be not moved with indignation againſt the evil-doers;
" Nor with zeal againſt the workers of iniquity:
" For like the graſs they ſhall ſoon be cut off;
" And like the green herb they ſhall wither."

Pſ. XXXVII. 1, 2.

" The ox knoweth his poſſeſſor;
" And the aſs the crib of his lord;
" But Iſrael doth not know Me [2];
" Neither doth my people conſider."

Iſaiah, I. 3.

[1] See the note on the place.

[2] See the note on the place.

And

" And I ſaid, I have laboured in vain;
" For nought and for vanity I have ſpent my ſtrength:
" Nevertheleſs my cauſe is with Jehovah;
" And the reward of my work with my God."

Iſaiah, XLIX. 4.

" Jehovah ſhall roar from Sion;
" And ſhall utter his voice from Jeruſalem:
" And the habitations of the ſhepherds ſhall mourn;
" And the head of Carmel ſhall wither."

Amos, I. 2.

In like manner ſome periods may be conſidered as making Stanzas of Five lines; in which the odd line, or member, either comes in between two Diſtichs, or after two Diſtichs makes a full cloſe:

" If thou wouldſt ſeek early unto God;
" And make thy ſupplication to the Almighty;
" If thou wert pure and upright:
" Verily now would he riſe up in thy defence;
" And make peaceable the dwelling of thy righteouſneſs."

Job, VIII. 5, 6.

" They bear him on the ſhoulder; they carry him about;
" They ſet him down in his place, and he ſtandeth;
" From his place he ſhall not remove;
" To him, that crieth unto him, he will not anſwer;
" Neither will he deliver him from his diſtreſs."

Iſaiah, XLVI, 7.

" Who is wiſe, and will underſtand theſe things?
" Prudent, and will know them?
" For right are the ways of Jehovah;
" And the juſt ſhall walk in them;
" But the diſobedient ſhall fall therein."

Hoſea, XIV. 9.

" And Jehovah ſhall roar out of Sion;
" And from Jeruſalem ſhall utter his voice;
" And the heavens and the earth ſhall tremble:
" But Jehovah will be the refuge of his people;
" And a ſtrong defence to the ſons of Iſrael."

Joel, iii. 16.

" Who eſtabliſheth the word of his ſervant;
" And accompliſheth the counſel of his meſſengers:
" Who ſayeth to Jeruſalem, Thou ſhalt be inhabited;
" And to the cities of Judah, Ye ſhall be built;
" And her deſolate places I will reſtore."

Iſaiah, XLIV. 26.

In Stanzas of Four lines ſometimes the Parallel lines anſwer to one another alternately; the firſt to the third, and the ſecond to the fourth:

" As the heavens are high above the earth;
" So high [1] is his goodneſs over them that fear him:
" As remote as the eaſt is from the weſt;
" So far hath he removed from us our tranſgreſſions."

Pſ. CIII. 11, 12.

" And ye ſaid: Nay, but on horſes will we flee;
" Therefore ſhall ye be put to flight:
" And on ſwift courſers will we ride;
" Therefore ſhall they be ſwift, that purſue you."

Iſaiah, xxx. 16.

And a Stanza of Five lines admits of the ſame elegance:

" Who is there among you, that feareth Jehovah?
" Let him hearken unto the voice of his ſervant:
" That walketh in darkneſs, and hath no light?
" Let him truſt in the name of Jehovah;
" And reſt himſelf on the ſupport of his God."

Iſaiah, L. 10.

[1] גבה; compare the next verſe; and ſee Iſaiah, lv. 9. and the note there.

The ſecond ſort of Parallels are the Antithetic: when two lines correſpond with one another by an Oppoſition of terms and ſentiments; when the ſecond is contraſted with the firſt, ſometimes in expreſſions, ſometimes in ſenſe only. Accordingly the degrees of Antitheſis are various; from an exact contrapoſition of word to word through the whole ſentence, down to a general diſparity, with ſomething of a contrariety, in the two propoſitions.

Thus in the following examples:

" A wiſe ſon rejoiceth his father;
" But a fooliſh ſon is the grief of his mother."

Prov. x. 1.

Where every word hath its oppoſite: for the terms *father* and *mother* are, as the Logicians ſay, relatively oppoſite.

" The memory of the juſt is a bleſſing;
" But the name of the wicked ſhall rot."

Prov. x. 7.

Here there are only two Antithetic terms: for *memory* and *name* are Synonymous.

" There is that ſcattereth, and ſtill increaſeth;
" And that is unreaſonably ſparing, yet groweth poor."

Prov. xi. 24.

Here there is a kind of double Antitheſis; one between the two lines themſelves; and likewiſe a ſubordinate oppoſition between the two parts of each.

" Many ſeek the face of the prince;
" But the determination concerning a man is from Jehovah."

Prov. xxix. 26

Where the oppoſition is chiefly between the ſingle terms the Prince, and Jehovah: but there is an oppoſition likewiſe in the general ſentiment; which expreſſes, or intimates, the vanity of depending on the former, without ſeeking the favour of the latter.

In the following there is much the ſame oppoſition of ſentiment, without any contrapoſition of terms at all:

" The lot is caſt into the lap;
" But the whole determination of it is from Jehovah."
Prov. xvi. 33.

That is, the event ſeems be the work of Chance; but is really the direction of Providence.

The foregoing examples are all taken from the Proverbs of Solomon, where they abound: for this form is peculiarly adapted to that kind of writing; to adages, aphoriſms, and detached ſentences. Indeed the elegance, acuteneſs, and force of a great number of Solomon's wiſe ſayings ariſe in a great meaſure from the Antithetic form, the oppoſition of diction and ſentiment. We are not therefore to expect frequent inſtances of it in the other Poems of the Old Teſtament; eſpecially thoſe, that are elevated in the ſtyle, and more connected in the parts. However, I ſhall add a few examples of the like kind from the higher Poetry.

" Theſe in chariots, and thoſe in horſes;
" But we in the name of Jehovah our God will be [1] ſtrong.
" They are bowed down, and fallen;
" But we are riſen, and maintain ourſelves firm."
Pſ. xx. 7, 8.

" For his wrath is but for a moment, his favour for life;
" Sorrow may lodge for the evening, but in the morning glad-
" neſs."
Pſ. xxx. 5.

" Yet a little while, and the wicked ſhall be no more;
" Thou ſhalt look at his place, and he ſhall not be found:
" But the meek ſhall inherit the land;
" And delight themſelves in abundant proſperity."
Pſ. xxxvii, 10, 11.

[1] נגבר, ſo LXX. Syr. Æthiop.

In the laſt example the oppoſition lies between the two parts of a Stanza of Four lines, the latter Diſtich being oppoſed to the former. So likewiſe the following.

" For the mountains ſhall be removed;
" And the hills ſhall be overthrown:
" But my kindneſs from thee ſhall not be removed;
" And the covenant of my peace ſhall not be overthrown."

Iſaiah, LIV. 10.

" The bricks are fallen, but we will build with hewn ſtone;
" The ſycamores are cut down, but we will replace them with
" cedars."

Iſaiah, IX. 10.

Here the lines themſelves are Synthetically Parallel; and the Oppoſition lies between the two members of each.

The third ſort of Parallels I call Synthetic or Conſtructive: where the Paralleliſm conſiſts only in the ſimilar form of Conſtruction; in which word does not anſwer to word, and ſentence to ſentence, as equivalent or oppoſite; but there is a correſpondence and equality between different propoſitions, in reſpect of the ſhape and turn of the whole ſentence, and of the conſtructive parts; ſuch as noun anſwering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

" Praiſe ye Jehovah, ye of the earth;
" Ye ſea-monſters, and all deeps:
" Fire and hail, ſnow and vapour;
" Stormy wind, executing his command:
" Mountains, and all hills;
" Fruit-trees, and all cedars:
" Wild beaſts, and all cattle;
" Reptiles, and birds of wing:
" Kings of the earth, and all peoples;

Princes,

" Princes, and all judges of the earth:
" Youths, and alſo virgins;
" Old men, together with the children:
" Let them praiſe the name of Jehovah;
" For his name alone is exalted;
" His majeſty, above earth and heaven."

Pſ. CXLVIII. 7—13.

" With him is wiſdom and might;
" To him belong counſel and underſtanding.
" Lo! he pulleth down, and it ſhall not be built;
" He incloſeth a man, and he ſhall not be ſet looſe.
" Lo! he witholdeth the waters, and they are dried up;
" And he ſendeth them forth, and they overturn the earth.
" With him is ſtrength, and perfect exiſtence;
" The deceived, and the deceiver, are his."

Job, XII. 13—16.

" Is ſuch then the faſt which I chooſe?
" That a man ſhould afflict his ſoul for a day?
" Is it, that he ſhould bow down his head like a bulruſh;
" And ſpread ſackcloth and aſhes for his couch?
" Shall this be called a faſt;
" And a day acceptable to Jehovah?
" Is not this the faſt that I chooſe?
" To diſſolve the bands of wickedneſs;
" To looſen the oppreſſive burthens;
" To deliver thoſe that are cruſhed by violence;
" And that ye ſhould break aſunder every yoke?
" Is it not to diſtribute thy bread to the hungry;
" And to bring the wandering poor into thy houſe?
" When thou ſeeſt the naked, that thou clothe him;
" And that thou hide not thyſelf from thine own fleſh?
" Then ſhall thy light break forth like the morning;

" And

" And thy wounds ſhall ſpeedily be healed over :
" And thy righteouſneſs ſhall go before thee ;
" And the glory of Jehovah ſhall bring up thy rear."

Iſaiah, LVIII, 5—8.

Of the Conſtructive kind is moſt commonly the Paralleliſm of Stanzas of Three lines ; though they are ſometimes Synonymous throughout, and often have two lines Synonymous ; examples of both which are above given. The following are Conſtructively Parallel :

" Whatſoever Jehovah pleaſeth,
" That doeth he in the heavens, and in the earth ;
" In the ſea, and in all the deeps :
" Cauſing the vapours to aſcend from the ends of the earth ;
" Making the lightnings with the rain ;
" Bringing forth the wind out of his treaſures."

Pſ. CXXXV. 6, 7.

" The Lord Jehovah hath opened mine ear,
" And I was not rebellious ;
" Neither did I withdraw myſelf backward,
" I gave my back to the ſmiters,
" And my cheeks to them that plucked off the hair ;
" My face I hid not from ſhame and ſpitting."

Iſaiah, L, 5, 6.

" Thou ſhalt ſow, but ſhall not reap ;
" Thou ſhalt tread the olive, but ſhalt not anoint thee with oil ;
" And the grape, but ſhalt not drink wine."

Micah, VI. 15.

Of the ſame ſort of Paralleliſm are thoſe paſſages, frequent in the Poetic Books, where a Definite number is twice put for an Indefinite ; this being followed by an enumeration of particulars naturally throws the ſentences into a Paralleliſm, which cannot be of any other than the Synthetic kind. This ſeems to have been a favourite

favourite ornament. There are many elegant examples of it in the xxxth Chapter of Proverbs, to which I refer the reader: and ſhall here give one or two from other places.

" Theſe ſix things Jehovah hateth;
" And ſeven are the abomination of his ſoul.
" Lofty eyes, and a lying tongue;
" And hands ſhedding innocent blood:
" A heart fabricating wicked thoughts;
" Feet haſtily running to miſchief:
" A falſe witneſs breathing out lies;
" And the ſower of ſtrife between brethren."

Prov. VI. 16—19.

" Give a portion to ſeven, and alſo to eight;
" For thou knoweſt not what evil ſhall be upon the earth."

Eccleſ. XI. 2.

" Theſe two things have befallen thee; who ſhall bemoan thee?
" Deſolation and deſtruction, the famine and the ſword; who
" ſhall comfort thee?"

Iſaiah LI. 19.

that is, taken alternately, deſolation by famine, and deſtruction by the ſword. Of which alternate conſtruction I ſhall add a remarkable example or two; where the Paralleliſm ariſes from the alternation of the members of the ſentences:

" I am black, but yet beautiful, O Daughters of Jeruſalem:
" Like the tents of Kedar; like the pavilions of Solomon."

Cant. I. 5.

that is, black, as the tents of Kedar; (made of dark-coloured goats hair;) beautiful, as the pavilions of Solomon.

" On her houſe-tops, and to her open ſtreets,
" Every one howleth, deſcendeth with weeping."

Iſaiah, XV. 3.

that

that is, every one howleth on her houſe-tops, and deſcendeth with weeping to her open ſtreets.

The reader will obſerve in the foregoing examples, that though there are perhaps no two lines correſponding one with another as equivalent, or oppoſite in terms; yet there is a paralleliſm equally apparent, and almoſt as ſtriking, which ariſes from the ſimilar form and equality of the lines, from the correſpondence of the members and the conſtruction; the conſequence of which is a harmony and rhythm, little inferior in effect to that of the two kinds preceding.

The degrees of the correſpondence of the lines in this laſt ſort of Parallels muſt, from the nature of it, be various. Sometimes the Paralleliſm is more, ſometimes leſs, exact: ſometimes hardly at all apparent. It requires indeed particular attention, much ſtudy of the genius of the language, much habitude in the analyſis of the conſtruction, to be able in all caſes to ſee and to diſtinguiſh the nice reſts and pauſes, which ought to be made, in order to give the period or the ſentence its intended turn and cadence, and to each part its due time and proportion. The Jewiſh Critics, called the Maſoretes, were exceedingly attentive to their language in this part; even to a ſcrupulous exactneſs and ſubtle refinement; as it appears from that extremely complicated Syſtem of Grammatical Punctuation, more embarraſſing than uſeful, which they have invented. It is therefore not improbable, that they might have had ſome inſight into this matter; and in diſtinguiſhing the parts of the ſentence by Accents might have had regard to the harmony of the Period, and the proportion of the members, as well as to the ſtrict Grammatical diſpoſition of the conſtructive parts. Of this, I think, I perceive evident tokens: for they ſometimes ſeem to have more regard, in diſtributing the ſentence, to the Poetical or Rhetorical harmony of the Period, and the proportion of the members, than to the Grammatical Conſtruction. To explain what I mean, I ſhall here give ſome examples, in which the Maſoretes, in diſtinguiſhing

the ſentence into its parts, have given marks of pauſes perfectly agreeable to the Poetical Rhythm, but ſuch as the Grammatical Conſtruction does not require, and ſcarcely admits. Though it is a difficult matter to know the preciſe quantity of time, which they allot to every diſtinctive Point; for it depends on the relation and proportion, which it bears to the whole arrangement of Points throughout the ſentence; and though it is impoſſible to expreſs the great variety of them by our ſcanty ſyſtem of Punctuation; yet I ſhall endeavour to mark them out to the Engliſh reader, in a rude manner, ſo as to give him ſome notion of what I imagine it to have been their deſign to expreſs. Thus then they diſtinguiſh the following ſentences:

" And they that recompenſe evil for good [1];
" Are mine adverſaries, becauſe I follow what is good."

Pſ. xxxviii. 20.

" Upon Jehovah, in my diſtreſs [1];
" I called, and he heard me."
" Long hath my ſoul had her dwelling [1];
" With him that hateth peace."

Pſ. cxx. 1. 6.

" I love Jehovah, for he hath heard [1];
" The voice of my ſupplication.
" I will walk, before Jehovah [1];
" In the land of the living.
" What ſhall I return unto Jehovah [1];
" For all the benefits which he hath beſtowed on me?
" My vows I will pay to Jehovah [1];
" Now in the preſence of all his people.
" Precious in the eyes of Jehovah [1];
" Is the death of his ſaints."

Pſ. cxvi. 1. 9. 12. 14. 15.

[1] Athnac.

" Yea

" Yea the ſtars of heaven and the conſtellations thereof [1],
" Shall not ſend forth their light:"
Iſaiah, XIII, 10.

" In that day, ſhall his ſtrongly fenced cities become [2],
" Like the deſertion of the Hivites and the Amorites."
Iſaiah, XVII. 9.

" For the glorious name of Jehovah ſhall be unto us [1],
" A place of confluent ſtreams, of broad rivers."
Iſaiah, XXXIII. 21.

" That ſhe hath received at the hand of Jehovah [1],
" Double of the puniſhment of all her ſins."
Iſaiah, XL. 2.

Of the three different ſorts of Parallels, as above explained, every one hath its peculiar character and proper effect; and therefore they are differently employed on different occaſions; and that ſort of Paralleliſm is chiefly made uſe of, which is beſt adapted to the nature of the ſubject and of the Poem. Synonymous Parallels have the appearance of art and concinnity, and a ſtudied elegance; they prevail chiefly in ſhorter Poems; in many of the Pſalms; in Balaam's Prophecies; frequently in thoſe of Iſaiah, which are moſt of them diſtinct Poems of no great length. The Antithetic Paralleliſm gives an acuteneſs and force to Adages and moral Sentences; and therefore, as I obſerved before, abounds in Solomon's Proverbs, and elſewhere is not often to be met with. The Poem of Job, being on a large plan, and in a high Tragic ſtyle, though

[1] Zakeph-katon. [2] Rebiah. *Athnac* in the Three Metrical Books, as the Jews account them, is but the third in order of power among the Diſtinctive Points; but, however, always takes place when the period is of two members only; in all the other Books he is ſecond: in the latter therefore *Rebiah* and *Zakeph-katon* which come next to Athnac, have nearly the ſame Diſtinctive power, as Athnac has in the former. They will ſcarce be thought over-rated at a Comma.

very exact in the diviſion of the lines, and in the Paralleliſm, and affording many fine examples of the Synonymous kind, yet conſiſts chiefly of the Conſtructive. A happy mixture of the ſeveral ſorts gives an agreeable variety: and they ſerve mutually to recommend and ſet off one another.

I mentioned above, that there appeared to be two ſorts of Hebrew Verſes, differing from one another in regard to their length: the examples hitherto given are all, except one, of the ſhorter kind of verſe. The longer, though they admit of every ſort of Paralleliſm, yet belonging for the moſt part to the laſt claſs, that of Conſtructive Parallels, I ſhall treat of them in this place, and endeavour to explain the nature, and to point out the marks of them, as fully and exactly as I can.

This diſtinction of Hebrew Verſes into Longer and Shorter, is founded on the authority of the Alphabetical Poems; one third of the whole number of which are manifeſtly of the Longer ſort of verſe; the reſt of the Shorter. I do not preſume exactly to define by the number of Syllables, ſuppoſing we could with ſome probability determine it, the limit that ſeparates one ſort of verſe from the other; ſo that every verſe exceeding or falling ſhort of that number ſhould be always accounted a long or a ſhort verſe: all that I affirm is this; that One of the Three Poems Perfectly Alphabetical, and therefore infallibly divided into its verſes; and Three of the Nine other Alphabetical Poems, divided into their verſes, after the manner of the Perfectly Alphabetical, with the greateſt degree of probability; that theſe Four Poems, being the Four firſt Lamentations of Jeremiah, fall into verſes about one third longer, taking them one with another, than thoſe of the other Eight Alphabetical Poems. I ſhall firſt give an example of theſe long verſes from a Poem Perfectly Alphabetical, in which therefore the limits of the verſes are unerringly defined:

" I am the man that hath ſeen affliction, by the rod of his anger:
" He hath led me, and made me walk, in darkneſs, not in light:
" Even again turneth he his hand againſt me, all the day long.
" He hath made old my fleſh and my ſkin, he hath broken my
" bones:
" He hath built againſt me, and hath compaſſed me, with gall
" and travail:
" He hath made me dwell in dark places, as the dead of old."
Lament. III. 1—6.

The following is from the 1ſt Lamentation; in which the Stanzas are defined by Initial Letters, and are, like the former, of three lines;

" How doth the city ſolitary ſit, ſhe that was full of people!
" How is ſhe become a widow, that was great among the nations!
" Princeſs among the Provinces, how is ſhe become tributary!
" She weepeth ſore in the night, and her tear is upon her cheek:
" She hath none to comfort her, among all her lovers:
" All her friends have betrayed her, they became her enemies."
Lament. I. 1, 2.

I ſhall now give examples of the ſame ſort of verſe, where the limits of the verſes are to be collected only from the Poetical Conſtruction of the ſentences: and firſt from the Books acknowleged on all hands to be Poetical; and of theſe we muſt have recourſe to the Pſalms only; for I believe there is not a ſingle inſtance of this ſort of verſe to be found in the Poem of Job; and ſcarce any in the Proverbs of Solomon.

" The law of Jehovah is perfect, reſtoring the ſoul;
" The teſtimony of Jehovah is ſure, making wiſe the ſimple:
" The precepts of Jehovah are right, rejoicing the heart;
" The commandment of Jehovah is clear, enlightening the eyes:
" The fear of Jehovah is pure, enduring for ever;
" The judgements of Jehovah are truth; they are altogether
" righteous:

" More

" More deſireable than gold, and than much fine gold;
" And ſweeter than honey, and the dropping of honey-combs.

Pſ. xix. 7—10.

" That our ſons may be like plants, growing up in their youth;
" Our daughters like the corner-pillars, carved for the ſtructure
" of a palace:
" Our ſtore houſes full, producing all kinds of proviſion:
" Our flocks bringing forth thouſands, ten thouſands in our fields:
" Our oxen ſtrong to labour; no irruption, no captivity;
" And no outcry in our ſtreets."

Pſ. cxliv. 12—14.

" O! how great is thy goodneſs which thou haſt treaſured up,
" for them that fear thee;
" Which thou haſt wrought for them that truſt in thee, before
" the ſons of men!
" Thou wilt hide them in the ſecret place of thy preſence, from
" the vexations of man;
" Thou wilt keep them ſafe in the tabernacle, from the ſtrife of
" tongues."

Pſalm, xxxi. 19, 20.

" A ſound of a multitude in the mountains, as of many people;
" A ſound of the tumult of kingdoms, of nations gathered
" together:
" Jehovah God of hoſts muſtereth the hoſt for the battle.
" They come from a diſtant land, from the end of heaven;
" Jehovah and the inſtruments of his wrath, to deſtroy the
" whole land."

Iſaiah, xiii. 4, 5,

" They are turned backward, they are utterly confounded, who
" truſt in the graven image;
" Who ſay unto the molten image, ye are our gods!"

Iſaiah, xlii. 17.

" They

" They are aſhamed, they are even confounded, his [1] adverſaries,
" all of them;
" Together they retire in confuſion, the fabricators of images;
" But Iſrael ſhall be ſaved in Jehovah, with eternal ſalvation;
" Ye ſhall not be aſhamed, neither ſhall ye be confounded, to
" the ages of eternity."

Iſaiah, XLV. 16, 17.

Theſe examples, all except the two firſt, are of long verſes thrown in, irregularly, but with deſign, betwen verſes of another ſort; among which they ſtand out, as it were, ſomewhat diſtinguiſhed in regard to their matter as well as their form.

I think, I perceive ſome peculiarities in the caſt and ſtructure of theſe verſes, which mark them, and diſtinguiſh them from thoſe of the other ſort. The cloſing pauſe of each line is generally very full and ſtrong: and in each line commonly, towards the end, at leaſt beyond the middle of it, there is a ſmall reſt, or interval, depending on the ſenſe and Grammatical conſtruction, which I would call a Half-pauſe.

The Conjunction ו, the common particle of connection, which abounds in the Hebrew language, and is very often uſed without any neceſſity at all, ſeems to be frequently and ſtudiouſly omitted at the Half-pauſe: the remaining clauſe being added, to uſe a grammatical term, by Appoſition to ſome word preceding; or coming in as an adjunct, or circumſtance depending on the former part, and completing the Sentence. This gives a certain air to theſe verſes, which may be eſteemed in ſome ſort as characteriſtic of the kind.

The firſt Four Lamentations are Four diſtinct Poems conſiſting uniformly and entirely of [2] the Long Verſe, which may therefore

[1] See the note on the place.

[2] In the ſecond Lamentation, the ſecond Line of the 4th Period is deficient in length: and ſo likewiſe is the 31ſt verſe of the third Lamentation. In the former two words are loſt

be properly called the Elegiac Verſe; from thoſe Elegies, which give the plaineſt and the moſt undoubted examples of it. There may perhaps be found many other very probable examples in the ſame kind: but this is what I cannot pretend to determine with any certainty. Such, I think, are the XLIId and XLIIId Pſalms; which I imagine make one entire Poem [1], and ought not to have been divided into two Pſalms: the lines are all of the Longer kind, except the third line of the Intercalary Stanza three times inſerted; which third line, like that at the cloſe of an example given above from the CXLIVth Pſalm, is of the ſhorter kind of verſe; ſomewhat like the Paroemiac verſe of the Greeks, which commonly makes the cloſe of a ſet of Anapæſtic verſes. Such likewiſe may perhaps be the CIſt Pſalm; which ſeems to conſiſt of fourteen long verſes, or ſeven Diſtichs, thus divided:

" Mercy and judgement will I celebrate; to thee, O Jehovah,
" will I ſing.
" I will act circumſpectly in the perfect way; when wilt thou
" come unto me?
" I will walk with a perfect heart in the midſt of my houſe;
" I will not ſet before mine eyes, a wicked thing:
" Him, that dealeth unfaithfully, I hate; he ſhall not cleave
" unto me;

loſt out of the text; in the latter, one. This will plainly appear by ſupplying thoſe words from the Chaldee Paraphraſe, which has happily preſerved them. They prove their own genuineneſs by making the lines of a juſt length, and by completely reſtoring the ſenſe; which in the former is otherwiſe not unexceptionable, in the latter manifeſtly imperfect. I will add the Lines; with the words ſupplied, included in crotchets:

ויהרג [כל נער] כל מחמדי־עין

" And he ſlew [every youth,] all that were deſirable to the eye."

כי לא יזנח לעולם [עבדיו] אדני

" For the Lord will not caſt off [his ſervants] for ever."

[1] This Conjecture, offered ſome years ago, has ſince been confirmed by twenty two MSS which join them together.

" A per-

" A perverſe heart ſhall remove from me; the wicked I will not
" know.
" Whoſo ſlandereth in ſecret his friend, him will I deſtroy.
" The lofty of eyes, and the proud of heart, him I will not
" endure.
" Mine eyes ſhall be on the faithful of the land, that they may
" dwell with me:
" Whoſo walketh in the perfect way, he ſhall miniſter unto me.
" He ſhall not dwell within my houſe, who practiceth deceit.
" He, that ſpeaketh falſehood, ſhall not be eſtabliſhed in my
" ſight.
" Every morning will I deſtroy all the wicked of the land;
" To cut off, from the city of Jehovah, all the workers of
" iniquity."

The ſublime Ode of Iſaiah in the XIVth Chapter is all of this kind of verſe, except, perhaps, a verſe or two towards the end: and the Prophecy againſt Senacherib in the XXXVIIth Chapter, as far as it addreſſed to Senacherib himſelf.

I venture to ſubmit to the judgement of the candid Reader the preceding obſervations, upon a ſubject, which hardly admits of proof and certainty; which is rather a matter of opinion and of taſte, than of ſcience: eſpecially in the latter part; which endeavours to eſtabliſh, and to point out, the difference of two ſorts of verſe, the Longer and the Shorter. For though the Third Lamentation of Jeremiah gives a clear and indubitable example of the Elegiac or Long Verſe, and the two Pſalms Perfectly Alphabetical of the Shorter; yet the whole art of Hebrew Verſification, except only what appears in the Conſtruction of the ſentences, being totally loſt, it is not eaſy to try by them other paſſages of verſe, ſo as to draw any certain concluſion in all caſes, whether they are of the ſame kind, or not. And that, for this among other reaſons;

becauſe what I call the Half-pauſe, which I think prevails for the moſt part in the Longer verſes, is ſometimes ſo ſtrong and ſo full in the middle of the line, that it ſeems naturally to reſolve it into a diſtich of two Short verſes. I readily therefore acknowlege, that in ſettling the diſtribution of the lines, or verſes, in the following Tranſlation I have had frequent doubts, and particularly in determining the Long and Short Verſes. I am ſtill uncertain in regard to many places, whether two lines ought not to be joined to make one, or one line divided into two. But whatever doubts may remain concerning particulars, yet upon the whole, I ſhould hope, that the method of diſtribution, here propoſed, of Sentences into Stanzas and Verſes in the Poetical Books of Scripture, will appear to have ſome foundation, and even to carry with it a conſiderable degree of probability. Though no complete Syſtem of Rules concerning this matter can perhaps be formed, which will hold good in every particular; yet this way of conſidering the ſubject may have its uſe, in furniſhing a principle of Interpretation of ſome conſequence, in giving a general idea of the ſtyle and character of the Hebrew Poetry, and in ſhewing the cloſe conformity of ſtyle and character between great part of the Prophetical writings, and the other books of the Old Teſtament, univerſally acknowleged to be Poetical.

And that the Reader may not think his pains wholly loſt, in labouring through this long diſquiſition concerning ſentences and members of ſentences; in weighing words, and balancing periods; I ſhall endeavour to ſhew him ſomething of the uſe and application of the preceding obſervations; and to convince him, that this branch of Criticiſm, minute as it may appear, yet merits the attention o the Tranſlator and of the Interpreter of the Holy Scriptures; ſo large a part of which is entirely Poetical, and where occaſional pieces of Poetry are interſperſed through the whole.

It is incumbent on every Tranſlator to ſtudy the manner of his Author; to mark the peculiarities of his ſtyle, to imitate his features, his air, his geſture, and, as far as the difference of language will permit, even his voice; in a word, to give a juſt and expreſſive reſemblance of the Original. If he does not carefully attend to this, he will ſometimes fail of entering into his meaning; he will always exhibit him unlike himſelf; in a dreſs, that will appear ſtrange and unbecoming to all that are in any degree acquainted with him. Sebaſtian Caſtellio ſtands in the firſt rank for Critical abilities and Theological learning among the modern Tranſlators of Scripture: but by endeavouring to give the whole compoſition of his Tranſlation a new caſt, to throw it out of the Hebrew idiom, and to make it adopt the Latin phraſe and ſtructure in its ſtead, he has given us ſomething that is neither Hebrew nor Latin: the Hebrew manner is deſtroyed, and the Latin manner is not perfectly acquired; we regret the loſs of the Hebrew ſimplicity, and we are diſguſted with the perpetual affectation of Latin elegance. This is in general the caſe; but chiefly in the Poetical parts. Take the following for a ſpecimen.

" Quum Iſraelitæ ex Ægypto, quum Jacobæa domus emigraret
" ex populo barbaro,
" Judæi Iſraelitæ Deo fuere ſanctitati atque poteſtati.
" Quo viſo, mare fugit, & Jordanis retroceſſit.
" Montes arietum, colles ove natorum ritu exiliverunt."

Surely to this even the barbariſm of the Vulgate is preferable: for though it has no elegance of its own, yet it ſtill retains the form, and gives us ſome idea of the force and ſpirit, of the Hebrew. I will ſubjoin it here; for it need not fear the compariſon.

" In exitu Iſrael de Ægypto, domûs Jacob de populo barbaro,
" Facta eſt Judæa ſanctificatio ejus, Iſrael poteſtas ejus.
" Mare vidit, & fugit: Jordanis converſus eſt retrorſum.
" Montes exultaverunt ut arietes: & colles ſicut agni ovium."

Flatneſs and inſipidity will generally be the conſequence of a deviation from the native manner of an original, which has a real merit, and a peculiar force of its own: for it will be very difficult to compenſate the loſs of this by any adventitious ornaments. To expreſs fully and exactly the ſenſe of the author is indeed the principal, but not the whole duty of the Tranſlator. In a work of elegance and genius he is not only to inform: he muſt endeavour to pleaſe; and to pleaſe by the ſame means, if poſſible, by which his Author pleaſes. If this pleaſure ariſes in a great meaſure from the ſhape of the compoſition, and the form of the conſtruction, as it does in the Hebrew Poetry perhaps beyond any other example whatſoever, the Tranſlator's eye ought to be always intent upon this: to neglect this, is to give up all chance of ſucceſs, and all pretenſion to it. The importance of the ſubject, and the conſequent neceſſity of keeping cloſely to the Letter of the original, has confined the Tranſlators of Scripture within ſuch narrow limits, that they have been forced, whether they deſigned it, or not, and even ſometimes contrary to their deſign, as in the caſe of Caſtellio, to retain much of the Hebrew manner. This is remarkably the caſe in our Vulgar Tranſlation; the conſtant uſe of which has rendered this manner familiar and agreeable to us. We have adopted the Hebrew taſte; and what is with judgement, and upon proper occaſion, well expreſſed in that taſte, hardly ever fails to ſuggeſt the ideas of beauty, ſolemnity, and elevation. To ſhew the difference in this reſpect, I ſhall here give an example or two of a free and looſe tranſlation, yet ſufficiently well expreſſing the ſenſe, contraſted with another tranſlation of the ſame, as ſtrictly literal as poſſible.

1. "The merciful and gracious Lord hath ſo done his mar-
"vellous works, that they ought to be had in remembrance."

Pſ. cxi. 4. Old Verſion.

2. "Lo! children and the fruit of the womb are an heritage
"and gift, that cometh from the Lord."

Pſ. cxxvii. 4. O. V.

3. "O

3. "O put not your truſt in princes, nor in any child of man;
" for there is no help in them.
" For when the breath of man goeth forth, he ſhall turn again
" to his earth; and then all his thoughts periſh."
4. "The Lord thy God, O Sion, ſhall be king for evermore,
" and throughout all generations."

Pſ. CXLVI. 2, 3, 10. O. V.

1. "He hath made a memorial of his wonders: gracious and of
" tender mercy is Jehovah."
2. "Behold, an heritage from Jehovah are children; a reward,
" the fruit of the womb."
3. "Truſt ye not in Princes; in the Son of man, in whom is
" no ſalvation.
" His breath goeth forth; he returneth to his earth; in that day
" his thoughts periſh."
4. "Jehovah ſhall reign for ever; thy God, O Sion, from age
" to age."

The former examples are mere proſe: the latter retain the outlines and the features of the original Hebrew, and from that cauſe alone are ſtill Poetry.

But this ſtrict attention to the form and faſhion of the compoſition of the ſacred writings of the Old Teſtament is not only uſeful and even neceſſary in the Tranſlator, who is ambitious of preſerving in his copy the force, and ſpirit, and elegance of the original: it will be of great uſe to him likewiſe merely as an Interpreter; and will often lead him into the meaning of obſcure words and phraſes: ſometimes it will ſuggeſt the true reading, where the text in our preſent Copies is faulty; and will verify and confirm a correction offered on the authority of MSS, or of the antient Verſions. I ſhall add a few examples, as evidences of what is here advanced. One ſhort paſſage of Iſaiah will furniſh a number ſufficient for our purpoſe;

poſe.; and the obſervant Reader will find ſeveral more in the Verſion and Notes ſubjoined.

" Wherefore hear ye the word of Jehovah, ye ſcoffers;
" Ye who to this people in Jeruſalem utter ſententious ſpeeches.
" Who ſay, We have entered into a covenant with death;
" And with the grave we have made a treaty.——
" *But* your covenant with death ſhall be broken;
" And your treaty with the grave ſhall not ſtand."

Iſaiah, XXVIII. 14, 15, 18.

משלי, ye that *rule* this people, ſays our Verſion; and ſo the generality of Interpreters antient and modern. But this Prophecy is not addreſſed to the Rulers of the people, nor is it at all concerned with them in particular; but is directed to the Ephraimites in general: and this part to the ſcoffers among them, who ridiculed the denunciations of the Prophets, by giving out parabolical ſentences, and ſolemn ſpeeches, ſomewhat in the prophetic ſtyle, in oppoſition to their Prophecies: of which ſpeeches he gives ſpecimens in the next verſe, as he had done before in the 9th and 10th verſes. משלי therefore is parallel and ſynonymous to אנשי לצון *ſcoffers*; and is not to be tranſlated *rulers*, but to be taken in the other ſenſe of the word, and rendered, " thoſe that ſpeak parables." And Iarchi in this place very properly explains it, " qui dicunt verba " irriſionis parabolicè."

The next verſe gives us an inſtance ſtill more remarkable of the influence which the Paralleliſm has in determining the ſenſe of words:

" We have entered into a covenant with death;
" And with the grave we have made ——"

what? Every one muſt anſwer immediately, an argreement, a bargain, a treaty, or ſomething to the ſame ſenſe: and ſo in effect ſay all the Verſions, antient and modern. But the word חזה means no ſuch thing in any part of the Bible; (exceept in the 18th verſe of

this

this Chapter, here quoted, where it is repeated in the ſame ſenſe, and nearly in the ſame form;) nor can the Lexicographers give any ſatisfactory account of the word in this ſenſe; which however they are forced to admit from the neceſſity of the caſe; "Rectè verto "vocem חוזה, perinde ac חזות v. 18. *tranſactionem*, licet neutra hac "ſignificatione alibi occurrat; circumſtantia enim orationis eam "neceſſariò exigit:" ſays the learned Vitringa upon the place. It could not otherwiſe have been known, that the word had this meaning; it is the Paralleliſm alone, that determines it to this meaning; and that ſo clearly, that no doubt at all remains concerning the ſenſe of the paſſage.

Again:

"And your covenant with death ſhall *be broken*:"

But כפר means to *cover*, to *cover ſin*, and ſo to *expiate*, &c. and is never uſed in the ſenſe of *breaking*, or *diſſolving*, a covenant, though that notion ſo often occurs in the Scriptures; nor can it be forced into this ſenſe, but by a great deal of far fetched reaſoning. Beſides, it ought to be כפרה, or תכפר, in the Feminine form, to agree with ברית. So that the word, as it ſtands, makes neither Grammar nor Senſe. There is great reaſon therefore to ſuſpect ſome miſtake in our preſent copy. The true reading is probably תפר, differing by one Letter. So conjectured Houbigant; and ſo Archbiſhop Secker: and I find their conjecture confirmed by the Chaldee Paraphraſt, who renders it by נטל, the word which he generally uſes in rendering this common phraſe, הפיר ברית. And this reading is ſtill further confirmed by the Paralleliſm; for תפר, *ſhall be broken*, in the firſt line, is Parallel and Synonymous to לא תקום, *ſhall not ſtand*, in the ſecond.

The very ſame phraſes are Parallel and Synonymous, If. VIII. 10.

"Take counſel together, and it ſhall come to nought, ותפר;

"Speak the word, and it ſhall not ſtand, ולא יקום."

I ſhall

I ſhall add one example more; and that of a Reading ſuggeſted by the Paralleliſm, and deſtitute of all authority of MSS, or antient Verſions.

" But mine enemies *living* are numerous;
" And they that hate me wrongfully are multiplied."

Pſ. xxxviii. 19.

The word חיים, *living*, ſeems not to belong to this place; beſides, that the conſtruction of it in the Hebrew is very unuſual and inelegant. The true reading in all probability is חנם, *without cauſe*; parallel and ſynonymous to שקר, *wrongfully*, in the next line; (as in Pſ. xxxv. 19.) which completes the Paralleliſm through both lines. Let the Reader compare Pſ. lxix. 5. where the very ſame three terms in each line are ſet parallel to one another, juſt in the ſame manner, as I ſuppoſe they muſt have been originally here. Which place likewiſe furniſhes another example in the ſame kind: for a fourth term being there introduced in each line, the fourth term in the laſt line has been corrupted by the ſmall miſtake of inſerting a ' in the middle of it. It has been well reſtored by a conjecture of the learned and ingenious Biſhop Hare.

" They that hate me without cauſe are multiplied beyond the
" hairs of my head;
" They that are mine enemies wrongfully are more numerous
" than the hairs of my locks."

For מצמיתי, *who deſtroy me*, read מצמתי, *more than my locks*, parallel to משערות ראשי, *more than the hairs of my head*, in the firſt line. The Biſhop's conjecture is ſince confirmed by Seven MSS.

Thus two inveterate miſtakes, which have diſgraced the Text above two thouſand years, (for they are prior to the Verſion of the Seventy,) are happily corrected, and that, I think, beyond a doubt, by the Parelleliſm ſupported by the example of ſimilar paſſages.

RABBI Azarias, [1] a learned Jew of the ſixteenth Century, has treated of the antient Hebrew Verſification upon Principles ſimilar to thoſe above propoſed, and partly coincident with them: he makes the form of the verſe to depend on the ſtructure of the Sentence, and the meaſures in every verſe to be determined by the ſeveral parts of the Propoſition. As he is the only one of the Jewiſh writers, who appears to have had any juſt idea at all of this matter: as his ſyſtem ſeems to be well founded; and as his obſervations may be of uſe on the preſent occaſion, both by giving ſome degree of authority to the Hypotheſis above explained, and by ſetting the ſubject in a light ſomewhat different; I ſhall here give the Reader at large his opinion upon it.

This Author, in a large work, intitled, *Meor Enajim*, (that is, *The Light of the Eyes*,) containing a great variety of matter, Hiſtorical, Critical, and Philoſophical, takes occaſion to treat of the Hebrew Poetry in a ſeparate Chapter; of which the younger Buxtorf has given a Latin Tranſlation [2].

"Azarias finding little ſatisfaction in what former writers had ſaid upon the ſubject; whether thoſe, who make the Hebrew verſe conſiſt of a certain number of ſyllables and certain feet, like that of the Greeks and Latins; or thoſe, who exclude all

[1] R. Azarias Min Haadummim, i. e. de Rubeis, or Roſſi, of Ferrara, finiſhed his Treatiſe, intitled, *Meor Enajim*, A. D. 1573, and publiſhed it at Mantua, the place of his birth, 1574. Wolfii Biblioth. Hebræa, Vol. I. p. 944.

[2] Mantiſſa Diſſertationum, p. 415. at the end of his Edition of COSRI. Suſpecting, from ſome obſcurities, that Buxtorf's Tranſlation was not very accurate, I procured the Original Edition; and, having carefully examined it, I have corrected from it this account of the Author's ſentiments.

metre, and make the harmony of their verſe to ariſe from accents, tones, and muſical modulations; which latter opinion he thinks agreeable to truth: and having conſulted the moſt learned of his nation without being able to obtain any ſolution of his difficulties; for they allowed, that there was a ſenſible difference between the Songs and the other parts of the Hebrew Scriptures, when they were read; a kind of metrical ſweetneſs in the former, which the latter had not; but whence that difference aroſe, no one could explain: in this ſtate of uncertainty, he long conſidered the matter, endeavouring to obtain ſome ſatisfaction in his inquiries. He at laſt came to the following determination upon it: That the Sacred Songs have undoubtedly certain meaſures and proportions; which however do not conſiſt in the number of Syllables, perfect or imperfect, according to the form of the modern verſe, which the Jews make uſe of, and which is borrowed from the Arabians; (though the Arabic Proſody, he obſerves, is too complicated to be applied to the Hebrew language;) but in the number of Things, and of the parts of Things; that is, the Subject, and the Predicate, and their Adjuncts, in every ſentence and propoſition. Thus a phraſe, containing two parts of a propoſition, conſiſts of two meaſures; add another containing two more, and they become four meaſures: another again, containing three parts of a propoſition, conſiſts of three meaſures; add to it another of the like, and you have ſix meaſures."

"For example; in the Song of Moſes, "Thy-right-hand, "O-Jehovah," is a phraſe conſiſting of two terms, or parts of a propoſition; to which is connected, "is-glorious in-power," conſiſting likewiſe of two terms: theſe joined together make four meaſures, or a Tetrameter: "Thy-right-hand, O-Jehovah," repeated, makes two more; "hath-cruſhed the-enemy," two more; which together make four meaſures, or a ſecond Tetrameter. So likewiſe:

"The

" The-enemy ſaid; I-will-purſue, I-will-overtake;
" I-will-divide the-ſpoil; my-luſt ſhall-be-ſatisfied-upon-them;
" I-will-draw my-ſword; my-hand ſhall-deſtroy-them;
" Thou-didſt-blow with-thy-wind; the-ſea covered-them."

" The Song of Deuteronomy conſiſts of propoſitions of three parts, or three meaſures; which doubled in the ſame manner make ſix, or Hexameters: thus,

" Hearken, O-heavens, and-I-will-ſpeak; and-let-the-earth hear
" the-words-of-my-mouth [1]:
" My-doctrine ſhall-drop, as-the-rain; my-word ſhall-diſtill,
" as-the-dew."

" Sometimes in the ſame period, much more in the ſame ſong, theſe two kinds meet together; according to the divine impulſe moving the Prophet, and as the variety ſuited his deſign, and the nature of the ſubject. For example:

" And-by-the-blaſt of-thy-noſtrils, the-waters were-compreſſed;" theſe are each two meaſures, which together make a Tetrameter: it follows,

" The-floods ſtood-upright, as-in-a-heap:
" The-deeps were-congealed in-the-heart-of-the-ſea [2]:

theſe are two Trimeters, which make an Hexameter. So the Song of the Well begins with Trimeters; to which are afterwards ſubjoined [3] Dimeters. So in the prayer of Habakkuk the verſes are Trimeters:

[1] Two words joined together by *Maccaph* are conſidered as a ſingle word, according to the laws of Punctuation; ſo אמרי־פי is one word.

[2] בלב־ים, one word.

[3] The Song of the Well, Numb. xxi. 17, 18. according to our way of fixing the concluſion of it, and if we meaſure it by Azarias's rules, conſiſts of three Trimeters and one Dimeter only. But the Targum of Onkelos continues the Song to the end of the 20th verſe, taking in the Catalogue of Stations, (as we underſtand it,) which immediately follows, as part of the Song; and interpreting it as ſuch. Azarias follows

" God came from-Teman;
" And-the-Holy-One from-the-mount-of-Paran [1] Selah.
" His-glory covered the-heavens;
" And-his-ſplendor filled the-earth."

" The Author proceeds to obſerve, that in ſome verſes certain words occur, which make no part of the meaſures, or are not taken into the account of the verſe. As in the Song of Deuteronomy:

" And-he-ſaid:
" I-will-hide my-face from-them:"

the word, " And-he-ſaid," ſtands by itſelf [2], and the remaining words make a Trimeter:

" I-will-ſee, what-is their-latter-end,"

his authority: ſo Aben Tybbon, (ſee Cozri, p. 431.) and Iarchi upon the place. At this rate we ſhall have half a dozen Dimeters more.

[1] מהר־פארן, (from-the-mount-of-Paran) being joined by *Maccaph*, and ſo making but one word, the author is obliged to take in *Selah*, as part of the verſe, to make out his third term, or meaſure. The authority of the Maſoretic Maccaph has led him into an error. The verſe without *Selah* is a Trimeter; as it ought to be in conformity with the reſt.

[2] So far the obſervation ſeems to be juſt: and perhaps there may be two more examples of it in the ſame Poem, ver. 26th and 37th, where, according to Azarias's doctrine, the words, *I ſaid*; *And he ſhall ſay*; may conveniently enough be conſidered as making no part of the verſe. So in Iſaiah the common forms, *Thus ſaith Jehovah*; *And it ſhall come to paſs in that day*; and the like; probably are not always to be reckoned as making part of the meaſure. The Period ם in the 4th Lamentation cannot well be divided into two lines, as it ought to be; but if the words קראו למו, *they cried unto them*; and אמרו בגוים, *they ſaid among the heathen*, are excluded from the meaſure; the remainder will make two lines of juſt length:

" Depart, ye are polluted, depart; depart ye, forbear to touch:
" Yea, they are fled, they are removed; they ſhall dwell here no more."

Or perhaps they may be two marginal Interpretations, which by miſtake have got into the Text; which, I think, is better without them. So likewiſe, Lament. iv. 15, the word שׁ׳אמרו, *of-which-they-ſaid*, either does not reckon in the verſe, which with it is too long; or, as I rather think, ſhould be omitted, as an Interpolation.

is

is the Trimeter anſwering to it. So in the Prayer of Habakkuk:

" O-Jehovah,
" I-have-heard thy-ſpeech; I-was-afraid;
" O-Jehovah,
" Revive thy-work in-the-midſt-of-the-years[1]:"

the word, " O-Jehovah," is twice to be read ſeparate; and the words added to it make a Trimeter. But this verſe:

" Though the-fig-tree ſhall-not bloſſom;

is of a different ſort, conſiſting of the Subject and Predicate: " Though the fig-tree," being the Subject; " ſhall not bloſſom," the Predicate. So in a verſe containing twelve terms, thoſe terms may be reduced to ſix meaſures. For you are not to reckon, either the Syllables, or the Words; but only the Things. And for this reaſon a Particle is often joined to the word next to it. The verſes of the Pſalms obſerve the ſame order:

" Have-mercy-upon-me, O-God, according-to-thy-goodneſs;
" According-to-the-multitude-of-thy-mercies[2], blot-out my-
" tranſgreſſions."

Theſe are Trimeters. So likewiſe;

" In-God I-will-praiſe his-word;
" In-Jehovah I-will-praiſe his-word."

So likewiſe the Proverbs of Solomon:

" Wiſdom crieth without;

[1] In order to make out the Trimeter, it is neceſſary to ſuppoſe, that Azarias reads בקרב־שנים as one word.

[2] Azarias takes the liberty of joining the two words כרב רחמיך together by a *Maccaph*, which is not to be found in our Editions, in order to bring the verſe within his rules. The Reader will obſerve, that this Diſtich, which in the Hebrew contains but ſeven words, cannot be rendered in Engliſh in leſs than one and twenty words. By this he will judge, under what great diſadvantage all the foregoing examples, whether of the Paralleliſm, or of the Metre of Things, muſt appear in an Engliſh Verſion, in which many words are almoſt always neceſſary to render what is expreſſed by one word in Hebrew.

" In-

" In-the-ſtreets ſhe-uttereth her-voice."

" I am aware, adds he, that ſome verſes are to be found, which I cannot accommodate to theſe rules and forms; and perhaps a great number. But by obſerving theſe things, the intelligent may perhaps receive new light, and diſcover what has eſcaped me. However, they may be aſſured, that all the verſes, that are found in the Sacred Writings; ſuch as the Song at the Red Sea, of the Well, of Moſes, of Deborah, of David, of the Book of Job, the Pſalms, and the Proverbs; all of them have an eſtabliſhed order and meaſure; different in different places; or even ſometimes different in one and the ſame Poem: as we may perceive in reading them an admirable propriety and fitneſs; though we cannot arrive at the true method of meaſuring or ſcanning them."

" It is not to be wondered, that the ſame Song ſhould conſiſt of different meaſures: for the caſe is the ſame in the Poetry of the Greeks and Romans; they ſuited their meaſures to the nature of the ſubject and the argument: and the variations, which they admitted, were accommodated to the motions of the body, and the affections of the ſoul. Every kind of meaſure is not proper for every ſubject: and an Ode, a Panegyric, or a Prayer, ſhould not be compoſed in the ſame meaſure with an Elegy. Do not you obſerve, ſays he, in the Book of Lamentations of Jeremiah, that the Periods of the firſt and ſecond Chapters each of them conſiſt of three Propoſitions; and every one of theſe of a Subject, and a Predicate, and of the Adjuncts belonging to them? The third Chapter follows the ſame method; and for this reaſon is placed next to them in order: but of this Chapter every Period is diſtributed into three Initial Letters. But the fourth Chapter does not perfect the ſenſes in every verſe[1]; but conſiſts of two and two, which make four. But the fifth Chapter, which con-

[1] He ſaid above, that in the 1ſt and 2d Chapters each ſeparate verſe, or line, was a ſingle Propoſition: he now ſays, that this is not the caſe in the 4th Chapter; for it does not

tains a Prayer, you will find to be built on another plan: that is, one and one, which make two[1]; or a Dimeter: like the verſes of the Books of Job, Pſalms, and Proverbs. So the Song of Moſes, and the Song of Deborah, have a different form; conſiſting of three and three, which make ſix; that is, Hexameters; like the Heroic meaſure, which is the nobleſt of all meaſures."

"Upon the whole, the author concludes, that the Poetical parts of the Hebrew Scriptures are not compoſed according to the rules and meaſures of certain feet, diſſyllables, triſyllables, or the like, as the Poems of the modern Jews are: but nevertheleſs have undoubtedly other meaſures which depend on Things[2], as above explained. For which reaſon, they are more excellent

not perfect the ſenſe in every verſe; that is, each verſe does not conſiſt of one ſingle Propoſition. As for example, the firſt line, or verſe:

"How is obſcured the gold! changed the fine gold!"

"How is obſcured | the gold!" makes one Propoſition, and two meaſures; "changed | the fine gold!" another Propoſition, and two other meaſures; which, according to him, make a Tetrameter. This, he ſays, makes the difference between the three firſt and the 4th Chapter. But there ſeems to be no ſuch difference; many ſingle lines in the three firſt containing two Propoſitions, and many in the 4th containing only one.

[1] According to the Author's own Definition of his terms, *one and one which make two*, ſhould mean, one term and one term making two meaſures, or a Dimeter: but the 5th Chapter does not at all ſeem to anſwer that Deſcription. Beſides, he ſays, the verſes of it are like thoſe of Job, Pſalms, and Proverbs, of two of which Books he ſaid before, that the Verſes were Trimeters. I know not what he means, unleſs it be that one and one Sentences make two, that is a Diſtich; and that this Chapter conſiſts of Diſtichs, of two ſhort lines, as the Books of Job, Pſalms, and Proverbs, for the moſt part do; which is true.

[2] Perhaps the Harmony might depend in ſome degree on both: for it may be often obſerved, that where the words of an hemiſtich happen to be longer, and conſequently to conſiſt of more Syllables than the words of the adjoining hemiſtich, there the Things expreſſed are fewer. See for example, Pſ. cviii. 4, 5. Which ſeems to prove, that the Meaſures of the Verſes did not depend on the Things expreſſed only, but on the Syllables alſo.

than

than thoſe, which conſiſt of certain feet, according to the number and quantity of ſyllables. Of this, ſays he, you may judge yourſelf in the Songs of the Prophets. For do you not ſee, if you tranſlate ſome of them into another language, that they ſtill keep and retain their meaſure, if not wholly, at leaſt in part? which cannot be the caſe in thoſe verſes, the meaſures of which ariſe from a certain quantity and number of Syllables."

Such is R. Azarias's Hypotheſis of the Rhythmus of Things; that is, of Terms and of Senſes; of the Grammatical parts of Speech, and of the Logical parts of Propoſitions. The Principle ſeems to be right: but, I think, he has not made the beſt uſe, of which it was capable, in the application. He acknowleges, that it will not hold in all caſes. I believe, there is no ſuch thing to be found in the Hebrew Bible as a whole Poem conſiſting of Trimeters, Tetrameters, or Hexameters only, meaſured and ſcanned according to his rules. The Song of Moſes, Deut. XXXII. is a very apt example for his purpoſe; but will not in all parts fall in with his meaſures. Beſides, there is no ſort of reaſon for his making it to conſiſt of Hexameters, rather than Trimeter Diſtichs; ſuch, as he ſays, the Pſalms and Proverbs conſiſt of. Examine the CXIth and CXIIth Pſalms by his rules; and though they will fall into his Trimeters for the moſt part pretty well, yet we are ſure, that theſe were not to be coupled together to make Hexameters; for they are neceſſarily divided into Twenty two diſtinct ſhort lines by the Initial Letters. The Hebrew Poetry, conſiſting for the moſt part of ſhort ſentences, muſt in general naturally fall into ſuch meaſures, as Azarias eſtabliſhes; or with ſome management may be eaſily reduced to his rules. Every Propoſition muſt conſiſt of a Subject, and a Predicate, joined together by a Copula: and the Predicate including the Copula will generally conſiſt of two terms, expreſſing the Action, and the Thing acted upon. In Hebrew, ſometimes the

the Subject is combined with the Copula in one word; and ſometimes the Predicate: ſometimes all three make but one term. In theſe caſes the addition of a ſimple Adjunct, (for the ſhortneſs of the ſtyle will not admit of much more,) to the Subject, or the Predicate, or both, furniſhes a ſecond, a third, and ſometimes a fourth term; that is, makes the verſe a Dimeter, Trimeter, or Tetrameter. For inſtance; in Dimeters:

"They-made-him-jealous, with-ſtrange-Gods;
"They-provoked-him, with-abominations."

Deut. xxxii. 16.

In Trimeters:

"I-will-bleſs Jehovah, at-all-time;
"His-praiſe [ſhall be] in-my-mouth, continually.
"My-ſoul ſhall-make-her-boaſt, in-Jehovah;
"The-meek ſhall-hear-it, and-rejoice.
"O-magnify-ye Jehovah, with-me;
"And-let-us-praiſe his-name, together."

Pſ. xxxiv. 1—3.

In theſe examples the firſt part of every line makes an intire Propoſition, and the laſt is an Adjunct making the ſecond, or the third, term. In the following, the Subject, and the Predicate, with their Adjuncts, conſiſt of two terms, each of them: that is, of two meaſures; and being joined together, make a Tetrameter;

"The-counſel of-Jehovah ſhall-ſtand for-ever."

The next line is in the ſame form, except that the Verb is underſtood, and the latter Adjunct divided into two terms; and makes a ſecond Tetrameter to pair with the firſt.

"The-thoughts of-his-heart, from-age to-age."

Something of this kind muſt neceſſarily be the reſult of this ſententious way of writing: it is what comes of courſe, without much ſtudy. But whatever attention the Hebrew Poets might give to the ſcanning of their verſes by the number of terms; it does not

appear to have been their deſign to confine all the verſes of the ſame Poem to any ſet number of terms. Whereas they do plainly appear to have ſtudied to throw the correſponding lines of the ſame diſtich into the ſame number of terms, into the ſame form of conſtruction, and ſtill more into an identity, or oppoſition, or a general conformity of ſenſe. I agree therefore with Azarias in his general Principle of a Rhythmus of Things: but inſtead of conſidering terms, or phraſes, or ſenſes, in ſingle lines, as Meaſures, determining the nature and denomination of the verſe, as Dimeter, Trimeter, or Tetrameter; I conſider only that relation and proportion of one verſe to another, which ariſes from the correſpondence of terms, and from the form of conſtruction; from whence reſults a Rhythmus of Propoſitions, and a Harmony of Sentences.

This peculiar Conformation of Sentences; ſhort, conciſe, with frequent pauſes, and regular intervals, divided into pairs, for the moſt part, of correſponding lines; is the moſt evident characteriſtic now remaining of Poetry among the Hebrews, as diſtinguiſhed from Proſe: and this, I ſuppoſe, is what is implied in the name, *Mizmor* [1]; which I underſtand to be the proper name for Verſe; that is, for numerous, rhythmical, or metrical language. This form made their verſe peculiarly fit for Muſic and Dance; which with them were the uſual concomitants of Poetry, on occaſions of public joy, and in the moſt ſolemn offices of Religion [2]. Both their Dance and Song were on ſuch occaſions performed by two Choirs [3] taking their parts alternately in each: the regular form of

[1] מזמור. זמר ſignifies to *cut*, to *prune*, to *ſing*, to *play* on a muſical inſtrument. *Cæſura* is the common idea, which prevails in all.

[2] See Exod. xv. 20, 21. 2 Sam. vi. 14. 16.

[3] See 1 Sam. xviii. 6, 7. Ezra iii. 11. Nehem. xii. 24. and Philo's Obſervations (Περι Γεωργιας) on the Song at the Red Sea.

the

the Stanzas, chiefly Diſtichal, and the Paralleliſm of the Lines, were excellently well ſuited to this purpoſe, and fell in naturally with the movements of the body, of the voice, and of the inſtruments, and with the diviſion of the parts between the two ſets of performers.

But, beſide the Poetical ſtructure of the Sentences, there are other indications of Verſe in the Poetical and Prophetical parts of the Hebrew Scriptures: ſuch are peculiarities of language; unuſual and foreign words; phraſes, and forms of words, uncommon in proſe; bold Elliptical expreſſion; frequent and abrupt change of Perſons; and an uſe of the Tenſes out of the common order; and laſtly, the Poetical Dialect, conſiſting chiefly in certain Anomalies peculiar to Poetry; in Letters and Syllables added to the ends of words; a kind of Licence commonly permitted to Poetry in every language. But as theſe cannot be explained by a few examples, nor perfectly underſtood without ſome knowlege of Hebrew; I muſt beg leave to refer the learned Reader, who would inquire further into this Subject, to what I have ſaid upon it in another place[z]; or rather, to recommend it to his own obſervation, in reading the Sacred Poets in their own language.

THUS far of the genuine form and character of the Prophet's Compoſition; which it has been the Tranſlator's endeavour cloſely to follow, and as exactly to expreſs, as the difference of the languages would permit: in which indeed he has had great advantage in the habit, which our language has acquired, of expreſſing with eaſe, and not without elegance, Hebrew ideas and Hebrew forms

[z] De Sacra Poeſi Hebræorum, Prælect. III, XIV, XV.

of ſpeaking, from our conſtant uſe of a cloſe verbal Tranſlation of both the Old and New Teſtament; which has by degrees moulded our language into ſuch a conformity with that of the original Scriptures, that it can upon occaſion aſſume the Hebrew character without appearing altogether forced and unnatural. It remains to ſay ſomething of the Tranſlation in regard to its fidelity; and of the principles of Interpretation, by which the Tranſlator has been guided in the proſecution of it.

THE firſt and principal buſineſs of a Tranſlator is to give the plain literal and grammatical ſenſe of his author; the obvious meaning of his words, phraſes, and ſentences, and to expreſs them in the language into which he tranſlates, as far as may be, in equivalent words, phraſes, and ſentences. Whatever indulgence may be allowed him in other reſpects; however excuſable he may be, if he fail of attaining the elegance, the ſpirit, the ſublimity of his author; which will generally be in ſome degree the caſe, if his author excells at all in thoſe qualities; want of fidelity admits of no excuſe, and is intitled to no indulgence. This is peculiarly ſo in ſubjects of high importance, ſuch as the Holy Scriptures, in which ſo much depends on the phraſe and expreſſion; and particularly in the Prophetical books of Scripture; where from the letter are often deduced deep and recondite ſenſes, which muſt owe all their weight and ſolidity to the juſt and accurate interpretation of the words of the Prophecy. For whatever ſenſes are ſuppoſed to be included in the Prophet's words, Spiritual, Myſtical, Allegorical, Analogical, or the like, they muſt all intirely depend on the Literal Senſe. This is the only foundation upon which ſuch interpretations can be ſecurely raiſed; and if this is not firmly and well eſtabliſhed, all that is built upon it will fall to the ground.

For example; if כתוא מכמר, Iſ. LI. 20. does not ſignify ὡς σεῦλιον ἡμιεφθον, *like parboiled bete*, as the LXX render it; but *like*

*an*

*an Oryx* (a large, fierce, wild-beaſt,) *in the toils*; what becomes of Theodoret's explication of this image? Καθευδονλες ὡς σευτλιον ἡμιεφθον] Εδειξεν αυτων δια μεν τε ὑπνε το ῥαθυμον, δια δε τε λαχανε το ανανδρον. According to this Interpretation the Prophet would expreſs the drowſineſs and flaccidity, the ſlothfulneſs and want of ſpirit, of his countrymen. Whereas his idea was impotent rage, and obſtinate violence, ſubdued by a ſuperior power; the Jews taken in the ſnares of their own wickedneſs, ſtruggling in vain, till overſpent and exhauſted they ſink under the weight of God's judgements. And Procopius's explication of the ſame Paſſage, according to the rendering of the words by Aquila, Symmachus, and Theodotion, which is probably the true one, is almoſt as foreign to the purpoſe: "He compares, ſaith he, the people of Jeruſalem to the Oryx, that is, to a *Bird*; becauſe they are taken in the ſnares of the Devil, and therefore are delivered over to wrath." Such ſtrange and abſurd deductions of notions and ideas, foreign to the author's drift and deſign, will often ariſe from the invention of Commentators, who have nothing but an inaccurate tranſlation to work upon. This was the caſe of the generality of the Fathers of the Chriſtian Church, who wrote Comments on the Old Teſtament: and it is no wonder, that we find them of little ſervice in leading us into the true meaning and the deep ſenſe of the Prophetical Writings.

It being then a Tranſlator's indiſpenſable duty faithfully and religiouſly to expreſs the ſenſe of his author, he ought to take great care, that he proceed upon juſt principles of Criticiſm, in a rational method of Interpretation; and that the copy from which he tranſlates be accurate and perfect in itſelf, or corrected as carefully as poſſible by the beſt authorities, and on the cleareſt reſult of Critical inquiry.

The method of ſtudying the Scriptures of the Old Teſtament has been very defective hitherto in both theſe reſpects. Beſide the

difficulties attending it ariſing from the nature of the thing itſelf; from the language in which it is written; and the condition in which it is come down to us through ſo many ages; what we have of it being the ſcanty relics of a language formerly copious, and conſequently the true meaning of many words and phraſes being obſcure and dubious, and perhaps incapable of being clearly aſcertained: beſide theſe impediments neceſſarily inherent in the ſubject, others have been thrown in the way of our progreſs in the ſtudy of theſe Writings from prejudice, and an ill founded opinion of the authority of the Jews, both as Interpreters and Conſervators of them.

The Maſoretic Punctuation, by which the pronunciation of the language is given, the forms of the ſeveral parts of ſpeech, the conſtruction of the words, the diſtribution and limits of the ſentences, and the connection of the ſeveral members, are fixed, is in effect an Interpretation of the Hebrew Text made by the Jews of late ages, probably not earlier than the Eighth Century; and may be conſidered as their Tranſlation of the Old Teſtament. Where the words unpointed are capable of various meanings, according as they may be variouſly pronounced and conſtructed, the Jews by their pointing have determined them to one meaning and conſtruction; and the ſenſe, which they thus give, is Their ſenſe of the paſſage: juſt as the rendering of a Tranſlator into another language is His ſenſe; that is, the ſenſe in which in His opinion the original words are to be taken; and it has no other authority, than what ariſes from its being agreeable to the rules of juſt interpretation. But becauſe in the Languages of Europe the vowels are eſſential parts of written words, a notion was too haſtily taken up by the learned at the revival of letters, when the original Scriptures began to be more carefully examined, that the vowel points were neceſſary appendages of the Hebrew Letters, and therefore coeval with

with them; at leaſt that they became abſolutely neceſſary, when the Hebrew was become a dead language, and muſt have been added by Ezra, who collected and formed the canon of the Old Teſtament, in regard to all the books of it in his time extant. On this ſuppoſition the points have been conſidered as part of the Hebrew Text, and as giving the meaning of it on no leſs than divine authority. Accordingly our public Tranſlations in the modern Tongues for the uſe of the Church among Proteſtants, and ſo likewiſe the modern Latin Tranſlations, are for the moſt part cloſe copies of the Hebrew Pointed Text, and are in reality only Verſions at ſecond hand, Tranſlations of the Jews interpretation of the Old Teſtament. We do not deny the uſefulneſs of this interpretation, nor would we be thought to detract from its merit by ſetting it in this light: it is perhaps upon the whole preferable to any one of the antient Verſions; it has probably the great advantage of having been formed upon a traditionary explanation of the Text, and of being generally agreeable to that ſenſe of Scripture, which paſſed current, and was commonly received by the Jewiſh nation in antient times; and it has certainly been of great ſervice to the moderns in leading them into the knowlege of the Hebrew tongue. But they would have made a much better uſe of it, and a greater progreſs in the explication of the Scriptures of the Old Teſtament, had they conſulted it, without abſolutely ſubmitting to its authority; had they conſidered it as an aſſiſtant, not as an infallible guide.

To what a length an opinion lightly taken up, and embraced with a full aſſent without due examination, may be carried, we may ſee in another example of much the ſame kind. The learned of the Church of Rome, who have taken the liberty of giving tranſlations of Scripture in the modern languages, have for the moſt part ſubjected and devoted themſelves to a prejudice equally groundleſs and abſurd. The Council of Trent declared the Latin Tranſlation

lation of the Scriptures called the Vulgate, which had been for many ages in uſe in their Church, to be Authentic; a very ambiguous term, which ought to have been more preciſely defined, than the Fathers of this Council choſe to define it. Upon this ground many contended, that the Vulgate Verſion was dictated by the Holy Spirit; at leaſt was providentially guarded againſt all error; was conſequently of divine authority, and more to be regarded than even the original Hebrew and Greek Texts. And in effect, the Decree of the Council, however limited and moderated by the explanation of ſome of their more judicious divines, has given to the Vulgate ſuch a high degree of authority, that, in this inſtance at leaſt, the Tranſlation has taken place of the Original: for theſe Tranſlators, inſtead of the Hebrew and Greek Texts, profeſs to tranſlate the Vulgate. Indeed when they find the Vulgate very notoriouſly deficient in expreſſing the ſenſe, they do the Original Scriptures the honour of conſulting them, and take the liberty, by following them, of departing from their authentic guide: but in general the Vulgate is their Original Text; and they give us a Tranſlation of a Tranſlation; by which ſecond transfuſion of the Holy Scriptures into another tongue, ſtill more of the original ſenſe muſt be loſt, and more of the genuine ſpirit muſt evaporate.

The other prejudice, which has ſtood in the way, and obſtructed our progreſs in the true underſtanding of the Old Teſtament, a prejudice even more unreaſonable than the former, is the notion that has prevailed of the great care and ſkill of the Jews in preſerving the Text, and tranſmitting it down to the preſent times pure, and intirely free from all miſtakes, as it came from the hands of the authors. In oppoſition to which opinion it has been often obſerved, that ſuch a perfect degree of integrity no human ſkill or care could warrant: it muſt imply no leſs than a conſtant miraculous ſuperintendence of divine providence, to guide the hand of

the

the Copyiſt, and to guard him from error, in reſpect to every tranſcript that has been made through ſo long a ſucceſſion of ages. And it is univerſally acknowleged, that Almighty God has not thought ſuch a miraculous interpoſition neceſſary in regard to the Scriptures of the New Teſtament, at leaſt of equal authority and importance with thoſe of the Old: we plainly ſee, that he has not exempted them from the common lot of other books; the copies of theſe, as well as of other antient writings, differing in ſome degree from one another, ſo that no one of them has any juſt pretenſion to be a perfect and intire copy, truly and preciſely repreſenting in every word and letter the originals, as they came from the hands of the ſeveral authors. All writings tranſmitted to us, like theſe, from early times, the original copies of which have long ago periſhed, have ſuffered in their paſſage to us by the miſtakes of many tranſcribers, through whoſe hands we have received them; errors continually accumulating in proportion to the number of tranſcripts, and the ſtream generally becoming more impure, the more diſtant it is from the ſource. Now the Hebrew writings of the Old Teſtament being for much the greateſt part the moſt antient of any; inſtead of finding them abſolutely perfect, we may reaſonably expect to find, that they have ſuffered in this reſpect more than others of leſs antiquity generally have done.

But beſide this common ſource of errors, there is a circumſtance very unfavourable in this reſpect to theſe writings in particular, which makes them peculiarly liable to miſtakes in tranſcribing; that is, the great ſimilitude which ſome letters bear to others in the Hebrew Alphabet: ſuch as ב to כ, ד to ר, ה to ח, ג to נ; ו, ז, and ן to one another; more perhaps than are to be found in any other Alphabet whatſoever; and in ſo great a degree of likeneſs, that they are hardly diſtinguiſhable even in ſome printed copies; and not only theſe letters, but others likewiſe, beſide theſe, are not eaſily diſtinguiſhed from one another in many manuſcripts. This muſt have

been a perpetual cauſe of frequent miſtakes; of which, in regard to the two firſt Pairs of letters above noted, there are many undeniable examples; inſomuch that a change of one of the ſimilar letters for the other, when it remarkably clears up the ſenſe, may be fairly allowed to Criticiſm, even without any other authority than that of the Context to ſupport it.

But to theſe natural ſources of error, as we may call them, the Jewiſh Copyiſts have added others, by ſome abſurd practices, which they have adopted, in tranſcribing: ſuch as their conſulting more the fair appearance of their copy than the correctneſs of it; by wilfully leaving miſtakes uncorrected, leſt by eraſing they ſhould diminiſh the beauty and the value of the tranſcript; (for inſtance, when they had written a word, or part of a word, wrongly, and immediately ſaw their miſtake, they left the miſtake uncorrected, and wrote the word anew after it:) their ſcrupulous regard to the evenneſs and fulneſs of their lines; which induced them to cut off from the ends of lines a letter or letters, for which there was not ſufficient room, (for they never divided a word ſo that the parts of it ſhould belong to two lines;) and to add to the ends of lines letters wholly inſignificant, by way of expletives to fill up a vacant ſpace: their cuſtom of writing part of a word at the end of a line, where there was not room for the whole, and then giving the whole word at the beginning of the next line. Theſe and ſome other like practices manifeſtly tended to multiply miſtakes: they were ſo many traps and ſnares laid in the way of future tranſcribers, and muſt have given occaſion to frequent errors.

Theſe circumſtances conſidered, it would be the moſt aſtoniſhing of all miracles, if, notwithſtanding the acknowledged fallibility of tranſcribers, and their proneneſs to error, from the nature of the ſubject itſelf on which they were employed, the Hebrew Writings of the Old Teſtament had come down to us through their hands abſolutely pure, and free from all miſtakes whatſoever.

If

If it be aſked, what then is the real condition of the preſent Hebrew Text; and of what ſort, and in what number, are the miſtakes which we muſt acknowlege to be found in it: it is anſwered, that the condition of the Hebrew Text is ſuch, as from the nature of the thing, the antiquity of the writings themſelves, the want of due care, or critical ſkill, (in which latter at leaſt the Jews have been exceedingly deficient,) might in all reaſon have been expected; that the miſtakes are frequent, and of various kinds; of letters, words, and ſentences; by variation, omiſſion, tranſpoſition; ſuch as often injure the beauty and elegance, embarraſs the conſtruction, alter or obſcure the ſenſe, and ſometimes render it quite unintelligible. If it be objected, that a conceſſion, ſo large as this is, tends to invalidate the authority of Scripture; that it gives up in effect the certainty and authenticity of the doctrines contained in it, and expoſes our religion naked and defenceleſs to the aſſaults of its enemies: this, I think, is a vain and groundleſs apprehenſion. Caſual errors may blemiſh parts, but do not deſtroy, or much alter, the whole. If the Iliad or the Æneid had come down to us with more errors in all the copies, than are to be found in the worſt Manuſcript now extant of either; without doubt many particular paſſages would have loſt much of their beauty; in many the ſenſe would have been greatly injured; in ſome rendered wholly unintelligible: but the plan of the Poem in the whole and in its parts, the Fable, the Mythology, the Machinery, the Characters, the great conſtituent parts, would ſtill have been viſible and apparent, without having ſuffered any eſſential diminution of their greatneſs. Of all the precious remains of antiquity perhaps Ariſtotle's Treatiſe on Poetry is come down to us as much injured by time as any: as it has been greatly mutilated in the whole, ſome conſiderable members of it being loſt; ſo the parts remaining have ſuffered in proportion, and many paſſages are rendered very obſcure,

probably by the imperfection and frequent miſtakes of the copies now extant. Yet, notwithſtanding theſe diſadvantages, this treatiſe, ſo much injured by time and ſo mutilated, ſtill continues to be the great Code of Criticiſm; the fundamental principles of which are plainly deducible from it; we ſtill have recourſe to it for the rules and laws of Epic and Dramatic Poetry, and the imperfection of the Copy does not at all impeach the authority of the Legiſlator. Important and fundamental doctrines do not wholly depend on ſingle paſſages; an univerſal harmony runs through the Holy Scriptures; the parts mutually ſupport each other, and ſupply one another's deficiencies and obſcurities. Superficial damages and partial defects may greatly diminiſh the beauty of the edifice, without injuring its ſtrength, and bringing on utter ruin and deſtruction [x].

[x] "Librariorum diſcordiam oſtendunt varia exemplaria, in quibus idem locus aliter atque aliter legitur. Sed ea diſcordia offendere nos non debet; primum, quia autorum non eſt, ſed librariorum, quorum culpam præſtare autores nec poſſunt nec debent. Deinde, quia plerumque ejuſmodi diſcordia unius aut alterius verbi eſt, in quo nihil læditur ſententia; aut ſi quid forte læditur, aliunde corrigi poteſt; quandoquidem autorum ſententiæ non ſemper ex ſingulis verbis ſuperſtitioſius obſervandis, ſed plerumque ex orationis tenore, aut ſimilium locorum obſervatione, aut mentis ratiocinatione ſunt inveſtigandæ. Ac tales librariorum diſcordiæ etiam in profanis autoribus inveniuntur; ut in Platone, in Ariſtotele, in Homero, in Cicerone, in Virgilio, et cæteris. Quamvis enim ſummo in pretio ſemper fuerint apud gentiles hi autores, ſummaque cum diligentia deſcribi ſoliti, tamen caveri non potuit, quin multa Scripturæ menda et diſcrepantiæ annorum longitudine obrepſerint; nec tamen ea res ſtudioſos deterret; nec facit, ut qui libri Ciceronis habentur, ii aut non boni, aut non Ciceronis eſſe ducantur: ſicut enim detorti aut etiam decuſſi ramuli agricolam non offendunt, nec arborem vitiant, quippe quæ ramorum infinita multitudine ſic abundet, ut tantulam jacturam alibi ſine ullo detrimento reſarciat; ita ſi in autore pauculis in locis ſimile quidpiam uſu venit, id nec bonum lectorem offendit, nec autorem vitiat. Manet enim ipſa ſtirps, et, ut ita loquar, corpus autoris, ex cujus perpetuo tenore dictorumque ubertate percipi poſſunt ſine ullo detrimento fructus pleni.

Ad ſcrupulum eorum, qui metuunt, ne, ſi hoc conceſſum fuerit, labaſcat ſacrarum literarum autoritas, hoc reſpondeo; non eſſe ſcriptorum autoritatem in paucis quibuſdam verbis, quæ vitiari detrahive potuerunt, ſed in perpetuo orationis tenore, qui manſit incorruptus

The copies of the Holy Scriptures of the Old Teſtament being then ſubject, like all other antient writings, to miſtakes ariſing from the unſkilfulneſs or inattention of tranſcribers; a plain matter of fact, which cannot be denied, and needs not be palliated; it is to be conſidered, what remedy can be applied in this caſe; how ſuch miſtakes can be corrected upon certain or highly probable grounds. Now the caſe being the ſame, the method which has been uſed with good effect in correcting the antient Greek and Latin authors, ought in all reaſon to be applied to the Hebrew Writings. At the Revival of literature Critics and Editors, finding the Greek and Latin authors full of miſtakes, ſet about correcting them by procuring different copies, and the beſt that they could meet with; theſe they compared together, and the miſtakes not being the ſame in all, one copy corrected another; and thus they eaſily got rid of ſuch errors as had not obtained poſſeſſion in all the copies: and generally the more copies they had to compare, the more errors were corrected, and the more perfect the Text was rendered. This, which common ſenſe dictated in the firſt place as neceſſary to be done, in order to the removing of difficulties in reading antient Greek and Latin authors, we have had recourſe to in the laſt place in regard to the antient Hebrew writers. Hebrew Manuſcripts have at length been conſulted and collated, notwithſtanding the unaccountable opinion which prevailed, that they all exactly agreed with one another, and formed preciſely one uniform text. An infinite number of Variations have been collected, from above ſix hundred Manuſcripts, and ſome antient printed Editions, collated or conſulted, in moſt parts of Europe; and have been in part pub-

ruptus, poſitam. Itaque quemadmodum Cicero apud ſui ſtudioſos nihilo minoris eſt autoritatis propter paucula quædam mutilata aut depravata, quam eſſet, ſi id non accidiſſet; ita debet et ſacrarum literarum autoritati nihil detrahi, ſi quid in eis tale, quale oſtendimus, contigit." Sebaſt. Caſtellio, quoted by Wetſtein, Nov. Teſt. Tom. II. p. 856.

liſhed,

liſhed, and the publication of the whole will, I hope, ſoon be completed, by the learned Dr. Kennicott, in his Edition of the Hebrew Bible with Various Readings; a Work the greateſt and moſt important that has been undertaken and accompliſhed ſince the Revival of letters.

But the Hebrew Text of the Old Teſtament, compared with the Text of antient Greek and Latin authors, has in one reſpect greatly the diſadvantage. There are Manuſcripts of the latter, which are much nearer in time to the age of the authors; and have ſuffered much leſs in proportion to the ſhorter ſpace of time intervening. For example, the Medicean Manuſcript of Virgil was written probably within four or five hundred years after the time of the Poet: whereas the oldeſt of the Hebrew Manuſcripts now known to be extant, do not come within many centuries of the times of the ſeveral authors; not nearer than about fourteen centuries to the age of Ezra, one of the lateſt of them; who is ſuppoſed to have reviſed the books of the Old Teſtament then extant, and to have reduced them to a perfect and correct ſtandard: ſo that we can hardly expect much more from this vaſt collection of Variations, taken in themſelves as correctors of the Text, excluſively of other conſequences, than to be able by their means to diſcharge and eliminate the errors, that have been gathering and accumulating in the copies for about a thouſand years paſt; and to give us now as good and correct a Text as was commonly current among the Jews, or might eaſily have been obtained, ſo long ago. Indeed ſome of the oldeſt Manuſcripts, from which theſe Variations have been collected, may poſſibly be faithful tranſcripts of ſelect Manuſcripts at that time very antient; and ſo may really carry us nearer to the age of Ezra: but this is an advantage, which we cannot be aſſured of, and upon which we muſt not preſume. But to get ſo far nearer to the ſource, as we plainly do by the aſſiſtance of Manuſcripts, though of comparatively

paratively late date, is an advantage by no means inconſiderable or lighty to be regarded.

On the other hand we have a great advantage in regard to the Hebrew Text, which the Greek and Latin authors generally want, and which in ſome degree makes up for the defect of age in the preſent Hebrew Manuſcripts: that is, from the ſeveral antient Verſions of the Old Teſtament in different languages, made in much earlier times, and from Manuſcrips in all probability much more correct and perfect than any now extant. Theſe Verſions, for the moſt part, being evidently intended for exact literal renderings of the Hebrew Text, may be conſidered in ſome reſpect as repreſentatives of the Manuſcripts, from which they were taken: and when the Verſion gives a ſenſe better in itſelf, and more agreeable to the context, than the Hebrew Text offers, and at the ſame time anſwerable to a word or words ſimilar to thoſe of the Hebrew Text, and only differing from it by the change of one or more ſimilar letters, or by the different poſition of the ſame letters, or by ſome other inconſiderable variation; we have good reaſon to believe, that the ſimilar Hebrew words anſwering to the Verſion were indeed the very Reading, that ſtood in the Manuſcript, from which the Tranſlation was made. To add ſtrength to this way of reaſoning, it is to be obſerved, that the Manuſcripts now extant frequently confirm ſuch ſuppoſed reading of thoſe Manuſcripts from which the antient Verſions were taken, in oppoſition to the authority of the preſent printed Hebrew Text; and make the Collection of Variations, now preparing for the Public, of the higheſt importance; as they give a new evidence of the fidelity of the antient Verſions, and ſet them upon a footing of authority, which they never could obtain before. They were looked upon as the work of wild and licentious interpreters, who often departed from the Text, which they undertook to render, without any good reaſon, and only fol-

lowed their own fancy and caprice. The preſent Hebrew Manuſcripts ſo often juſtify the Verſions in ſuch paſſages, that we cannot but conclude, that in many others likewiſe the difference of the Verſion from the preſent Original is not to be imputed to the licentiouſneſs of the Tranſlator, but to the careleſſneſs of the Hebrew Copyiſt: and this affords a juſt and reaſonable ground for correcting the Hebrew Text on the authority of the antient Verſions.

But the Aſſiſtance of Manuſcripts and antient Verſions united will be found very inſufficient perfectly to correct the Hebrew Text. Paſſages will ſometimes occur, in which neither the one nor the other give any ſatisfactory ſenſe; which has been occaſioned probably by very antient miſtakes of the copy, antecedent to the date of the oldeſt of them. On theſe occaſions Tranſlators are put to great difficulties, through which they force their way as well as they can: they invent new meanings for words and phraſes, and put us off either with what makes no ſenſe at all, or with a ſenſe that apparently does not ariſe out of the words of the Text. The renderings of ſuch deſperate places, when they carry any ſenſe with them, are manifeſtly conjectural; and full as much ſo, as the conjectures of the Critic, who hazards an alteration of the Text itſelf. The faireſt way of proceeding in theſe caſes ſeems to be, to confeſs the difficulty, and to lay it before the reader; and to leave it to his judgement to decide, whether the conjectural rendering, or the conjectural emendation, be more agreeable to the context, to the exigence of the place, to parallel and ſimilar paſſages, to the rules and genius of the language, and to the laws of ſound and temperate Criticiſm.

The condition of the preſent Text of Iſaiah in particular is anſwerable to the repreſentation above given of the Hebrew Text in general. It is, I preſume, conſiderably injured, and ſtands in need of

of frequent emendation. Nothing is more apt to affect, and ſometimes utterly to deſtroy, the meaning of a ſentence, than the omiſſion of a word; than which no ſort of miſtake is more frequent. I reckon, that in the book of Iſaiah, the words omitted in different places amount to the number of Fifty. I mean whole words, not including particles, prepoſitions, and pronouns, affixed: and I ſpeak of ſuch, as I am well perſuaded are real omiſſions; much the greater part of which, I flatter myſelf, the reader will find ſupplied in the Tranſlation and Notes, with a good degree of probability, from Manuſcripts and antient Verſions: beſide theſe there are ſome other places, in which I ſuſpect ſome omiſſion, though there may be no evidence to prove it. If there be any truth in this account of words omitted, the reader will eaſily ſuppoſe, that miſtakes of other kinds muſt be frequent in proportion, and amount all together to a conſiderable number.

The Manuſcripts and antient Verſions afford the proper means of remedying theſe and other defects of the preſent copy. It is manifeſt, that the antient Interpreters had before them copies of the Hebrew Text different in many places from that which paſſes current at preſent; and the Manuſcripts even now extant frequently vary from that, and from one another. Neither is there any one Manuſcript or Edition whatever, that has the leaſt pretenſion to a ſuperior authority, ſo as to claim to be a Standard, to which the reſt ought to be reduced. A true Text, as far as it is poſſible to recover it, is to be gathered from the Manuſcripts now extant, and from the evidence furniſhed by the antient Verſions of the readings of Manuſcripts of much earlier times. This being the caſe, the firſt care of the Tranſlator ſhould be, eſpecially in places obſcure and difficult, to conſider, whether the words, which he is to render, be indeed the genuine words of the Prophet, and to aſcertain, as far as may be, the true reading of the Text.

The antient Verſions above-mentioned, as the principal ſources of emendation, and highly uſeful in rectifying, as well as in explaining, the Hebrew Text, are contained in the London Polyglott.

The Greek Verſion, commonly called the Septuagint, or of the Seventy Interpreters, probably made by different hands, (the number of them uncertain,) and at different times, as the exigence of the Jewiſh Church at Alexandria and in other parts of Egypt required, is of the firſt authority, and of the greateſt uſe in correcting the Hebrew Text; as being the moſt antient of all; and as the copy, from which it was tranſlated, appears to have been free from many errors, which afterwards by degrees got into the Text. But the Verſion of Iſaiah is not ſo old as that of the Pentateuch by a hundred years and more; having been made in all probability after the time of Antiochus Epiphanes, when the reading of the Prophets in the Jewiſh Synagogues began to be practiced; and even after the building of Onias's Temple, to favour which there ſeems to have been ſome artifice employed in a certain paſſage of Iſaiah [1] in this verſion. And it unfortunately happens, that Iſaiah has had the hard fate to meet with a Tranſlator very unworthy of him, there being hardly any book of the Old Teſtament ſo ill rendered in that Verſion as this of Iſaiah. Add to this, that the Verſion of Iſaiah, as well as other parts of the Greek Verſion, is come down to us in a bad condition, incorrect, and with frequent omiſſions and interpolations. Yet, with all theſe diſadvantages, with all its faults and imperfections, this Verſion is of more uſe in correcting the Hebrew Text, than any other whatſoever.

The Arabic Verſion is ſometimes referred to, as verifying the reading of the LXX, being, for the moſt part at leaſt, taken from that Verſion.

[1] Chap. xix. 18. See the Note there.

The

The learned Mr. Woide, to whom we are indebted for the publication of a Coptic Lexicon and Grammar, very uſeful and neceſſary for the promotion of that part of literature, has very kindly communicated to me his Extracts from the Fragments of a Manuſcript of a Coptic Verſion of Iſaiah, made from the LXX, with which he has collated them. They are preſerved in the Library of St. Germain de Prez at Paris. He judges this Coptic Verſion to be of the Second Century. The Manuſcript was written in the beginning of the Fourteenth Century. The ſame Gentleman has had the goodneſs, at my requeſt, to collate with Bos's Edition of the LXX, through the Book of Iſaiah, two Manuſcripts of the King's Library, now in the Britiſh Muſeum, the one marked 1 B. II. the other 1 D. II. The former Manuſcript, containing the Prophets of the Verſion of the LXX, was written in the Eleventh or Twelfth Century, according to Grabe; (in the Tenth or Eleventh Century, in Mr. Woide's opinion;) and by a Note on the back of the firſt leaf appears to have belonged to Pachomius, Patriarch of Conſtantinople in the beginning of the Sixteenth Century. Grabe highly valued this Manuſcript; and intended to write a Diſſertation on the ſuperiority of This and of the Alexandrian Manuſcript to that of the Vatican; but did not live to execute his deſign. See Prolegom. ad Tom. 3tium, LXX Interp. Edit. Grabe, Sect. iii. and v. and Grabe de Vitiis LXX Interp. p. 118. I quote this Manuſcript by the title of MS Pachom. for the reaſon above given.

The latter Manuſcript 1 D. II. above-mentioned, contains many of the Hiſtorical books, beginning with Ruth, and ending with Ezra, according to the order of the books in our Engliſh Bible; and alſo the Prophet Iſaiah, of the Verſion of the LXX. This Manuſcript in the book of Iſaiah conſiſts of two different parts: the firſt from the beginning to the word τυφλων, Chap. xxxv, 5. written in a more antient and better character, and upon better vellum; which Mr. Woide judges to be of the Eleventh or Twelfth Century: the

remaining part he refers to the beginning of the Fourteenth Century; which Grabe ſuppoſes to be the age of the whole: See Grabe de Vitiis LXX Interp. p. 104. This Manuſcript ſeems to have been taken from a good Copy, as it frequently agrees with the beſt and moſt antient Manuſcripts, and in particular with the Manuſcript of Pachomius.

The Coptic Fragments above-mentioned, and theſe Manuſcripts, are uſeful for the ſame purpoſe of authenticating the reading of the LXX; and in conſequence, of aſcertaining or correcting the Hebrew Text in ſome places.

My examination of Mr. Woide's Collation of the two Greek Manuſcripts of Iſaiah, has been confined to this ſingle view in reſpect of the Hebrew Text: were theſe Manuſcripts to be applied more extenſively, and to their proper uſe, that of correcting the Text of the LXX through all the parts of it which they contain, I am perſuaded they would be found to be of very great importance, and would contribute largely to the reviſion and emendation of that antient and very valuable Verſion: a Work, which may be now conſidered as one of the principal Deſiderata of Sacred Criticiſm; and which ought to follow that arduous undertaking, which has ſo happily ſucceeded, the Collation of Hebrew Manuſcripts; to which it ſtands next in order of importance and uſefulneſs towards our attaining a more perfect knowledge of the Holy Scriptures.

The Chaldee Paraphraſe of Jonathan Ben Uziel, made about or before the Time of our Saviour, though it often wanders from the Text in a wordy allegorical explanation, yet very frequently adheres to it cloſely, and gives a verbal rendering of it; and accordingly is ſometimes of great uſe in aſcertaining the true reading of the Hebrew Text.

The Syriac Verſion ſtands next in order of time, but is ſuperior to the Chaldee in uſefulneſs and authority, as well in aſcertaining

as

as in explaining the Hebrew Text. It is a close Translation of the Hebrew into a language of near affinity to it. It is supposed to have been made as early as the First Century.

The Fragments of the Three Greek Versions of Aquila, Symmachus, and Theodotion, all made in the Second Century, which are collected in the Hexapla of Mountfaucon, are of considerable use for the same purpose.

The Vulgate, being for the most part the Translation of Jerom, made in the Fourth Century, is of service in the same way, in proportion to its antiquity.

I am greatly obliged to several learned Friends for their Observations on particular passages. To one great person more especially, whom I had the honour to call my friend, the late excellent Archbishop Secker: whose marginal Notes on the Bible, deposited by his order in the Library at Lambeth, I had permission to consult by the favour of his most worthy Successor. There are two Bibles with his Notes: one a Folio English Bible interleaved, containing chiefly corrections of the English Translation; the other a Hebrew Bible of the Edition of Michaelis, Halle 1720, in 4to.; the large margins of which are filled with Critical remarks on the Hebrew Text, collations of the antient Versions, and other short annotations; which stand an illustrious monument of the learning, judgement, and indefatigable industry of that excellent person: I add also of his candour and modesty; for there is hardly a proposed emendation, however ingenious and probable, to which he has not added the objections, which occurred to him, against it. These valuable remains of that great and good man will be of infinite service, whenever that necessary work, a New Translation, or a Revision of the present Translation, of the Holy Scriptures, for the use of our Church, shall be undertaken. To his observations I have set his name. And to the remarks of others of my Learned Friends, I have

have likewiſe ſubjoined in the Notes their names reſpectively. Among theſe I muſt here particularly mention the late learned Dr. Durell, Principal of Hertford College in Oxford; who ſome years ago communicated to me his Manuſcript Remarks on the Prophets. With his leave I took ſhort memorandums of ſome of his Corrections of the Text; and had his permiſſion to make what uſe I pleaſed of them.

I am in a more particular manner obliged to my Learned Friend Dr. Kennicott, for his ſingular favour in frequently communicating to me his Collations while they were collecting, and the printed Copy of the book of Iſaiah itſelf, as ſoon as it was finiſhed at the Preſs, for my private uſe, while the remainder of the Volume is in hand and preparing for the public. Theſe I have examined with ſome attention; and I hope the reader, whoſe expectations do not exceed the bounds of reaſon and moderation, will be ſatisfied with the aſſiſtance and benefit, which he will find they have afforded me. But I muſt beg to have it well underſtood, that I do by no means pretend to have exhauſted theſe valuable ſtores: many things may have eſcaped me, which may ſtrike the eye of another obſerver; many a variation, which appears at firſt ſight very minute and trifling, and manifeſtly falſe and abſurd, may by ſome ſide light tend to uſeful diſcoveries. To apply theſe materials to all the uſes, which can poſſibly be made of them, will require much labour and conſideration, much judgement and ſagacity, and repeated trials by a variety of examiners, to whoſe different views they may ſhew themſelves in every poſſible light. Some Critics may be very forward and haſty in pronouncing their judgements; but it muſt be left to time and experience to eſtabliſh their real and full value.

In regard to the character and authority of the ſeveral Manuſcripts, which have been collated, and which in the Notes are referred to, we muſt wait for the information, which Dr. Kennicott will give us in his General Diſſertation. The knowlege of Hebrew

Manu-

Manuſcripts is almoſt a new ſubject in literature: little progreſs has been made in it hitherto; and no wonder, when they were eſteemed uniformly conſonant one with another, and with the printed Text; conſequently, uſeleſs, and not worth the trouble of examining. Dr. Kennicott, and his worthy and very able aſſiſtant Mr. Bruns, who have been more converſant with Hebrew Manuſcripts, and have had more experience, and more inſight into the ſubject, than any, or than all, of the learned of the preſent age, will give us the beſt information concerning it that can yet be obtained. It muſt be left to the attentive obſervation, and mature experience of the learned of ſucceeding times to perfect a part of knowledge, which, like others, muſt, in its nature, wait the reſult of diligent inquiry, and be carried on by gradual improvements.

In referring to Dr. Kennicott's Variations, I have given the whole number of Manuſcripts or Editions, which concur in any particular reading: what proportion that number bears to the whole number of collated copies, which contain the book of Iſaiah, may, I hope, ſoon be ſeen by comparing it with the Catalogue of Copies collated, which will be given at the end of that book. But that the reader in the mean time, till he can have more full information concerning the value and authority of the ſeveral Manuſcripts, may at leaſt have ſome mark to direct his judgement in eſtimating the credit due to the Manuſcripts quoted, I have, from the kind communication of Dr. Kennicott concerning the dates of the Manuſcripts, whether certain or probable, given ſome general intimation of their value in this reſpect: for though antiquity is no certain mark of the goodneſs of a Manuſcript, yet it is one circumſtance that gives it no ſmall weight and authority, eſpecially in this caſe: the Hebrew Manuſcripts being in general more pure and valuable in proportion to their antiquity; thoſe of later date having been more ſtudiouſly rendered conformable to the Maſoretic ſtandard [1]. Among

[1] See Kennicott, State of the Printed Heb. Text. Differt. II. p. 470.

the

the Manuſcripts, which have been collated, I conſider thoſe of the Tenth, Eleventh, and Twelfth Centuries, as antient, comparatively and in reſpect of the reſt. Therefore in quoting a number of Manuſcripts, where the Variation is of ſome importance, I have added, that ſo many of that number are Antient, that is, are of the Centuries above mentioned.

I have ventured to call this a New Tranſlation, though much of our Vulgar Tranſlation is retained in it. As the Style of that Tranſlation is not only excellent in itſelf, but has taken poſſeſſion of our ear, and of our taſte, to have endeavoured to vary from it, with no other deſign than that of giving ſomething new inſtead of it, would have been to diſguſt the reader, and to repreſent the ſenſe of the Prophet in a more unfavourable manner: beſides, that it is impoſſible for a Verbal Tranſlator to follow an approved Verbal Tranſlation, which has gone before him, without frequently treading in the very footſteps of it. The moſt obvious, the propereſt, and perhaps the only terms, which the language affords, are already occupied; and without going out of his way to find worſe, he cannot avoid them. Every Tranſlator has taken this liberty with his predeceſſors: it is no more than the laws of Tranſlation admit, nor indeed than the neceſſity of the caſe requires. And as to the turn and modification of the ſentences, the Tranſlator, in this particular province of Tranſlation, is, I think, as much confined to the author's manner, as to his words: ſo that too great liberties taken in varying either the expreſſion or the compoſition, in order to give a new air to the whole, will be apt to have a very bad effect. For theſe reaſons, whenever it ſhall be thought proper to ſet forth the Holy Scriptures for the public uſe of our Church to better advantage, than as they appear in the preſent Engliſh Tranſlation, the expediency of which grows every day more and more evident, a Reviſion or Correction of that Tranſlation may perhaps be more

adviſeable, than to attempt an entirely new one. For as to the ſtyle and language it admits but of little improvement; but, in reſpect of the ſenſe and the accuracy of interpretation, the improvements of which it is capable are great and numberleſs.

The Tranſlation here offered will perhaps be found to be in general as cloſe to the Text, and as literal, as our Engliſh Verſion. When it departs at all from the Hebrew Text on account of ſome correction, which I ſuppoſe to be requiſite, I give notice to the reader of ſuch correction, and offer my reaſons for it: if thoſe reaſons ſhould ſometimes appear inſufficient, and the tranſlation to be merely conjectural, I deſire the reader to conſider the exigence of the caſe; and to judge, whether it is not better, in a very obſcure and doubtful paſſage, to give ſomething probable by way of ſupplement to the author's ſenſe apparently defective, than either to leave a blank in the Tranſlation, or to give a merely verbal rendering, which would be altogether unintelligible. I believe, that every Tranſlator whatever of any part of the Old Teſtament, has taken ſometimes the liberty, or rather has found himſelf under the neceſſity, of offering ſuch renderings, as, if examined, will be found to be merely conjectural. But I deſire to be underſtood as offering this apology in behalf only of Tranſlations deſigned for the private uſe of the reader; not as extended, without proper limitations, to thoſe that are made for the public ſervice of the Church.

The deſign of the Notes is to give the reaſons and authorities, on which the Tranſlation is founded; to rectify or to explain the words of the text; to illuſtrate the ideas, the images, and the alluſions of the Prophet, by referring to objects, notions, and cuſtoms, which peculiarly belong to his age and his country; and to point out the beauties of particular paſſages. I ſometimes indeed endeavour to open the deſign of the Prophecy, to ſhew the connection between its parts, and to point out the event which it fore-

tells. But in general, I muſt intreat the Reader to be ſatisfied with my endeavours faithfully to expreſs the Literal Senſe, which is all that I undertake. If he would go deeper into the Myſtical ſenſe, into Theological, Hiſtorical, and Chronological diſquiſitions, there are many learned Expoſitors to whom he may have recourſe, who have written full Commentaries on this Prophet; to which Title the preſent work has no pretenſions. The ſublime and ſpiritual uſes to be made of this peculiarly Evangelical Prophet, muſt, as I have obſerved, be all founded on a faithful repreſentation of the Literal Senſe, which his words contain. This is what I have endeavoured cloſely and exactly to expreſs. And within the limits of this humble, but neceſſary, province, my endeavours muſt be confined. To proceed further, or even to execute this in the manner I could wiſh, were it within my abilities, yet would hardly be conſiſtent with my preſent engagements; which oblige me to offer rather prematurely to the public, what further time, with more leiſure, might perhaps enable me to render more worthy of their attention.

ISAIAH

# ISAIAH.

CHAP. I. THE VISION OF ISAIAH THE SON OF AMOTS, WHICH HE SAW CONCERNING JUDAH AND JERUSALEM; IN THE DAYS OF UZZIAH, JOTHAM, AHAZ, HEZEKIAH, KINGS OF JUDAH.

2 HEAR, O ye heavens; and give ear, O earth!
For it is JEHOVAH that ſpeaketh.
I have nouriſhed children, and brought them up;
And even they have revolted from me.
3 The ox knoweth his poſſeſſor;
And the aſs the crib of his lord:
But Iſrael knoweth not Me;
Neither doth my people conſider.
4 Ah, ſinful nation! a people laden with iniquity!
A race of evil doers! children degenerate!
They have forſaken JEHOVAH;
They have rejected with diſdain the Holy One of Iſrael;
They are eſtranged from him; they have turned their back upon him.
5 On what part will ye ſmite again, will ye add correction?
The whole head is ſick, and the whole heart faint:
6 From the ſole of the foot even to the head, there is no ſoundneſs therein;
It is wound, and bruiſe, and putrifying ſore:
It hath not been preſſed, neither hath it been bound;

Neither hath it been ſoftened with ointment.
7 Your country is deſolate, your cities are burnt with fire;
Your land, before your eyes ſtrangers devour it:
And it is become deſolate, as if deſtroyed by an inundation.
8 And the daughter of Sion is left, as a ſhed in a vineyard;
As a lodge in a garden of cucumers, as a city taken by ſiege.
9 Had not JEHOVAH God of Hoſts left us a remnant,
We had ſoon become as Sodom; we had been like unto Gomorrah.

10 Hear ye the word of JEHOVAH, O ye princes of Sodom!
Give ear to the law of our God, ye people of Gomorrah!
11 What have I to do with the multitude of your ſacrifices?
ſaith JEHOVAH:
I am cloyed with the burnt-offerings of rams, and the fat of fed beaſts;
And in the blood of bullocks, and of lambs, and of goats, I have no delight.
12 When ye come to appear before me,
Who hath required this at your hands?
13 Tread my courts no more; bring no more a vain oblation:
Incenſe! it is an abomination unto me.
The new moon, and the ſabbath, and the aſſembly proclaimed,
I cannot endure; the faſt, and the day of reſtraint.
14 Your months, and your ſolemnities, my ſoul hateth:
They are a burthen upon me; I am weary of bearing them.

15 When ye ſpread forth your hands, I will hide mine eyes
from you;
Even when ye multiply prayer, I will not hear;
For your hands are full of blood.
16 Waſh ye, make ye clean; remove ye far away
The evil of your doings from before mine eyes:
17 Ceaſe to do evil; learn to do well;
Seek judgement; amend that which is corrupted;
Do juſtice to the fatherleſs; defend the cauſe of the
widow.

18 Come on now, and let us plead together, ſaith JEHOVAH:
Though your ſins be as ſcarlet, they ſhall be as white as
ſnow;
Though they be red as crimſon, they ſhall be like
wool.
19 If ye ſhall be willing and obedient,
Ye ſhall feed on the good of the land;
20 But if ye refuſe, and be rebellious,
Ye ſhall be food for the ſword of the enemy:
For the mouth of JEHOVAH hath pronounced it.

21 How is the faithful city become a harlot!
She that was full of judgement, righteouſneſs dwelled in
her;
But now murtherers!
22 Thy ſilver is become droſs; thy wine is mixed with
water.
23 Thy princes are rebellious, aſſociates of robbers;
Every one of them loveth a gift, and ſeeketh rewards:
To the fatherleſs they adminiſter not juſtice;

And the cauſe of the widow cometh not before them.

24 Wherefore ſaith the Lord JEHOVAH God of Hoſts,
the Mighty One of Iſrael:
Aha! I will be eaſed of mine adverſaries;
I will be avenged of mine enemies.
25 And I will bring again mine hand over thee:
And I will purge in the furnace thy droſs;
And I will remove all thine alloy.
26 And I will reſtore thy judges, as at the firſt;
And thy counſellors, as at the beginning:
And after this thy name ſhall be called,
The city of righteouſneſs, the faithful metropolis.
27 Sion ſhall be redeemed in judgement,
And her captives in righteouſneſs.
28 But deſtruction ſhall fall at once on the revolters and the
ſinners;
And they that forſake JEHOVAH ſhall be conſumed.
29 For ye ſhall be aſhamed of the ilexes, which ye have
deſired;
And ye ſhall bluſh for the gardens, which ye have
choſen:
30 When ye ſhall be as an ilex, whoſe leaves are blaſted;
And as a garden, wherein is no water.
31 And the ſtrong ſhall become tow, and his work a ſpark
of fire;
And they ſhall both burn together, and none ſhall quench
them.

CHAP.

CHAP. II.

THE WORD, WHICH WAS REVEALED TO ISAIAH, THE SON OF AMOTS, CONCERNING JUDAH AND JERUSALEM.

2 IT ſhall come to paſs in the latter days;
The mountain of the houſe of JEHOVAH ſhall be eſtabliſhed on the top of the mountains;
And it ſhall be exalted above the hills:
And all nations ſhall flow unto it.
3 And many peoples ſhall go, and ſhall ſay:
Come ye, and let us go up to the mountain of JEHOVAH;
To the houſe of the God of Jacob:
And he will teach us of his ways;
And we will walk in his paths:
For from Sion ſhall go forth the law;
4 And the word of JEHOVAH from Jeruſalem.
And he ſhall judge among the nations;
And ſhall work conviction in many peoples:
And they ſhall beat their ſwords into plough-ſhares,
And their ſpears into pruning-hooks:
Nation ſhall not lift up ſword againſt nation;
Neither ſhall they learn war any more.

5 O houſe of Jacob, come ye,
And let us walk in the light of JEHOVAH!
6 Verily thou haſt abandoned thy people, the houſe of Jacob:
Becauſe they are filled with diviners from the Eaſt;

And with ſoothſayers like the Philiſtines;
And they multiply a ſpurious brood of ſtrange children.
7 And his land is filled with ſilver and gold;
And there is no end to his treaſures:
And his land is filled with horſes;
Neither is there any end to his chariots.
8 And his land is filled with idols;
He boweth himſelf down to the work of his hands;
To that which his fingers have made:
9 Therefore ſhall the mean man be bowed down, and the mighty man ſhall be humbled;
And thou wilt not forgive them.

10 Go into the rock, and hide thyſelf in the duſt;
From the fear of JEHOVAH, and from the glory of his majeſty,
When he ariſeth to ſtrike the earth with terror.
11 The lofty eyes of men ſhall be humbled;
The highth of mortals ſhall bow down:
And JEHOVAH alone ſhall be exalted in that day.
12 For the day of JEHOVAH God of Hoſts is againſt every thing great and lofty;
And againſt every thing that is exalted; and it ſhall be humbled.
13 Even againſt all the cedars of Lebanon, the high and the exalted;
And againſt all the oaks of Baſan:
14 And againſt all the mountains, the high ones;
And againſt all the hills, the exalted ones;
15 And againſt every tower, high-raiſed;
And againſt every mound, ſtrongly fortified.

16

16 And againſt all the ſhips of Tarſhiſh;
And againſt every lovely work of art.
17 And the pride of man ſhall bow down;
And the highth of mortals ſhall be humbled;
And JEHOVAH alone ſhall be exalted in that day:
18 And the idols ſhall totally diſappear.
19 And they ſhall go into caverns of rocks, and into holes of the duſt;
From the fear of JEHOVAH, and from the glory of his majeſty,
When he ariſeth to ſtrike the earth with with terror.
20 In that day ſhall a man caſt away his idols of ſilver,
And his idols of gold, which they have made to worſhip;
To the moles, and to the bats:
21 To go into caves of the rocks, and into clefts of the craggy rocks:
From the fear of JEHOVAH, and from the glory of his majeſty,
When he ariſeth to ſtrike the earth with terror.

22 Truſt ye no more in man, whoſe breath is in his noſtrils;
For of what account is He to be made?

CHAP. III. 1 For behold the Lord JEHOVAH God of Hoſts
Removeth from Jeruſalem, and from Judah,
Every ſtay and ſupport;
The whole ſtay of bread, and the whole ſtay of water;
2 The mighty man, and the warrior;
The judge, and the prophet, and the diviner, and the ſage:

3 The ruler of fifty, and the honourable perſon;
And the counſellor, and the ſkilful artiſt, and the powerful in perſuaſion.
4 And I will make boys their princes;
And infants ſhall rule over them.
5 And the people ſhall be oppreſſed, one man by another:
And every man ſhall behave inſolently towards his neighbour;
The boy towards the old man, and the baſe towards the honourable.
6 Therefore ſhall a man take his brother, of his father's houſe, by the garment;
Saying: Come, and be thou ruler over us;
And let thine hand ſupport our ruinous ſtate.
7 Then ſhall he openly declare, ſaying:
I will not be the healer of your breaches;
For in my houſe is neither bread, nor raiment:
Appoint not me ruler of the people.
8 For Jeruſalem tottereth, and Judah falleth;
Becauſe their tongues, and their hands, are againſt JEHOVAH;
To provoke by their diſobedience the cloud of his glory.
9 The ſteadfaſtneſs of their countenance witneſſeth againſt them;
For their ſin, like Sodom, they publiſh, they hide it not:
Wo to their ſouls! for upon themſelves have they brought down evil.
10 Pronounce ye a bleſſing on the juſt: verily, good [ſhall be to him;]
For the fruit of his deeds ſhall he eat.
11 Wo to the wicked: evil [ſhall be his portion;]

For

For the work of his hands ſhall be repaid unto him.
12 As for my people, children are their oppreſſors;
And women bear rule over them.
O my people, thy leaders cauſe thee to err;
And pervert the way of thy paths.

13 JEHOVAH ariſeth to plead his cauſe;
He ſtandeth up to contend with his people.
14 JEHOVAH will meet in judgement,
The elders of his people, and their princes;
As for you, ye have conſumed my vineyard:
The plunder of the poor is in your houſes.
15 What mean ye, that ye cruſh my people;
And grind the faces of the poor?
Saith JEHOVAH, the Lord of Hoſts.

16 Moreover JEHOVAH hath ſaid:
Becauſe the daughters of Sion are haughty;
And walk diſplaying the neck,
And falſely ſetting off their eyes with paint;
Mincing their ſteps as they go,
And with their feet lightly tripping along.
17 Therefore will the Lord humble the head of the daughters of Sion;
And JEHOVAH will expoſe their nakedneſs.
18 In that day will the Lord take from them the ornaments,
Of the feet-rings, and the net-works, and the crefcents;
19 The pendents, and the bracelets, and the thin vails;
20 The tires, and the fetters, and the zones,
And the perfume-boxes, and the amulets;
21 The rings, and the jewels of the noſtril;

22 The embroidered robes, and the tunics;
And the cloaks, and the little purſes;
23 The tranſparent garments, and the fine linen veſts;
And the turbans, and the mantles:
24 And there ſhall be, inſtead of perfume, a putrid ulcer;
And, inſtead of well-girt raiment, rags;
And, inſtead of high-dreſſed hair, baldneſs;
And, inſtead of a zone, a girdle of ſackcloth:
A ſun-burnt ſkin, inſtead of beauty.
25 Thy people ſhall fall by the ſword;
And thy mighty men in the battle.
26 And her doors ſhall lament and mourn;
And deſolate ſhall ſhe ſit on the ground.

CHAP. IV. 1 And ſeven women ſhall lay hold on one man in that day, ſaying:
Our own bread will we eat,
And with our own garments will we be clothed;
Only let us be called by thy name;
Take away our reproach.

2 In that day ſhall the Branch of JEHOVAH
Become glorious and honourable;
And the produce of the land excellent and beautiful,
For the eſcaped of the houſe of Iſrael.
3 And it ſhall come to paſs, whoſoever is left in Sion,
And remaineth in Jeruſalem,
Holy ſhall he be called;
Every one that is written among the living in Jeruſalem:
4 When the Lord ſhall have waſhed away the filth of the daughters of Sion;
And the blood of Jeruſalem ſhall have removed from the midſt of her,

By

By a ſpirit of judgement, and by a ſpirit of burning:
5 Then ſhall JEHOVAH create upon the ſtation of mount Sion,
And upon all her holy aſſemblies,
A cloud by day, and ſmoke;
And the brightneſs of a flaming fire by night:
Yea, over all ſhall the Glory be a covering.
6 And a tabernacle it ſhall be, for ſhade by day from the heat;
And for a covert, and a refuge, from ſtorm and rain.

CHAP. V. 1 LET me ſing now a ſong to my Beloved;
A ſong of loves concerning his vineyard.
My Beloved had a vineyard,
On a high and fruitful hill:
2 And he fenced it round, and he cleared it from the ſtones,
And he planted it with the vine of Sorek;
And he built a tower in the midſt of it,
And he hewed out alſo a lake therein:
And he expected, that it ſhould bring forth grapes;
But it brought forth poiſonous berries.
3 And now, O inhabitants of Jeruſalem, and ye men of Judah,
Judge, I pray you, between me and my vineyard:
4 What could have been done more to my vineyard,
Than I have done unto it?
Why, when I expected that it ſhould bring forth grapes,
Brought it forth poiſonous berries?
5 But come now, and I will make known unto you,

What I purpoſe to do to my vineyard:
To remove its hedge, and it ſhall be devoured;
To deſtroy its fence, and it ſhall be trodden down.
6 And I will make it a deſolation;
It ſhall not be pruned, neither ſhall it be digged;
But the brier and the thorn ſhall ſpring up in it;
And I will command the clouds,
That they ſhed no rain upon it.
7 Verily, the vineyard of JEHOVAH God of Hoſts is the houſe of Iſrael;
And the men of Judah the plant of his delight:
And he looked for judgement, but behold tyranny:
And for righteouſneſs, but behold the cry of the oppreſſed.

8 Wo unto you, who join houſe to houſe;
Who lay field unto field together;
Until there be no place, and ye have your dwelling,
Alone to yourſelves, in the midſt of the land.
9 To mine ear hath JEHOVAH God of Hoſts revealed it:
Surely many houſes ſhall become a deſolation;
The great and the fair ones, without an inhabitant.
10 Yea ten acres of vineyard ſhall yield a ſingle bath of wine,
And a chomer of ſeed ſhall produce an ephah.
11 Wo unto them, who riſe early in the morning, to follow ſtrong drink;
Who ſit late in the evening, that wine may inflame them:
12 And the lyre, and the harp, the tabor, and the pipe,
And wine, are their entertainments;

But the work of JEHOVAH they regard not;
And the operation of his hands they do not perceive.
13 Therefore my people goeth into captivity for want of knowlege;
And their nobles have died with hunger;
And their plebeians are parched up with thirſt.
14 Therefore Hades hath enlarged his appetite;
And hath ſtretched open his mouth without meaſure:
And down go her nobility, and her populace;
And her buſy throng, and all that exult in her.
15 And the mean man ſhall be bowed down, and the great man ſhall be brought low;
And the eyes of the haughty ſhall be humbled:
16 And JEHOVAH God of Hoſts ſhall be exalted in judgement;
And God the Holy One ſhall be ſanctified by diſplaying his righteouſneſs.
17 Then ſhall the ſheep feed without reſtraint;
And the kids ſhall depaſture the deſolate fields of the luxurious.
18 Wo unto them, who draw out iniquity, as a long cable;
And ſin, as the thick traces of a wain:
19 Who ſay, Let him make ſpeed then, let him haſten
His work, that we may ſee it;
And let the counſel of the Holy One of Iſrael
Draw near, and come to paſs, that we may know it.
20 Wo unto them who call evil good, and good evil;
Who put darkneſs for light, and light for darkneſs;
Who put bitter for ſweet, and ſweet for bitter.
21 Wo unto them, who are wiſe in their own eyes,

And

And prudent in their own conceit.
22 Wo unto them, who are powerful to drink wine;
And men of might to mingle ſtrong drink:
23 Who juſtify the guilty for reward,
And take away the righteouſneſs of the righteous from him.
24 Therefore as the tongue of fire licketh up the ſtubble,
And as the flame diſſolveth the chaff;
So ſhall their root become like touch-wood,
And their bloſſom ſhall go up like the duſt:
Becauſe they have deſpiſed the law of JEHOVAH God of Hoſts;
And ſcornfully rejected the word of the Holy One of Iſrael.
25 Wherefore the anger of JEHOVAH is kindled againſt his people;
And he hath ſtretched out his hand againſt them:
And he ſmote them; and the mountains trembled;
And their carcaſſes became as the dung in the midſt of the ſtreets.
For all this his anger is not turned away;
But ſtill is his hand ſtretched out.
26 And he will erect a ſtandard for the nations afar off;
And he will hiſt every one of them from the ends of the earth;
And behold, with ſpeed ſwiftly ſhall they come.
27 None among them is faint, and none ſtumbleth;
None ſhall ſlumber, nor ſleep:
Nor ſhall the girdle of their loins be looſed;
Nor ſhall the latchet of their ſhoes be unbound.
28 Whoſe arrows are ſharpened;

And

And all their bows are bent:
The hoofs of their horſes ſhall be counted as adamant;
And their wheels as a whirlwind.
29 Their growling is like the growling of the lioneſs;
Like the young lions ſhall they growl:
They ſhall roar, and ſhall ſeize the prey;
And they ſhall bear it away, and none ſhall reſcue it.
30 In that day, ſhall they roar againſt them, like the roaring of the ſea;
And theſe ſhall look to the heaven upward, and down to the earth;
And lo! darkneſs, diſtreſs!
And the light is obſcured by the gloomy vapour.

CHAP. VI.

1 IN the year, in which Uzziah the king died, I ſaw JEHOVAH ſitting on a throne high and lofty; and the
2 train of his robe filled the temple. Above him ſtood ſeraphim: each one of them had ſix wings: with two of them he covereth his face, with two of them he covereth his feet, and two of them he uſeth in fly-
3 ing. And they cried alternately, and ſaid:
Holy, holy, holy, JEHOVAH God of Hoſts!
The whole earth is filled with his glory.
4 And the pillars of the veſtibule were ſhaken with the voice of their cry; and the temple was filled with ſmoak.
5 And I ſaid, Alas for me! I am ſtruck dumb: for I am a man of polluted lips; and in the midſt of a people of polluted lips do I dwell: for mine eyes have ſeen
6 the King, JEHOVAH God of Hoſts. And one of the

ſeraphim

seraphim came flying unto me; and in his hand was a
burning coal, which he had taken with the tongs from
7 off the altar. And he touched my mouth, and said:
Lo! this hath touched thy lips:
Thine iniquity is removed, and thy sin is expiated.
8 And I heard the voice of JEHOVAH, saying: Whom
shall I send; and who will go for us? And I said:
9 Behold, here am I; send me. And he said:
Go, and say thou to this people:
Hear ye indeed, but understand not;
See ye indeed, but perceive not;
10 Make gross the heart of this people;
Make their ears dull, and close up their eyes;
Lest they see with their eyes, and hear with their ears,
And understand with their hearts, and be converted;
and I should heal them.
11 And I said: How long, O JEHOVAH? And he said:
Until cities be laid waste, so that there be no inhabitant;
And houses, so that there be no man:
And the land be left utterly desolate.
12 Until JEHOVAH remove man far away;
And there be many a deserted woman in the midst of
the land.
13 And though there be a tenth part remaining in it,
Even this shall undergo a repeated destruction;
Yet, as the ilex, and the oak, though cut down, hath
its stock remaining,
A holy seed shall be the stock of the nation.

CHAP.

CHAP. VII.

1 IN the days of Ahaz, the ſon of Jotham, the ſon of Uzziah, king of Judah, Retſin king of Syria, and Pekah, the ſon of Remaliah, king of Iſrael, came up againſt Jeruſalem, to beſiege it; but they could not overcome it.

2 And when it was told to the houſe of David, that Syria was ſupported by Ephraim; the heart of the king, and the heart of his people, was moved; as the trees of the foreſt are moved before the wind.

3 And JEHOVAH ſaid to Iſaiah: Go out now to meet Ahaz; thou and Shearjaſhub thy ſon; at the end of the aqueduct of the upper pool, at the cauſſey of the Ful-
4 ler's field. And thou ſhalt ſay unto him:

Take heed, and be ſtill; fear not, neither let thy heart be faint;
Becauſe of the two tails of theſe ſmoaking fire-brands;
For the fierce wrath of Retſin, and of the ſon of Remaliah.

5 Becauſe Syria hath deviſed evil againſt thee;
Ephraim, and the ſon of Remaliah, ſaying:
6 Let us go up againſt Judah, and harraſs it;
And let us rend off a part of it for ourſelves:
And let us ſet a king to reign in the midſt of it;
Even the ſon of Tabeal.
7 Thus ſaith the Lord JEHOVAH:
It ſhall not ſtand, neither ſhall it be.
8 Though the head of Syria be Damaſcus,
And the head of Damaſcus, Retſin;
Yet within threeſcore and five years,

Ephraim ſhall be broken, that he be no more a people:
9 Though the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's ſon.
If ye believe not in me, ye ſhall not be eſtabliſhed.
10 And JEHOVAH ſpake yet again to Ahaz, ſaying:
11 Aſk thee a ſign from JEHOVAH thy God:
Go deep to the grave, or high to the heaven above.
12 And Ahaz ſaid; I will not aſk; neither will I tempt JE-
13 HOVAH. And he ſaid:
Hear ye now, O houſe of David:
Is it a ſmall thing for you to weary men,
That you ſhould weary my God alſo?
14 Therefore JEHOVAH himſelf ſhall give you a ſign:
Behold, the Virgin conceiveth, and beareth a ſon;
And ſhe ſhall call his name, Immanuel.
15 Butter and honey ſhall he eat,
When he ſhall know to refuſe what is evil, and to
chooſe what is good:
16 For before this child ſhall know,
To refuſe the evil, and to chooſe the good;
The land ſhall become deſolate,
By whoſe two kings thou art diſtreſſed.
17 But JEHOVAH ſhall bring upon thee,
And upon thy people, and upon thy father's houſe,
Days, ſuch as have not come,
From the day that Ephraim departed from Judah.
18 And it ſhall come to paſs in that day;
JEHOVAH ſhall hiſt the fly,
That is in the utmoſt part of the rivers of Egypt;
And the bee, that is in the land of Aſſyria:
19 And they ſhall come, and they ſhall light all of them,

On

On the deſolate vallies, and on the craggy rocks,
And on the thickets, and on all the caverns.
20 In that day, JEHOVAH ſhall ſhave by the hired raſor,
By the people beyond the River, by the king of Aſſyria,
The head and the hair of the feet;
And even the beard itſelf ſhall be deſtroyed.
21 And it ſhall come to paſs in that day,
That if a man ſhall feed a young cow, and two ſheep;
22 From the plenty of milk, which they ſhall produce,
he ſhall eat butter:
Even butter and honey ſhall he eat,
Whoſoever is left in the midſt of the land.
23 And every vineyard, that hath a thouſand vines,
Valued at a thouſand pieces of ſilver,
Shall become in that day briers and thorns.
24 With arrows and with the bow ſhall they come
thither;
For the whole land ſhall become briers and thorns.
25 And all the hills, which were dreſſed with the mattock,
Where the fear of briers and thorns never came,
Shall be for the range of the ox, and for the treading
of ſheep.

CHAP. VIII.

1 AND JEHOVAH ſaid unto me: Take unto thee a large mirror, and write on it with a workman's graving tool, To haſten the ſpoil, to take quickly the prey.
2 And I called unto me for a teſtimony faithful witneſſes; Uriah the prieſt, and Zachariah the ſon of Jeberechiah.
3 And I approached unto the Propheteſs; and ſhe conceived, and bare a ſon. And JEHOVAH ſaid unto me: Call his name Maher-ſhalal haſh-baz:

4 For before the child ſhall know
To pronounce, My father and My mother,
The riches of Damaſcus ſhall be born away,
And the ſpoil of Samaria, before the king of Aſſyria.
5 Yet again JEHOVAH ſpake unto me, ſaying:
6 Becauſe this people hath rejected
The waters of Siloah, which flow gently;
And rejoiceth in Retſin, and the ſon of Remaliah:
7 Therefore behold the Lord bringeth up upon them
The waters of the River, the ſtrong and the mighty;
Even the king of Aſſyria, and all his force.
And he ſhall riſe above all their channels,
And ſhall go over all their banks.
8 And he ſhall paſs through Judah, overflowing and ſpreading,
Even to the neck ſhall he reach:
And the extenſion of his wings ſhall be
Over the full breadth of thy land, O Immanuel!

9 Know ye this, O ye peoples, and be ſtruck with conſternation;
And give ear to it, all ye of diſtant lands:
Gird yourſelves, and be diſmayed; gird yourſelves, and be diſmayed.
10 Take counſel together, and it ſhall come to nought;
Speak the word, and it ſhall not ſtand:
For God is with us.
11 For thus ſaid JEHOVAH unto me;
As taking me by the hand he inſtructed me,
That I ſhould not walk in the way of this people, ſaying:

12 Say

12 Say ye not, It is holy,
Of every thing, of which this people ſhall ſay, It is holy:
And fear ye not the object of their fear, neither be ye terrified.
13 JEHOVAH God of Hoſts, ſanctify ye Him;
And let Him be your fear, and let Him be your dread:
14 And he ſhall be unto you a ſanctuary:
But a ſtone of ſtumbling, and a rock of offence,
To the two houſes of Iſrael;
A trap, and a ſnare to the inhabitants of Jeruſalem.
15 And many among them ſhall ſtumble,
And ſhall fall, and be broken; and ſhall be inſnared, and caught.
16 Bind up the teſtimony, ſeal the command, among my diſciples.
17 I will therefore wait for JEHOVAH, who hideth his face
From the houſe of Jacob; yet will I look for him.
18 Behold, I, and the children,
Whom JEHOVAH hath given unto me;
For ſigns and for wonders in Iſrael,
From JEHOVAH God of hoſts,
Who dwelleth in the mountain of Sion.
And when they ſhall ſay unto you:
Seek unto the necromancers and the wizards;
To them that ſpeak inwardly, and that mutter:
Should not a people ſeek unto their God?
Should they ſeek, inſtead of the living, unto the dead?
20 Unto the command, and unto the teſtimony, let them ſeek:
If they will not ſpeak according to this word,

In

In which there is no obſcurity;
21 Every one of them ſhall paſs through the land diſtreſſed and famiſhed:
And when he ſhall be famiſhed, and angry with himſelf,
He ſhall curſe his king and his God.
22 And he ſhall caſt his eyes upwards, and look down to the earth;
And lo! diſtreſs and darkneſs!
Gloom, tribulation, and accumulated darkneſs!

23 But there ſhall not hereafter be darkneſs in the land which was diſtreſſed:
In the former time he debaſed
The land of Zebulon, and the land of Naphthali;
But in the latter time he hath made it glorious:
Even the way of the ſea, beyond Jordan, Galilee of the nations.

CHAP. IX. 1 The people, that walked in darkneſs,
Have ſeen a great light;
They that dwelled in the land of the ſhadow of death,
Unto them hath the light ſhined.
2 Thou haſt multiplied the nation, thou haſt increaſed their joy:
They rejoice before thee, as with the joy of harveſt;
As they rejoice, who divide the ſpoil.
3 For the yoke of his burthen, the ſtaff laid on his ſhoulder,
The rod of his oppreſſor, haſt thou broken, as in the day of Midian.
4 For the greaves of the armed warriour in the conflict,

And

And the garment rolled in much blood,
Shall be for a burning, even fuel for the fire.
5 For unto us a Child is born; unto us a Son is given;
And the government ſhall be upon his ſhoulder:
And his name ſhall be called Wonderful, Counſellor,
The mighty God, the Father of the everlaſting age, the Prince of peace.
6 Of the increaſe of his government and peace there ſhall be no end;
Upon the throne of David, and upon his kingdom;
To fix it, and to eſtabliſh it
With judgement and with juſtice, henceforth and for ever:
The zeal of JEHOVAH God of Hoſts will do this.

7 JEHOVAH hath ſent a word againſt Jacob;
And it hath lighted upon Iſrael.
8 Becauſe the people all of them carry themſelves haughtily;
Ephraim, and the inhabitant of Samaria;
In pride and arrogance of heart, ſaying:
9 The bricks are fallen, but we will build with hewn ſtone;
The ſycamores are cut down, but we will replace them with cedars:
10 Therefore will JEHOVAH excite the princes of Retſin againſt him;
And raiſe up his enemies together:
11 The Syrians from the Eaſt, and the Philiſtines from the Weſt;

And

And they ſhall devour Iſrael on every ſide.
For all this his anger is not turned away;
But his hand is ſtill ſtretched out.

12 Yet this People have not turned unto him that ſmote them;
And JEHOVAH God of hoſts they have not ſought.
13 Therefore ſhall JEHOVAH cut off from Iſrael the head and the tail;
The branch and the ruſh, in one day:
14 The aged, and the honourable perſon, he is the head;
And the prophet that teacheth falſhood, he is the tail.
15 For the leaders of this people lead them aſtray;
And they that are led by them ſhall be devoured.
16 Wherefore JEHOVAH ſhall not rejoice over their young men;
And on their orphans, and their widows, he ſhall have no compaſſion.
For every one of them is a hypocrite and an evil doer;
And every mouth ſpeaketh folly.
For all this his anger is not turned away;
But his hand is ſtill ſtretched out.

17 For wickedneſs burneth like a fire;
The brier and the bramble it ſhall conſume:
And it ſhall kindle the thicket of the wood;
And they ſhall mount up in volumes of riſing ſmoke.
18 Through the wrath of JEHOVAH God of hoſts is the land darkened;
And the people ſhall be as fuel for the fire:
A man ſhall not ſpare his brother.

19 But he ſhall ſnatch on the right, and yet be hungry;
And he ſhall devour on the left, and not be ſatisfied:
Every man ſhall devour the fleſh of his neighbour.
20 Manaſſeh ſhall devour Ephraim, and Ephraim Manaſſeh;
And both of them ſhall be united againſt Judah.
For all this his anger is not turned away;
But his hand is ſtill ſtretched out.

CHAP. X. 1 Wo unto them, that decree unrighteous decrees;
Unto the ſcribes, that preſcribe oppreſſion:
2 To turn aſide the needy from judgement;
To rob of their right the poor of my people:
That the widows may become their prey;
And that they may plunder the orphans.
3 And what will ye do in the day of viſitation?
And in the deſolation, which ſhall come from afar?
To whom will ye flee for ſuccour?
And where will ye depoſite your wealth?
4 Without me, they ſhall bow down under the bounden,
And under the ſlain ſhall they fall.
For all this his anger is not turned away;
But his hand is ſtill ſtretched out.

5 HO! to the Aſſyrian, the rod of mine anger,
The ſtaff in whoſe hand is the inſtrument of mine indignation!
6 Againſt a diſſembling nation will I ſend him;
And againſt a people the object of my wrath will I give him a charge:

To gather the ſpoil, and to bear away the prey;
And to trample them under foot like the mire of the ſtreets.
7 But He doth not ſo purpoſe;
And his heart doth not ſo intend:
But to deſtroy is in his heart;
And to cut off nations not a few.
8 For he ſaith, Are not my princes altogether kings?
9 Is not Calno as Carchemiſh?
Is not Hamath as Arphad?
Is not Samaria as Damaſcus?
10 As my hand hath ſeized the kingdoms of the idols,
Whoſe graven images were ſuperior to thoſe of Samaria and Jeruſalem;
11 As I have done unto Samaria and her idols,
Shall I not likewiſe do unto Jeruſalem, and her images?
12 But it ſhall be, when JEHOVAH hath accompliſhed his whole work,
Upon mount Sion, and upon Jeruſalem:
I will puniſh the effect of the proud heart of the king of Aſſyria;
And the triumphant look of his haughty eyes.
13 For he hath ſaid, By the ſtrength of my hand have I done it;
And by my wiſdom; for I am endowed with prudence.
I have removed the bounds of the peoples;
And I have plundered their hoarded treaſures;
And I have brought down thoſe, that were ſtrongly ſeated.
14 And my hand hath found, as a neſt, the riches of the peoples:

And as one gathereth eggs deſerted,
So have I made a general gathering of the earth:
And there was no one, that moved the wing;
That opened the beak, or that chirped.
15 Shall the ax boaſt itſelf againſt him, that heweth therewith?
Shall the ſaw magnify itſelf againſt him, that moveth it?
As if the rod ſhould wield him, that lifteth it;
As if the ſtaff ſhould lift up its maſter.
16 Wherefore JEHOVAH the Lord of Hoſts ſhall ſend
Upon his fat ones leanneſs;
And under his glory ſhall he kindle
A burning as of a conflagration.
17 And the light of Iſrael ſhall become a fire,
And his Holy One a flame;
And he ſhall burn, and conſume his thorn,
And his brier in one day.
18 Even the glory of his foreſt, and of his fruitful field,
From the ſoul even to the fleſh, ſhall he conſume;
And it ſhall be, as when one fleeth out of the fire.
19 And the remainder of the trees of his foreſt ſhall be a ſmall number,
So that a child may write them down.

20 And it ſhall come to paſs in that day,
No more ſhall the remnant of Iſrael,
And the eſcaped of the houſe of Jacob,
Lean upon him, that ſmote them:
But ſhall lean upon JEHOVAH,
The Holy One of Iſrael, in truth.
21 A remnant ſhall return, a remnant of Jacob,

Unto God the Mighty.
22 For though thy people, O Iſrael, ſhall be as the ſand of
the ſea,
A remnant of them only ſhall return.
The conſummation decided, overfloweth with ſtrict juſtice;
23 For a full and deciſive decree
Shall JEHOVAH the Lord of Hoſts accompliſh in the
midſt of the land.
24 Wherefore thus ſaith JEHOVAH the Lord of Hoſts:
Fear not, O my people, that dwelleſt in Sion, becauſe of
the Aſſyrian:
With his ſtaff indeed ſhall he ſmite thee,
And his rod ſhall he lift up againſt thee, in the way of
Egypt.
25 But yet a very little time, and mine indignation ſhall
ceaſe;
And mine anger in their deſtruction:
26 And JEHOVAH God of Hoſts ſhall raiſe up againſt him
a ſcourge,
Like the ſtroke upon Midian at the rock of Oreb,
And like the rod which he lifted up over the ſea;
Yea he will lift it up, after the manner of Egypt.
27 And it ſhall come to paſs in that day,
His burthen ſhall be removed from off thy ſhoulder,
And his yoke from off thy neck:
Yea the yoke ſhall periſh from off your ſhoulders.

28 He is come to Aiath; he hath paſſed to Migron;
At Michmas he will depoſite his baggage.
29 They have paſſed the ſtrait; Geba is their lodging for
the night:

Ramah

Ramah is frightened; Gibeah of Saul fleeth.
30 Cry aloud with thy voice, O daughter of Gallim;
Hearken unto her, O Laiſh; anſwer her, O Anathoth.
31 Madmena is gone away; the inhabitants of Gebim flee amain.
32 Yet this day ſhall he abide in Nob:
He ſhall ſhake his hand againſt the mount of the daughter of Sion;
Againſt the hill of Jeruſalem.
33 Behold JEHOVAH, the Lord of Hoſts,
Shall lop the flouriſhing branch with a dreadful craſh;
And the high of ſtature ſhall be cut down,
And the lofty ſhall be brought low:
34 And he ſhall hew the thickets of the foreſt with iron,
And Lebanon ſhall fall by a mighty hand.

CHAP. XI.
1 BUT there ſhall ſpring forth a rod from the trunk of Jeſſe;
And a cion from his roots ſhall become fruitful.
2 And the ſpirit of JEHOVAH ſhall reſt upon him;
The ſpirit of wiſdom, and underſtanding;
The ſpirit of counſel, and ſtrength;
The ſpirit of the knowlege, and the fear of JEHOVAH.
3 And he ſhall be of quick diſcernment in the fear of JEHOVAH:
So that not according to the ſight of his eyes ſhall he judge;
Nor according to the hearing of his ears ſhall he reprove.
4 But with righteouſneſs ſhall he judge the poor,
And with equity ſhall he work conviction in the meek of the earth.

And

And he ſhall ſmite the earth with the blaſt of his mouth,
And with the breath of his lips he ſhall ſlay the wicked one.
5 And righteouſneſs ſhall be the girdle of his loins;
And faithfulneſs the cincture of his reins.
6 Then ſhall the wolf take up his abode with the lamb;
And the leopard ſhall lie down with the kid:
And the calf, and the young lion, and the fatling ſhall come together;
And a little child ſhall lead them.
7 And the heifer and the ſhe-bear ſhall feed together;
Together ſhall their young ones lie down;
And the lion ſhall eat ſtraw like the ox.
8 And the ſuckling ſhall play upon the hole of the aſpic;
And upon the den of the baſiliſk ſhall the new-weaned child lay his hand.
9 They ſhall not hurt, nor deſtroy, in all my holy mountain;
For the earth ſhall be full of the knowlege of JEHOVAH,
As the waters that cover the depths of the ſea.
10 And it ſhall come to paſs in that day,
The root of Jeſſe, which ſtandeth for an enſign to the peoples,
Unto him ſhall the nations repair,
And his reſting-place ſhall be glorious.
11 And it ſhall come to paſs in that day,
JEHOVAH ſhall again the ſecond time put forth his hand,
To recover the remnant of his people;
That remaineth, from Aſſyria, and from Egypt;
And from Pathros, and from Cuſh, and from Elam;

And

And from Shinear, and from Hamath, and from the
weſtern regions.
12 And he ſhall lift up a ſignal to the nations;
And he ſhall gather the outcaſts of Iſrael,
And the diſperſed of Judah ſhall he collect,
From the four extremities of the earth.
13 And the jealouſy of Ephraim ſhall ceaſe;
And the enmity of Judah ſhall be no more:
Ephraim ſhall not be jealous of Judah;
And Judah ſhall not be at enmity with Ephraim.
14 But they ſhall invade the borders of the Philiſtines weſt-
ward:
Together ſhall they ſpoil the children of the eaſt:
On Edom and Moab they ſhall lay their hand;
And the ſons of Ammon ſhall obey them.
15 And JEHOVAH ſhall ſmite with a drought the tongue
of the Egyptian ſea;
And he ſhall ſhake his hand over the River with his
vehement wind;
And he ſhall ſtrike it into ſeven ſtreams,
And make them paſs over it dry-ſhod.
16 And there ſhall be a high-way for the remnant of his
people;
Which ſhall remain from Aſſyria:
As it was unto Iſrael,
In the day when he came up from the land of Egypt.

CHAP. XII.
1 AND in that day thou ſhalt ſay:
I will give thanks unto thee, O JEHOVAH; for though
thou haſt been angry with me,
Thine anger is turned away, and thou haſt comforted me.

2 Behold, God is my ſalvation;
I will truſt, and will not be afraid:
For my ſtrength, and my ſong, is JEHOVAH;
And he is become unto me ſalvation.
3 And when ye ſhall draw waters with joy from the
4 fountains of ſalvation; in that day ye ſhall ſay:
Give ye thanks to JEHOVAH; call upon his name;
Make known among the peoples his mighty deeds:
Record ye, how highly his name is exalted.
5 Sing ye JEHOVAH; for he hath wrought a ſtupendous work:
This is made manifeſt in all the earth.
6 Cry aloud, and ſhout for joy, O inhabitreſs of Sion;
For great in the midſt of thee is the Holy One of Iſrael.

CHAP. XIII. 1 THE ORACLE CONCERNING BABYLON, WHICH WAS REVEALED TO ISAIAH, THE SON OF AMOTS.

2 UPON a lofty mountain erect the ſtandard;
Exalt the voice; beckon with the hand;
That they may enter the gates of princes.
3 I have given a charge to mine enrolled warriors;
I have even called my ſtrong ones to execute my wrath;
Thoſe that exult in my greatneſs.
4 A ſound of a multitude in the mountains, as of a great people;

A ſound

A ſound of the tumult of kingdoms, of nations gathered together!
JEHOVAH, God of Hoſts, muſtereth the hoſt for the battle.
5 They come from a diſtant land, from the end of the heavens;
JEHOVAH, and the inſtruments of his wrath, to deſtroy the whole land.
6 Howl ye, for the day of JEHOVAH is at hand:
As a deſtruction from the Almighty ſhall it come.
7 Therefore ſhall all hands be ſlackened;
And every heart of mortal ſhall melt; and they ſhall be terrified:
8 Torments and pangs ſhall ſeize them;
As a woman in travail, they ſhall be pained:
They ſhall look one upon another with aſtoniſhment;
Their countenances ſhall be like flames of fire.
9 Behold, the day of JEHOVAH cometh, inexorable;
Even indignation, and burning wrath:
To make the land a deſolation;
And her ſinners he ſhall deſtroy from out of her.
10 Yea the ſtars of heaven, and the conſtellations thereof,
Shall not ſend forth their light:
The ſun is darkened at his going forth,
And the moon ſhall not cauſe her light to ſhine.
11 And I will viſit the world for its evil,
And the wicked for their iniquity:
And I will put an end to the arrogance of the proud;
And I will bring down the haughtineſs of the terrible.
12 I will make a mortal more precious than fine gold;
Yea a man, than the rich ore of Ophir.
13 Wherefore I will make the heavens tremble:

And the earth ſhall be ſhaken out of her place:
In the indignation of JEHOVAH God of Hoſts;
And in the day of his burning anger.
14 And the remnant ſhall be, as a roe chaſed;
And as ſheep, when there is none to gather them together;
They ſhall look, every one towards his own people;
And they ſhall flee, every one to his own land.
15 Every one, that is overtaken, ſhall be thruſt through:
And all that are collected in a body ſhall fall by the ſword.
16 And their infants ſhall be daſhed before their eyes;
Their houſes ſhall be plundered, and their wives raviſhed.
17 Behold, I raiſe up againſt them the Medes;
Who ſhall hold ſilver of no account;
And as for gold, they ſhall not delight in it.
18 Their bows ſhall daſh the young men;
And on the fruit of the womb they ſhall have no mercy:
Their eye ſhall have no pity even on the children.
19 And Babylon ſhall become, ſhe that was the beauty of kingdoms,
The glory of the pride of the Chaldeans,
As the overthrow of Sodom and Gomorrah by the hand of God.
20 It ſhall not be inhabited for ever;
Nor ſhall it be dwelt in from generation to generation:
Neither ſhall the Arabian pitch his tent there:
Neither ſhall the ſhepherds make their folds there.
21 But there ſhall the wild beaſts of the deſerts lodge;
And howling monſters ſhall fill their houſes:
And there ſhall the daughters of the oſtrich dwell;
And there ſhall the fatyrs hold their revels.

22 And

22 And wolves ſhall howl to one another in their palaces;
And dragons in their voluptuous pavilions.
And her time is near to come;
And her days ſhall not be prolonged.

CHAP. XIV. 1 FOR JEHOVAH will have compaſſion on Jacob,
And will yet chooſe Iſrael.
And he ſhall give them reſt upon their own land:
And the ſtranger ſhall be joined unto them,
And ſhall cleave unto the houſe of Jacob.
2 And the nations ſhall take them, and bring them into their own place;
And the houſe of Iſrael ſhall poſſeſs them in the land of JEHOVAH,
As ſervants, and as handmaids:
And they ſhall take them captive, whoſe captives they were;
And they ſhall rule over their oppreſſors.
3 And it ſhall come to paſs in that day, that JEHOVAH ſhall give thee reſt from thine affliction, and from thy diſquiet, and from the hard ſervitude, which was laid
4 upon thee: and thou ſhalt pronounce this parable upon the king of Babylon; and ſhalt ſay:

HOW hath the oppreſſor ceaſed! the exactreſs of gold ceaſed!
5 JEHOVAH hath broken the ſtaff of the wicked, the ſceptre of the rulers.
6 He that ſmote the peoples in wrath, with a ſtroke unremitted;

He that ruled the nations in anger, is perſecuted, and none hindereth.

7 The whole earth is at reſt, is quiet; they burſt forth into a joyful ſhout:

8 Even the fir-trees rejoice over thee, the cedars of Libanus:
Since thou art fallen, no feller hath come up againſt us.

9 Hades from beneath is moved becauſe of thee, to meet thee at thy coming:
He rouſeth for thee the mighty dead, all the great chiefs of the earth;
He maketh to riſe up from their thrones, all the king's of the nations.

10 All of them ſhall accoſt thee, and ſhall ſay unto thee:
Art thou, even thou too, become weak as we? art thou made like unto us?

11 Is then thy pride brought down to the grave; the ſound of thy ſprightly inſtruments?
Is the vermin become thy couch, and the earth-worm thy covering?

12 How art thou fallen from heaven, O Lucifer, ſon of the Morning!
Art cut down to the earth, thou that didſt ſubdue the nations!

13 Yet thou didſt ſay in thy heart: I will aſcend the heavens;
Above the ſtars of God I will exalt my throne;
And I will ſit upon the mount of the divine preſence, on the ſides of the north:

14 I will aſcend above the highths of the clouds; I will be like the moſt High.

15 But

15 But thou ſhalt be brought down to the grave, to the ſides
of the pit.
16 Thoſe that ſee thee ſhall look attentively at thee;
they ſhall well conſider thee:
Is this the man, that made the earth to tremble; that
ſhook the kingdoms?
17 That made the world like a deſert; that deſtroyed the
cities?
That never diſmiſſed his captives to their own home?
18 All the kings of the nations, all of them,
Lie down in glory, each in his own ſepulchre:
19 But thou art caſt out of the grave, as the tree abomi-
nated;
Cloathed with the ſlain, with the pierced by the ſword,
With them that go down to the ſtones of the pit; as a
trodden carcaſe.
20 Thou ſhalt not be joined unto them in burial;
Becauſe thou haſt deſtroyed thy country, thou haſt ſlain
thy people:
The ſeed of evil doers ſhall never be renowned.
21 Prepare ye ſlaughter for his children, for the iniquity
of their fathers;
Leſt they riſe, and poſſeſs the earth; and fill the face of
the world with cities.
22 For I will ariſe againſt them, ſaith JEHOVAH God of
Hoſts:
And I will cut off from Babylon the name, and the
remnant;
And the ſon, and the ſon's ſon, ſaith JEHOVAH.
23 And I will make it an inheritance for the porcupine, and
pools of water;

And

And I will plunge it in the miry gulph of deſtruction,
ſaith JEHOVAH God of Hoſts.

24 JEHOVAH God of Hoſts hath ſworn, ſaying:
Surely as I have deviſed, ſo ſhall it be;
And as I have purpoſed, that thing ſhall ſtand:
25 To cruſh the Aſſyrian in my land, and to trample him on my mountains.
Then ſhall his yoke depart from off them;
And his burthen ſhall be removed from off their ſhoulder.
26 This is the decree, which is determined on the whole earth;
And this the hand, which is ſtretched out over all the nations:
27 For JEHOVAH God of Hoſts hath decreed; and who ſhall diſannul it?
And it is his hand, that is ſtretched out; and who ſhall turn it back?

28 IN THE YEAR, IN WHICH AHAZ THE KING DIED, THIS ORACLE WAS DELIVERED.

29 REJOICE not, O Philiſtia, with one conſent;
Becauſe the rod, that ſmote thee, is broken:
For from the root of the ſerpent ſhall come forth a baſiliſk;
And his fruit ſhall be a flying fiery ſerpent.
30 For the poor ſhall feed on my choice firſt-fruits;

And

And the needy ſhall lie down in ſecurity:
But he will kill thy root with drought;
And thy remnant he will ſlay.
31 Howl, O gate; cry out, O city!
O Philiſtia, thou art altogether ſunk in conſternation!
For from the north cometh a ſmoke;
And there ſhall not be a ſtraggler among his levies.
32 And what anſwer ſhall be given to the ambaſſadors of the nations?
That JEHOVAH hath laid the foundation of Sion;
And the poor of his people ſhall take refuge in her.

CHAP. XV.

1 THE ORACLE CONCERNING MOAB.

BECAUSE in the night Ar is deſtroyed, Moab is undone!
Becauſe in the night Kir is deſtroyed, Moab is undone!
2 He goeth up to Beth-Dibon, to the high places to weep:
Over Nebo, and over Medeba, ſhall Moab howl:
On every head there is baldneſs; every beard is ſhorn.
3 In her ſtreets they gird themſelves with ſackcloth:
On her houſe tops, and to her open places,
Every one howleth, deſcendeth with weeping.
4 And Heſhbon and Eleale cry out aloud;
Unto Jahats is their voice heard:
Yea the very loins of Moab cry out;
Her life is grievous unto her.
5 The heart of Moab crieth within her;

To Tſoar [ſhe crieth out] like the lowing of a young heifer:
Yea the aſcent of Luhith with weeping ſhall they aſcend;
Yea in the way of Horonaim they raiſe a cry of deſtruction.
6 For the waters of Nimrim ſhall become deſolate:
For the paſture is withered, the tender plant faileth, the green herb is no more.
7 Wherefore the riches, which they have gained, ſhall periſh;
And what they have depoſited, to the valley of willows ſhall be carried away.
8 For the cry encompaſſeth the border of Moab:
To Eglaim reacheth her moan; and to Beer-Elim her howling.
9 Yea the waters of Dimon are full of blood:
Yet will I bring more evils upon Dimon;
Upon the eſcaped of Moab and Ariel, and the remnant of Admah.

CHAP. XVI. 1 I will ſend forth the ſon of the ruler of the land,
From Selah of the deſert to the mount of the daughter of Sion.
2 And as wandering birds, driven from the neſt,
So ſhall be the daughters of Moab at the fords of Arnon.
3 Impart counſel; interpoſe with equity;
Make thy ſhadow as the night in the midſt of noon-day.
Hide the outcaſts; diſcover not the fugitive.
4 Let the outcaſts of Moab ſojourn with thee, [O Sion;]
Be thou to them a covert from the deſtroyer.
For the oppreſſor is no more, the deſtroyer ceaſeth;

He

He that trampled you under foot is periſhed from the land.

5 And the throne ſhall be eſtabliſhed in mercy,
And in truth ſhall One ſit thereon;
In the tabernacle of David a judge;
Carefully ſearching out the right, and diſpatching juſtice.

6 We have heard the pride of Moab; he is very proud;
His haughtineſs, and his pride, and his anger: vain are his lies.

7 Therefore ſhall Moab lament aloud;
For the whole people of Moab ſhall he lament:
For the men of Kirhares ſhall ye make a moan.

8 For the fields of Heſhbon are put to ſhame;
The vine of Sibmah languiſheth,
Whoſe generous ſhoots overpowered the mighty Lords of the nations;
They reached unto Jazer; they ſtrayed to the deſert;
Her branches extended themſelves, they paſſed over the ſea.

9 Wherefore I will weep, as with the weeping of Jazer, for the vine of Sibmah;
I will water thee with my tears, O Heſhbon and Elealeh!
For upon thy ſummer fruits, and upon thy vintage, the deſtroyer hath fallen.

10 And joy and gladneſs is taken away from the fruitful field;
And in the vineyards they ſhall not ſing, they ſhall not ſhout:
In the vats the treader ſhall not tread out the wine;
An end is put to the ſhouting.

11 Wherefore my bowels for Moab like a harp ſhall ſound;

And mine entrails for Kirhares.
12 And it ſhall be, when Moab ſhall ſee,
That he hath wearied himſelf out on the high place,
That he ſhall enter his ſanctuary,
To intercede: but he ſhall not prevail.
13 This is the word, which JEHOVAH ſpake concerning
14 Moab long ago; but now JEHOVAH hath ſpoken, ſaying:
After three years, as the years of an hireling,
The glory of Moab ſhall be debaſed, in all his great multitude;
And the remnant ſhall be few, ſmall, and without ſtrength.

CHAP. XVII.

1 THE ORACLE CONCERNING DAMASCUS.

BEHOLD Damaſcus is removed, ſo as to be no more a city:
It ſhall even become a ruinous heap.
2 The cities are deſerted for ever:
They ſhall be given up to the flocks,
And they ſhall lie down, and none ſhall ſcare them away.
3 And the fortreſs ſhall ceaſe from Ephraim,
And the kingdom from Damaſcus:
And the pride of Syria ſhall be as the glory of the ſons of Iſrael;
Saith JEHOVAH the God of Hoſts.
4 And it ſhall come to paſs in that day,
The glory of Jacob ſhall be diminiſhed,

And the fatneſs of his fleſh ſhall become lean.
5 And it ſhall be, as when one gathereth the ſtanding harveſt,
And his arm reapeth the ears of corn:
Or as when one gleaneth ears in the valley of Rephaim.
6 A gleaning ſhall be left in it, as in the ſhaking of the olive tree;
Two or three berries on the top of the uppermoſt bough;
Four or five on the ſtraggling fruitful branches:
Saith JEHOVAH the God of Iſrael.
7 In that day ſhall a man regard his maker,
And toward the Holy One of Iſrael ſhall his eyes look:
8 And he ſhall not regard the altars dedicated to the work of his hands;
And what his fingers have made, he ſhall not reſpect;
Nor the groves, nor the ſolar ſtatues.
9 In that day ſhall his ſtrongly fenced cities become
Like the deſertion of the Hivites and the Amorites,
When they deſerted the land before the face of the ſons of Iſrael;
And the land ſhall become a deſolation.
10 Becauſe thou haſt forgotten the God of thy ſalvation,
And haſt not remembered the rock of thy ſtrength;
Therefore, when thou ſhalt have planted pleaſant plants,
And ſhalt have ſet ſhoots from a foreign ſoil;
11 In the day, when thou ſhalt have made thy plants to grow,
And in the morning, when thou ſhalt have made thy ſhoots to ſpring forth;
Even in the day of poſſeſſion ſhall the harveſt be taken away,
And there ſhall be ſorrow without hope.

12 WO to the multitude of the numerous peoples,
Who make a ſound like the ſound of the ſeas:
And to the roaring of the nations,
Who make a roaring like the roaring of mighty waters.
13 Like the roaring of mighty waters do the nations roar;
But He ſhall rebuke them, and they ſhall flee far away;
And they ſhall be driven like the chaff of the hills before the wind,
And like the goſſimer before the whirlwind.
14 At the ſeaſon of evening, behold terror!
Before the morning, and he is no more!
This is the portion of thoſe that ſpoil us;
And the lot of thoſe that plunder us.

CHAP. XVIII.

1 HO! to the land of the winged cymbal,
Which borders on the rivers of Cuſh;
2 Which ſendeth ambaſſadors on the ſea;
And in veſſels of papyrus on the face of the waters.
Go, ye ſwift meſſengers,
To a nation ſtretched out in length, and ſmoothed;
To a people terrible from the firſt, and hitherto;
A nation meted out by line, and trodden down;
Whoſe land the rivers have nouriſhed.
3 Yea, all ye that inhabit the world, and that dwell on the earth,
When the ſtandard is lifted up on the mountains, behold!

And

And when the trumpet is ſounded, hear!
4 For thus hath JEHOVAH ſaid unto me:
I will ſit ſtill, and regard my fixed habitation;
Like the clear heat after rain,
Like the dewy cloud in the day of harveſt.
5 Surely before the vintage, when the bud is perfect;
And the bloſſom is become a ſwelling grape;
He ſhall cut off the ſhoots with pruning hooks,
And the branches he ſhall take away, he ſhall cut down.
6 They ſhall be left together to the rapacious bird of the mountains;
And to the wild beaſts of the earth:
And the rapacious bird ſhall ſummer upon it;
And every wild beaſt of the earth ſhall winter upon it.
7 At that time ſhall a gift be brought to JEHOVAH the God of Hoſts,
From a people ſtretched out in length, and ſmoothed;
And from a people terrible from the firſt, and hitherto;
A nation meted out by line, and trodden down,
Whoſe land the rivers have nouriſhed;
To the place of the name of JEHOVAH God of Hoſts, to mount Sion.

## CHAP. XIX.

### THE ORACLE CONCERNING EGYPT.

1 BEHOLD, JEHOVAH rideth
On a ſwift cloud, and cometh to Egypt!
And the idols of Egypt ſhall be moved at his preſence;

And

And the heart of Egypt ſhall melt in the midſt of her.
2 And I will excite Egyptians againſt Egyptians,
And they ſhall fight, every man againſt his brother, and every man againſt his neighbour:
City againſt city, kingdom againſt kingdom.
3 And the ſpirit of Egypt ſhall fail in the midſt of her;
And I will ſwallow up her counſel:
And they ſhall ſeek to the idols, and to the ſorcerers,
And to the necromancers, and to the wizards.
4 And I will give up Egypt bound into the hands of cruel lords,
And a fierce king ſhall rule over them:
Saith the Lord JEHOVAH God of Hoſts.
5 Then ſhall the waters fail from the ſea,
And the river ſhall be waſted and dried up.
6 And the ſtreams ſhall become putrid;
The canals of Egypt ſhall be emptied and dried up.
The reed and the lotus ſhall wither:
7 The meadow by the canal, even at the mouth of the canal,
And all that is ſown by the canal,
Shall wither, be blaſted, and be no more.
8 And the fiſhers ſhall mourn, and lament;
All thoſe that caſt the hook in the river,
And thoſe, that ſpread nets on the face of the waters, ſhall languiſh.
9 And they that work the fine flax ſhall be confounded,
And they that weave net-work.
10 And her ſtores ſhall be broken up;
Even of all that make a gain of pools for fiſh.
11 Surely, the princes of Zoan are fools;

The

The wiſe counſellors of Pharaoh have counſelled a
brutiſh counſel:
How will ye boaſt unto Pharaoh:
I am the ſon of the wiſe, the ſon of antient kings?
12 Where are they; where, thy wiſe men? let them
come;
And let them tell thee now, and let them declare,
What JEHOVAH God of Hoſts hath determined againſt
Egypt.
13 The princes of Zoan are become fools, the princes of
Noph are deceived;
They have cauſed Egypt to err, even the chief pillars of
her tribes.
14 JEHOVAH hath mingled in the midſt of them a ſpirit
of giddineſs;
And they have cauſed Egypt to err in all her works,
As a drunkard ſtaggereth in his vomit:
15 Nor ſhall there be any work in Egypt,
Which the head or tail, the branch or ruſh, may per-
form.
16 In that day the Egyptians ſhall be as women:
And they ſhall tremble and fear,
At the ſhaking of the hand of JEHOVAH God of Hoſts,
Which He ſhall ſhake over them.
17 And the land of Judah ſhall become a terror to the
Egyptians:
If any one mention it unto them, they ſhall fear;
Becauſe of the counſel of JEHOVAH God of Hoſts,
Which he hath counſelled againſt them.
18 In that day there ſhall be five cities in the land of
Egypt,

Speaking

Speaking the language of Canaan,
And ſwearing unto JEHOVAH God of Hoſts:
One of them ſhall be called the City of the Sun.
19 In that day, there ſhall be an altar to JEHOVAH,
In the midſt of the land of Egypt;
And a pillar by the border thereof to JEHOVAH:
20 And it ſhall be for a ſign, and for a witneſs,
To JEHOVAH God of Hoſts in the land of Egypt:
That, when they cried unto JEHOVAH becauſe of oppreſſors,
He ſent unto them a ſaviour, and a vindicator, and he delivered them.
21 And JEHOVAH ſhall be known to Egypt,
And the Egyptians ſhall know JEHOVAH in that day;
And they ſhall ſerve him with ſacrifice and oblation,
And they ſhall vow a vow unto JEHOVAH, and ſhall perform it.
22 And JEHOVAH ſhall ſmite Egypt, ſmiting and healing her;
And they ſhall turn unto JEHOVAH, and he will be intreated by them, and will heal them.
23 In that day, there ſhall be a high way from Egypt to Aſſyria;
And the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria:
And the Egyptian ſhall worſhip with the Aſſyrian.
24 In that day, Iſrael ſhall be reckoned a third,
Together with Egypt and Aſſyria;
A bleſſing in the midſt of the earth:
25 Whom JEHOVAH God of Hoſts hath bleſſed, ſaying,
Bleſſed be my people, Egypt;

And

And Aſſyria, the work of my hands;
And Iſrael, mine inheritance.

CHAP. XX.

1 IN the year, that Tharthan marched to Aſhdod; whither he was ſent by Sargon king of Aſſyria; (and he
2 fought againſt Aſhdod, and took it:) at that time JEHOVAH ſpake by Iſaiah, the ſon of Amots, ſaying:
Go, looſe the ſackcloth from off thy loins;
And put off thy ſhoes from thy feet.
3 And he did ſo, walking naked and barefoot. And JEHOVAH ſaid:
As my ſervant Iſaiah hath walked naked and barefoot;
A ſign and a prodigy of three years,
Upon Egypt and upon Cuſh:
4 So ſhall the king of Aſſyria lead
The captives of Egypt, and the exiles of Cuſh,
The young and the old, naked and barefoot;
With their hind-parts diſcovered, to the ſhame of the Egyptians.
5 And they [of Aſhdod] ſhall be terrified, and aſhamed of Cuſh in whom they truſted,
And of Egypt, in whom they gloried.
6 And the inhabitant of this country ſhall ſay, in that day:
Behold, ſuch is the object of our truſt,
To whom we fled for ſuccour,
That we might be delivered from the king of Aſſyria!
How then ſhall We eſcape?

CHAP. XXI.

THE ORACLE CONCERNING THE DESERT OF THE SEA.

LIKE the ſouthern tempeſts violently ruſhing along,
From the deſert he cometh, from the terrible country.
2 A dreadful viſion! it is revealed unto me:
The plunderer is plundered, and the deſtroyer is deſtroyed!
Go up, O Elam; form the ſiege, O Media!
I have put an end to all her vexations.
3 Therefore are my loins filled with pain:
Anguiſh hath ſeiſed me, as the anguiſh of a woman in travail.
I am convulſed, ſo that I cannot hear; I am aſtoniſhed, ſo that I cannot ſee.
4 My heart is bewildered; terrors have ſcared me:
The evening, for which I longed, hath he turned into horror.
5 The table is prepared, the watch is ſet; they eat, they drink:
Riſe, O ye princes; anoint the ſhield.
6 For thus hath the Lord ſaid unto me:
Go, ſet a watchman on his ſtation;
Whatever he ſhall ſee let him report unto thee.
7 And he ſaw a chariot with two riders;
A rider on an aſs, a rider on a camel.
And he obſerved diligently with extreme diligence.

8 And

8 And he that looked out on the watch cried aloud;
O my Lord, I keep my ſtation all the day long;
And on my ward have I continued every night.
9 And behold, here cometh a man, one of the two riders:
And he anſwereth, and ſayeth, Babylon is fallen, is fallen;
And all the graven idols of her gods are broken to the ground.
10 O my threſhing, and the corn of my floor!
What I have heard from JEHOVAH God of Hoſts, the God of Iſrael,
That I have declared unto you.

11 THE ORACLE CONCERNING DUMAH.

A VOICE crieth unto me from Seir:
Watchman, what from the night?
Watchman, what from the night?
12 The watchman replieth:
The morning cometh, and alſo the night.
If ye will inquire, inquire ye: come again.

13 THE ORACLE CONCERNING ARABIA.

IN the foreſt, at even, ſhall ye lodge,
O ye caravans of Dedan!
14 To meet the thirſty bring ye forth water,

O inhabitants of the ſouthern country;
With bread prevent the fugitive.
15 For from the face of the ſword they ſhall flee:
From the face of the drawn ſword;
And from the face of the bended bow;
And from the face of the grievous war.
16 For thus hath the Lord ſaid unto me:
Within yet a year, as the years of an hireling,
Shall all the glory of Kedar be conſumed:
17 And the remainder of the number of the mighty bowmen,
Of the ſons of Kedar, ſhall be diminiſhed:
For JEHOVAH the God of Iſrael hath ſpoken it.

CHAP. XXII. 1 THE ORACLE CONCERNING THE VALLEY OF VISION.

WHAT aileth thee now, that all thine inhabitants are gone up to the houſe-tops?
2 O thou, that waſt full of noiſe,
A tumultuous city, a joyous city!
Thy ſlain were not ſlain by the ſword,
Neither did they die in battle.
3 All thy leaders are gone off together; they are fled from the bow;
All that were found in thee are fled together, they are gone far away.
4 Wherefore I ſaid: Turn away from me; I will weep bitterly:

Strive

Strive not to comfort me for the deſolation of the daughter of my people.

5 For it is a day of trouble, and of treading down, and of perplexity;
The day of the Lord JEHOVAH God of Hoſts in the valley of viſion:
Breaking down the wall, and crying to the mountain.

6 And Elam beareth the quiver;
With chariots cometh the Syrian, and with horſemen;
And Kir uncovereth the ſhield.

7 And thy choiceſt valleys ſhall be filled with chariots;
And the horſemen ſhall ſet themſelves in array againſt the gate.

8 And the barrier of Judah ſhall be laid open:
Then thou ſhalt look towards the arſenal of the houſe of the foreſt.

9 And the breaches of the city of David, ye ſhall ſee that they are many;
And ye ſhall collect the waters of the lower pool;

10 And the houſes of Jeruſalem ye ſhall number;
And ye ſhall break down the houſes to fortify the rampart:

11 And ye ſhall make a lake between the two walls,
To receive the waters of the old pool.
But ye look not to him, that hath diſpoſed this:
And him, that formed it of old, ye regard not.

12 And the Lord JEHOVAH God of Hoſts called in that day,
To weeping, and to lamentation;
And to baldneſs, and to girding with ſackcloth:

13 But, behold, joy and gladneſs,
Slaying of oxen, and killing of ſheep;

Eating

Eating of fleſh, and drinking of wine:
Let us eat, and drink; for to morrow we die.
14 And the voice of JEHOVAH God of Hoſts was revealed to mine ears:
Surely this your iniquity ſhall not be expiated, till ye die:
Saith the Lord JEHOVAH God of Hoſts.

15 THUS ſaith the Lord JEHOVAH God of Hoſts: Go, get thee to this treaſurer, unto Shebna, who is over the houſehold; and ſay unto him:
16 What haſt thou here? and whom haſt thou here?
That thou haſt hewn out here a ſepulchre for thyſelf?
O thou that heweſt out thy ſepulchre on high,
That graveſt in the rock an habitation for thyſelf!
17 Behold JEHOVAH will caſt thee out,
Caſting thee violently out, and will ſurely cover thee;
18 He will whirl thee round and round, and caſt thee away,
Like a ball [from a ſling,] into a wide country:
There ſhalt thou die; and there ſhall thy glorious chariots
Become the ſhame of the houſe of thy lord.
19 And I will drive thee from thy ſtation,
And from thy ſtate will I overthrow thee.
20 And in that day I will call my ſervant,
Even Eliakim the ſon of Hilkiah.
21 And I will clothe him with thy robe,
And with thy baldric will I ſtrengthen him:
And thy government will I commit to his hand;

And

And he ſhall be a father to the inhabitants of Jeruſalem,
And to the houſe of Judah:
22 And I will lay the key of the houſe of David upon his ſhoulder;
And he ſhall open, and none ſhall ſhut;
And he ſhall ſhut, and none ſhall open.
23 And I will faſten him as a nail in a ſure place;
And he ſhall become a glorious ſeat for his father's houſe.
24 And they ſhall hang upon him all the glory of his father's houſe,
The offspring of high and of low degree;
Every ſmall veſſel; from every ſort of goblets,
To every ſort of meaner veſſels.
25 In that day, ſaith JEHOVAH God of Hoſts,
The nail once faſtened in a ſure place ſhall be moved;
And it ſhall be hewn down, and it ſhall fall;
And the burthen, which was upon it, ſhall be cut off:
For JEHOVAH hath ſpoken it.

## CHAP. XXIII.

### THE ORACLE CONCERNING TYRE.

1 HOWL, O ye ſhips of Tarſhiſh!
For ſhe is utterly deſtroyed both within and without:
From the land of Chittim the tidings are brought unto them.
2 Be ſilent, O ye inhabitants of the ſea-coaſt:
The merchants of Sidon, they that paſs over the ſea, crowded thee.

3 And the ſeed of the Nile, growing from abundant waters;
The harveſt of the River, was her revenue:
And ſhe became the mart of the nations.
4 Be thou aſhamed, O Sidon; for the ſea hath ſpoken,
Even the mighty fortreſs of the ſea, ſaying:
I am, as if I had not travailed, nor brought forth children;
As if I had not nouriſhed youths, nor educated virgins.
5 When the tidings ſhall reach Egypt,
They ſhall be ſeiſed with anguiſh at the tidings of Tyre.
6 Paſs ye over to Tarſhiſh; howl, O ye inhabitants of the ſea-coaſt!
7 Is this your triumphant city; whoſe antiquity is of the earlieſt date?
Her own feet bear her far away to ſojourn.
8 Who hath purpoſed this againſt Tyre, who diſpenſed crowns;
Whoſe merchants were princes; whoſe traders were nobles of the land?
9 JEHOVAH God of Hoſts hath counſelled it;
To ſtain the pride of all beauty;
To make contemptible all the nobles of the earth.
10 Overflow thy land, like a river,
O daughter of Tarſhiſh; the mound [that kept in thy waters] is no more.
11 He hath ſtretched his hand over the ſea; he hath ſhaken the kingdoms:
JEHOVAH hath iſſued a command concerning Canaan, that they ſhould deſtroy her ſtrong places.
12 And he hath ſaid: Thou ſhalt triumph no more,
O thou defloured virgin, the daughter of Sidon!

To

To Chittim ariſe, paſs over; even there thou ſhalt have
no reſt.
13 Behold the land of the Chaldeans;
This people was of no account:
(The Aſſyrian founded it for the inhabitants of the
deſert;
They raiſed the watch-towers, they ſet up the palaces,
thereof:)
This people hath reduced her to a ruin.
14 Howl, O ye ſhips of Tarſhiſh; for your ſtrong hold is
deſtroyed.
15 And it ſhall come to paſs in that day;
That Tyre ſhall be forgotten ſeventy years,
According to the days of one king:
At the end of ſeventy years,
Tyre ſhall ſing, as the harlot ſingeth.
16 Take thy lyre, go about the city, O harlot long for-
gotten;
Strike the lyre artfully; multiply the ſong; that thou
mayeſt again be remembered.
17 And at the end of ſeventy years,
JEHOVAH will take account of Tyre:
And ſhe ſhall return to her gainful practice;
And ſhe ſhall play the harlot with all the kingdoms of
the world,
That are upon the face of the earth.
18 But her traffic, and her gain, ſhall be holy to JEHOVAH:
It ſhall not be treaſured, nor ſhall it be kept in ſtore;
For her traffic ſhall be for them, that dwell before
JEHOVAH,
For food ſufficient, and for durable clothing.

CHAP. XXIV.

1 BEHOLD, JEHOVAH emptieth the land and maketh it waſte;
He even turneth it upſide down, and ſcattereth abroad the inhabitants.
2 And it ſhall be, as with the people, ſo with the prieſt;
As with the ſervant, ſo with his maſter;
As with the handmaid, ſo with her miſtreſs;
As with the buyer, ſo with the ſeller;
As with the borrower, ſo with the lender;
As with the uſurer, ſo with the giver of uſury.
3 The land ſhall be utterly emptied, and utterly ſpoiled;
For JEHOVAH hath ſpoken this word.
4 The land mourneth, it withereth;
The world languiſheth, it withereth;
The lofty people of the land do languiſh.
5 The land is even polluted under her inhabitants;
For they have tranſgreſſed the law, they have changed the decree;
They have broken the everlaſting covenant.
6 Therefore hath a curſe devoured the land;
Becauſe they are guilty, that dwell in her.
Therefore are the inhabitants of the land deſtroyed;
And few are the mortals, that are left in her.
7 The new wine mourneth; the vine languiſheth;
All, that were glad of heart, ſigh.
8 The joyful ſound of the tabour ceaſeth;
The noiſe of exultation is no more;
The joyful ſound of the harp ceaſeth:

9 With

9 With ſongs they ſhall no more drink wine;
The palm-wine ſhall be bitter to them that drink it.
10 The city is broken down; it is deſolate:
Every houſe is obſtructed, ſo that no one can enter.
11 There is a cry in the ſtreets for wine;
All gladneſs is paſſed away;
The joy of the whole land is baniſhed.
12 Deſolation is left in the city;
And with a great tumult the gate is battered down.
13 Yea thus ſhall it be in the very centre of the land, in the midſt of the people;
As the ſhaking of the olive; as the gleaning, when the vintage is finiſhed.
14 But theſe ſhall lift up their voice, they ſhall ſing;
The waters ſhall reſound with the exaltation of JEHOVAH.
15 Wherefore in the diſtant coaſts, glorify ye JEHOVAH;
In the diſtant coaſts of the ſea, the name of JEHOVAH, the God of Iſrael.
16 From the uttermoſt part of the land, we have heard ſongs, Glory to the righteous!
But I ſaid, Alas, my wretchedneſs, my wretchedneſs!
Wo is me! the plunderers plunder;
Yea the plunderers ſtill continue their cruel depredations.
17 The terror, the pit, and the ſnare,
Are upon thee, O inhabitant of the land:
18 And it ſhall be, that whoſo fleeth from the terror,
He ſhall fall into the pit;
And whoſo eſcapeth from the pit,
He ſhall be taken in the ſnare:
For the flood-gates from on high are opened;
And the foundations of the earth tremble.

19 The land is grievouſly ſhaken;
The land is utterly ſhattered to pieces;
The land is violently moved out of her place;
20 The land reeleth to and fro like a drunkard;
And moveth this way and that, like a lodge for a night:
For her iniquity lieth heavy upon her;
And ſhe ſhall fall, and riſe no more.
21 And it ſhall come to paſs in that day,
JEHOVAH ſhall ſummon on high the hoſt that is on high;
And on earth the kings of the earth:
22 And they ſhall be gathered together, as in a bundle, for the pit;
And ſhall be cloſely impriſoned in the priſon:
And after many days, account ſhall be taken of them.
23 And the moon ſhall be confounded, and the ſun ſhall be aſhamed;
For JEHOVAH God of Hoſts ſhall reign,
On mount Sion, and in Jeruſalem;
And before his antients ſhall he be glorified.

CHAP. XXV.

1 O JEHOVAH, Thou art my God:
I will exalt thee; I will praiſe thy name:
For thou haſt effected wonderful things;
Counſels of old time, promiſes immutably true.
2 For thou haſt made the city an heap;
The ſtrongly fortified citadel, a ruin:
The palace of the proud ones, that it ſhould be no more a city;

That it never ſhould be built up again.

3 Therefore ſhall the fierce people glorify thee;
The city of the formidable nations ſhall fear thee:
4 For thou haſt been a defence to the poor;
A defence to the needy in his diſtreſs:
A refuge from the ſtorm, a ſhadow from the heat;
When the blaſt of the formidable rages like a winter ſtorm.
5 As the heat in a parched land, the tumult of the proud ſhalt thou bring low;
As the heat by a thick cloud, the triumph of the formidable ſhall be humbled.
6 And JEHOVAH God of Hoſts ſhall make,
For all the peoples, in this mountain,
A feaſt of delicacies, a feaſt of old wines:
Of delicacies exquiſitely rich, of old wines perfectly refined.
7 And on this mountain ſhall he deſtroy,
The covering, that covered the face of all the peoples;
And the vail, that was ſpread over all the nations.
8 He ſhall utterly deſtroy death for ever;
And the Lord JEHOVAH ſhall wipe away the tear from off all faces;
And the reproach of his people ſhall he remove from off the whole earth:
For JEHOVAH hath ſpoken it.
9 In that day ſhall they ſay:
Behold, this is our God;
We have truſted in him, and he hath ſaved us:
This is JEHOVAH; we have truſted in him;
We will rejoice, and triumph, in his ſalvation.

10 For

10 For the hand of JEHOVAH ſhall give reſt upon this
mountain;
And Moab ſhall be threſhed in his place,
As the ſtraw is threſhed under the wheels of the car.
11 And he ſhall ſtretch out his hands in the midſt thereof,
As he, that ſinketh, ſtretcheth out his hands to ſwim:
But God ſhall bring down his pride with the ſudden
gripe of his hands.
12 And the bulwark of thy high walls ſhall he lay low;
He ſhall bring them down to the ground; he ſhall lay
them in the duſt.

CHAP. XXVI.

1 IN that day ſhall this ſong be ſung:
In the land of Judah we have a ſtrong city;
Salvation ſhall He eſtabliſh for walls and bulwarks.
2 Open ye the gates, and let the righteous nation enter;
3 Conſtant in the truth, ſtayed in mind:
Thou ſhalt preſerve them in perpetual peace,
Becauſe they have truſted in thee.
4 Truſt ye in JEHOVAH for ever;
For in JEHOVAH is never-failing protection.
5 For he hath humbled thoſe, that dwell on high;
The lofty city, he hath brought her down:
He hath brought her down to the ground:
He hath leveled her with the duſt.
6 The foot ſhall trample upon her;
The feet of the poor, the ſteps of the needy.
7 The way of the righteous is perfectly ſtrait;
Thou moſt exactly leveleſt the path of the righteous.
8 Even in the way of thy laws, O JEHOVAH,

We

We have placed our confidence in thy name;
And in the remembrance of thee is the deſire of our ſoul.
9 With my ſoul have I deſired thee in the night;
Yea, with my inmoſt ſpirit in the morn have I ſought thee.
For when thy judgements are in the earth,
The inhabitants of the world learn righteouſneſs.
10 Though mercy be ſhewn to the wicked, yet will he not learn righteouſneſs.
In the very land of rectitude he will deal perverſely;
And will not regard the majeſty of JEHOVAH.
11 JEHOVAH, thy hand is lifted up, yet will they not ſee:
But they ſhall ſee, with confuſion, thy zeal for thy people;
Yea, the fire ſhall burn up thine adverſaries.
12 JEHOVAH, thou wilt ordain for us peace:
For even all our mighty deeds thou haſt performed for us.
13 O JEHOVAH, our God!
Other lords, excluſive of thee, have had dominion over us:
Thee only, and thy name, henceforth will we celebrate.
14 They are dead, they ſhall not live;
They are deceaſed tyrants, they ſhall not riſe.
Therefore haſt thou viſited, and deſtroyed them;
And all memorial of them thou haſt aboliſhed.
15 Thou haſt added to the nation, O JEHOVAH;
Thou haſt added to the nation; thou art glorified:
Thou haſt extended far all the borders of the land.
16 O JEHOVAH, in affliction have we ſought thee;

We

We have poured out humble ſupplication, when thy
chaſtiſement was upon us.
17 As a woman, that hath conceived, when her delivery
approacheth,
Is in anguiſh, cryeth out aloud, in her travail;
Thus have we been before thee, O JEHOVAH.
18 We have conceived; we have been in anguiſh; we have,
as it were, brought forth wind:
Salvation is not wrought in the land;
Neither are the inhabitants of the world fallen.
19 Thy dead ſhall live; my deceaſed, they ſhall riſe:
Awake, and ſing, ye that dwell in the duſt!
For thy dew is as the dew of the dawn;
But the earth ſhall caſt forth, as an abortion, the deceaſed
tyrants.
20 Come, O my people; retire into thy ſecret apartments;
And ſhut thy door after thee:
Hide thyſelf for a little while, for a moment;
Until the indignation ſhall have paſſed away.
21 For behold, JEHOVAH iſſueth forth from his place;
To puniſh for his iniquity the inhabitant of the earth:
And the earth ſhall diſcloſe the blood that is upon her;
And ſhall no longer cover her ſlain.

CHAP. XXVII.
1 In that day ſhall JEHOVAH puniſh with his ſword;
His well-tempered, and great, and ſtrong ſword;
Leviathan the rigid ſerpent,
And Leviathan the winding ſerpent:
And ſhall ſlay the monſter, that is in the ſea.

2 IN that day,
To the beloved Vineyard, ſing ye a reſponſive ſong.
3 J. It is I, JEHOVAH, that preſerve her:
I will water her every moment;
I will take care of her by night;
And by day I will keep guard over her.
4 V. I have no wall for my defence:
O that I had a fence of the thorn and brier!
J. Againſt them ſhould I march in battle,
I ſhould burn them up together.
5 Ah! let her rather take hold of my protection.
V. Let him make peace with me!
Peace let him make with me!
6 J. They that come from the root of Jacob ſhall flouriſh,
Iſrael ſhall bud forth;
And they ſhall fill the face of the world with fruit.

7 Hath he ſmitten him, as he ſmiteth thoſe, that ſmote him?
And like the ſlaughter of thoſe, that ſlew him, is he ſlain?
8 In juſt meaſure, when thou inflicteſt the ſtroke, wilt thou debate with her;
With due deliberation, even in the rough tempeſt, in the day of the eaſt wind.
9 Wherefore on this condition ſhall the iniquity of Jacob be expiated;
And ſo ſhall he reap the whole benefit of the removal of his ſin;
If he ſhall render all the ſtones of the altar,

Like the lime-ſtones ſcattered abroad;
And if the groves and the images riſe no more.
10 But the ſtrongly fortified city ſhall be deſolate;
An habitation forſaken, and deſerted as a wilderneſs.
There ſhall the bullock feed, and there ſhall he lie down;
And he ſhall browſe on the tender ſhoots thereof.
11 When her boughs are withered, they ſhall be broken:
Women ſhall come, and ſet them on a blaze.
Surely it is a people void of underſtanding;
Wherefore he, that made him, ſhall not have pity on him;
And he, that formed him, ſhall ſhew him no favour.
12 And it ſhall come to paſs in that day,
JEHOVAH ſhall make a gathering of his fruit, from the flood of the River,
To the ſtream of Egypt;
And ye ſhall be gleaned up,
One by one, O ye ſons of Iſrael.
13 And it ſhall come to paſs in that day;
The great trumpet ſhall be ſounded;
And thoſe ſhall come, who were periſhing in the land of Aſſyria;
And who were diſperſed in the land of Egypt:
And they ſhall bow themſelves down before JEHOVAH,
In the holy mountain, in Jeruſalem.

CHAP. XXVIII.
1 WO to the proud crown of the drunkards of Ephraim,
And to the fading flower of their glorious beauty!

To thoſe, that are at the head of the rich valley, that
are ſtupified with wine!
2 Behold the mighty one, the exceedingly ſtrong one!
Like a ſtorm of hail, like a deſtructive tempeſt;
Like a rapid flood of mighty waters pouring down:
He ſhall daſh them to the ground with his hand.
3 They ſhall be trodden under foot,
The proud crowns of the drunkards of Ephraim.
4 And the fading flower of their glorious beauty,
Which is at the head of the rich valley,
Shall be as the early fruit before the ſummer;
Which whoſo ſeeth, he plucketh it immediately;
And it is no ſooner in his hand, than he ſwalloweth it.

5 In that day ſhall JEHOVAH God of Hoſts become a
beauteous crown,
And a glorious diadem, to the remnant of his people:
6 And a ſpirit of judgement, to them that ſit in judgement;
And ſtrength to them, that repell the war to the gate [of
the enemy.]
7 But even theſe have erred through wine, and through
ſtrong drink they have reeled;
The prieſt and the prophet have erred through ſtrong
drink;
They are overwhelmed with wine; they have reeled
through ſtrong drink:
They have erred in viſion, they have ſtumbled in judge-
ment.
8 For all their tables are full of vomit;
Of filthineſs, ſo that no place is free.

9 " Whom [ſay they] would he teach knowlege; and to
" whom would he impart inſtruction?
" To ſuch as are weaned from the milk, as are kept
" back from the breaſt?
10 " For it is command upon command; command upon
" command:
" Line upon line; line upon line:
" A little here, and a little there."
11 Yea verily, with a ſtammering lip, and a ſtrange tongue,
He ſhall ſpeak unto this people.
12 For when he ſaid unto them:
This is the true reſt; give ye reſt unto the weary;
And this is the refreſhment: they would not hear.
13 Therefore ſhall the word of JEHOVAH be indeed unto
them,
Command upon command, command upon command;
Line upon line, line upon line;
A little here, and a little there:
That they may go on, and fall backward;
And be broken, and ſnared, and caught.
14 Wherefore hear ye the word of JEHOVAH, ye ſcoffers;
Ye of this people in Jeruſalem, who utter ſententious
ſpeeches:
15 Who ſay, We have entered into a covenant with death;
And with the grave we have made a treaty:
The overflowing plague, when it paſſeth through, ſhall
not reach us:
For we have made falſhood our refuge;
And under deceit we have hidden ourſelves.
16 Wherefore thus ſaith the Lord JEHOVAH:

Behold,

Behold, I lay in Sion for a foundation a ſtone, an approved ſtone;
A corner-ſtone, precious, immoveably fixed:
He, that truſteth in him, ſhall not be confounded.
17 And I will mete out judgement by the rule;
And ſtrict juſtice, by the plummet:
And the hail ſhall ſweep away the refuge of falſhood;
And the hiding-place the waters ſhall overwhelm.
18 And your covenant with death ſhall be broken;
And your treaty with the grave ſhall not ſtand:
When the overflowing plague paſſeth through,
By it ſhall ye be beaten down.
19 As ſoon as it paſſeth through, ſhall it ſeiſe you;
Yea morning after morning ſhall it paſs through, by day and by night;
And even the report alone ſhall cauſe terror.
20 For the bed is too ſhort, for one to ſtretch himſelf out at length;
And the covering is too narrow, for one to gather himſelf up under it.
21 For as in mount Peratſim, JEHOVAH will ariſe;
As in the valley of Gibeon, ſhall he be moved with anger;
That he may execute his work, his ſtrange work;
And effect his operation, his unuſual operation.
22 And now, give yourſelves up to ſcoffing no more,
Leſt your chaſtiſements become more ſevere:
For a full and deciſive decree have I heard,
From the Lord JEHOVAH God of Hoſts, on the whole land.

23 Liſten ye, and hear my voice;

Attend,

Attend, and hearken unto my words.
24 Doth the huſbandman plough every day that he may ſow,
Opening, and breaking the clods of his field?
25 When he hath made even the face thereof;
Doth not he then ſcatter the dill, and caſt abroad the cummin;
And ſow the wheat in due meaſure;
And the barley, and the rye, hath its appointed limit?
26 For his God rightly inſtructeth him; he furniſheth him with knowlege.
27 The dill is not beaten out with the corn-drag;
Nor is the wheel of the wain made to turn upon the cummin:
But the dill is beaten out with the ſtaff;
28 And the cummin with the flail: but the bread-corn with the threſhing-wain.
But not for ever will he continue thus to threſh it;
Nor to vex it with the wheel of his wain;
Nor to bruiſe it with the hoofs of his cattle.
29 This alſo proceedeth from JEHOVAH God of Hoſts:
He ſheweth himſelf wonderful in counſel, great in operation.

CHAP. XXIX.
1 WO to Ariel, to Ariel, the city which David beſieged!
Add year to year; let the feaſts go round in their courſe.
2 Yet will I bring diſtreſs upon Ariel;
And there ſhall be continual mourning and ſorrow:
And it ſhall be unto me as the hearth of the great altar.
3 And

3 And I will encamp againſt thee, like David;
And I will lay ſiege againſt thee with a mound;
And I will erect towers againſt thee.
4 And thou ſhalt be brought low; thou ſhalt ſpeak as from beneath the earth:
And from out of the duſt thou ſhalt utter a feeble ſpeech;
And thy voice ſhall come out of the ground, like that of a necromancer:
And thy words from out of the duſt ſhall give a ſmall ſhrill ſound.
5 But the multitude of the proud ſhall be like the ſmall duſt;
And like the flitting chaff the multitude of the terrible:
Yea, the effect ſhall be momentary, in an inſtant.
6 From JEHOVAH God of Hoſts there ſhall be a ſudden viſitation,
With thunder, and earthquake, and a mighty voice;
With ſtorm, and tempeſt, and flame of devouring fire.
7 And like as a dream, a viſion of the night,
So ſhall it be with the multitude of all the nations, that fight againſt Ariel;
And all their armies, and their towers, and thoſe that diſtreſs her.
8 As when a hungry man dreameth; and lo! he ſeemeth to eat;
But he awaketh, and his appetite is ſtill unſatisfied:
And as a thirſty man dreameth; and lo! he ſeemeth to drink;
But he awaketh, and he is ſtill faint, and his appetite ſtill craving:

So

So ſhall it be with the multitude of all the nations,
Which have ſet themſelves in array againſt mount Sion.
9 They are ſtruck with amazement, they ſtand aſtoniſhed;
They ſtare with a look of ſtupid ſurpriſe;
They are drunken, but not with wine;
They ſtagger, but not with ſtrong drink.
10 For JEHOVAH hath poured upon you a ſpirit of profound ſleep;
And he hath cloſed up your eyes:
The prophets, and the rulers; the ſeers hath he blindfolded.
11 So that all the viſion is to you, as the words of a book ſealed up;
Which if one delivers to a man, that knoweth letters,
Saying, Read this, I pray thee;
He anſwereth, I cannot read it; for it is ſealed up:
12 Or ſhould the book be given to one, that knoweth not letters,
Saying, read this, I pray thee;
He anſwereth, I know not letters.
13 Wherefore JEHOVAH hath ſaid:
Foraſmuch as this people draweth near with their mouth,
And honoureth me with their lips,
While their heart is far from me:
And vain is their fear of me,
Teaching the commandments of men:
14 Therefore behold, I will again deal with this people,
In a manner ſo wonderful and aſtoniſhing;
That the wiſdom of the wiſe ſhall periſh,
And the prudence of the prudent ſhall diſappear.

15 Wo

15 Wo unto them, that are too deep for JEHOVAH in
forming ſecret deſigns;
Whoſe deeds are in the dark; and who ſay,
Who is there, that ſeeth us; and who ſhall know us?
16 Perverſe as ye are! ſhall the potter be eſteemed as the
clay?
Shall the work ſay of the workman, He hath not made
me?
And ſhall the thing formed ſay of the former of it, He
hath no underſtanding?
17 Shall it not be but a very ſhort ſpace,
Ere Lebanon become like Carmel,
And Carmel appear like a deſert?
18 Then ſhall the deaf hear the words of the book;
And the eyes of the blind, covered before with clouds
and darkneſs, ſhall ſee.
19 The meek ſhall increaſe their joy in JEHOVAH;
And the needy ſhall exult in the Holy One of Iſrael.
20 For the terrible one faileth, the ſcoffer is no more;
And all that were vigilant in iniquity are utterly cut off:
21 Who bewildered the poor man in ſpeaking;
And laid ſnares for him, that pleaded in the gate;
And with falſhood ſubverted the righteous.
22 Therefore thus ſaith JEHOVAH the God of the houſe
of Jacob,
He who redeemed Abraham:
Jacob ſhall no more be aſhamed;
His face ſhall no more be covered with confuſion:
23 For when his children ſhall ſee the work of my hands,
Among themſelves ſhall they ſanctify my name:

They ſhall ſanctify the Holy One of Jacob,
And tremble before the God of Iſrael.
24 Thoſe, that were led away with the ſpirit of error, ſhall gain knowlege;
And the malignant ſhall attend to inſtruction.

CHAP. XXX.
1 WO unto the rebellious children, ſaith JEHOVAH;
Who form counſels, but not from me;
Who ratify covenants, but not by my ſpirit:
That they may add ſin to ſin.
2 Who ſet forward to go down to Egypt;
But have not inquired at my mouth:
To ſtrengthen themſelves with the ſtrength of Pharaoh;
And to truſt in the ſhadow of Egypt.
3 But the ſtrength of Pharaoh ſhall be your ſhame;
And your truſt in the ſhadow of Egypt your confuſion.
4 Their princes were at Tſoan;
And their ambaſſadours arrived at Hanes:
5 They were all aſhamed of a people, that profited them not;
Who were of no help, and of no profit;
But proved even a ſhame, and a reproach unto them.
6 The burthen of the beaſts travelling ſouthward,
Through a land of diſtreſs and difficulty:
Whence come forth the lioneſs, and the fierce lion;
The viper, and the flying fiery ſerpent:
They carry on the ſhoulder of the young cattle their wealth;
And on the bunch of the camel their treaſures:
To a people, that will not profit them.
7 For Egypt is a mere vapour; in vain ſhall they help:

Where-

Wherefore have I called her, Rahab the Inactive.

8 Go now, write it before them on a tablet;
And record it in letters upon a book:
That it may be for future times;
For a teſtimony for ever.
9 For this is a rebellious people, lying children;
Children, who chooſe not to hear the law of JEHOVAH:
10 Who ſay to the ſeers, See not;
And to the prophets, Prophecy not right things:
Speak unto us ſmooth things, prophecy deceits.
11 Turn aſide from the way; decline from the ſtrait path;
Remove from our ſight the Holy One of Iſrael.
12 Wherefore thus ſaith the Holy One of Iſrael:
Becauſe ye have rejected this word;
And have truſted in obliquity, and perverſion;
And have leaned intirely upon it:
13 Therefore ſhall this offence be unto you,
Like a breach threatening ruin; a ſwelling in a high wall;
Whoſe deſtruction cometh ſuddenly, in an inſtant.
14 It ſhall be broken, as when one breaketh a potter's veſſel:
He daſheth it to pieces, and ſpareth it not;
So that there ſhall not be found a ſherd among its fragments,
To take up fire from the hearth,
Or to dip up water from the ciſtern.
15 Verily thus ſaith the Lord JEHOVAH, the Holy One of Iſrael:
By turning from your ways, and by abiding quiet, ye ſhall be ſaved;
In ſilence, and in pious confidence, ſhall be your ſtrength:

But ye would not hearken.
16 And ye ſaid: Nay, but on horſes will we flee;
Therefore ſhall ye be put to flight:
And on ſwift courſers will we ride;
Therefore ſhall they be ſwift, that purſue you.
17 One thouſand, at the rebuke of one;
At the rebuke of five, ten thouſand of you ſhall flee:
Till ye be left as a ſtandard on the ſummit of a mountain;
And as a beacon on a high hill.
18 Yet for this ſhall JEHOVAH wait to ſhew favour unto you;
Even for this ſhall he expect in ſilence, that he may have mercy upon you:
(For JEHOVAH is a God of judgement;
Bleſſed are all they that truſt in him:)
19 When a holy people ſhall dwell in Sion;
When in Jeruſalem thou ſhalt implore him with weeping:
At the voice of thy cry he ſhall be abundantly gracious unto thee;
No ſooner ſhall he hear, than he ſhall anſwer thee.
20 Though JEHOVAH hath given you bread of diſtreſs, and water of affliction;
Yet the timely rain ſhall no more be reſtrained:
But thine eyes ſhall behold the timely rain.
21 And thine ears ſhall hear the word prompting thee behind:
Saying, This is the way; walk ye in it;
Turn not aſide, to the right, or to the left.

22 And ye ſhall treat as defiled the covering of your idols
of ſilver;
And the cloathing of your molten images of gold:
Thou ſhalt caſt them away like a polluted garment;
Thou ſhalt ſay unto them, Be gone from me.
23 And he ſhall give rain for thy ſeed,
With which thou ſhalt ſow the ground;
And bread of the produce of the ground:
And it ſhall be abundant and plenteous.
Then ſhall thy cattle feed in large paſture;
24 And the oxen, and the young aſſes, that till the ground,
Shall eat well-fermented maſlin,
Winnowed with the van and the ſieve.
25 And on every lofty mountain,
And on every high hill,
Shall be diſparting rills, and ſtreams of water,
In the day of the great ſlaughter, when the mighty fall.
26 And the light of the moon ſhall be as the light of the
meridian ſun;
And the light of the meridian ſun ſhall be ſevenfold:
In the day when JEHOVAH ſhall bind up the breach of
his people;
And ſhall heal the wound, which his ſtroke hath inflicted.

27 Lo! the name of JEHOVAH cometh from afar;
His wrath burneth, and the flame rageth violently:
His lips are filled with indignation;
And his tongue is as a conſuming fire.
28 His ſpirit is like a torrent overflowing;
It ſhall reach to the middle of the neck:
He cometh to toſs the nations with the van of perdition;

And

And there ſhall be a bridle, to lead them aſtray, in the jaws of the people.

29 Ye ſhall utter a ſong, as in the night when the feaſt is ſolemnly proclaimed;
With joy of heart, as when one marcheth to the ſound of the pipe;
To go to the mountain of JEHOVAH, to the rock of Iſrael.

30 And JEHOVAH ſhall cauſe his glorious voice to be heard,
And the lighting down of his arm to be ſeen;
With wrath indignant, and a flame of conſuming fire;
With a violent ſtorm, and ruſhing ſhowers, and hail-ſtones.

31 By the voice of JEHOVAH the Aſſyrian ſhall be beaten down;
He, that was ready to ſmite with his ſtaff.

32 And it ſhall be, that wherever ſhall paſs the rod of correction,
Which JEHOVAH ſhall lay heavily upon him;
It ſhall be accompanied with tabrets and harps;
And with fierce battles ſhall he fight againſt them.

33 For Tophet is ordained of old;
Even the ſame for the king is prepared:
He hath made it deep; he hath made it large;
A fiery pyre, and abundance of fuel;
And the breath of JEHOVAH, like a ſtream of ſulphur, ſhall kindle it.

CHAP. XXXI.

1 WO unto them, that go down to Egypt for help;
Who truſt in horſes for their ſupport:

Who confide in chariots, becauſe they are many;
And in horſemen, becauſe they are very ſtrong:
But look not unto the Holy One of Iſrael;
And of JEHOVAH they aſk not counſel.
2 But He in his wiſdom will bring evil upon them;
And he will not ſet aſide his word:
But will riſe againſt the houſe of the wicked;
And againſt the helpers of thoſe that work iniquity.
3 For the Egyptians are man, and not God;
And their horſes are fleſh, and not ſpirit:
And JEHOVAH ſhall ſtretch forth his hand;
And the helper ſhall fall, and the holpen ſhall be overthrown;
And together ſhall all of them be deſtroyed.
4 For thus hath JEHOVAH ſaid unto me:
Like as the lion growleth,
Even the young lion, over his prey;
Though the whole company of ſhepherds be called together againſt him:
At their voice he will not be terrified,
Nor at their tumult will he be humbled:
So ſhall JEHOVAH God of Hoſts deſcend to fight,
For mount Sion, and for his own hill.
5 As the mother birds hovering over their young;
So ſhall JEHOVAH God of Hoſts protect Jeruſalem;
Protecting, and delivering; leaping forward, and reſcuing her.

6 Return unto him, from whom ye have ſo deeply engaged in revolt,
O ye ſons of Iſrael!

7 Verily

7 Verily in that day ſhall they caſt away with contempt,
Every man his idols of ſilver, and his idols of gold;
The ſin, which their own hands have made.
8 And the Aſſyrian ſhall fall by a ſword not of man;
Yea a ſword not of mortal ſhall devour him.
And he ſhall betake himſelf to flight from the face of the ſword;
And the courage of his choſen men ſhall fail.
9 And through terror he ſhall paſs beyond his ſtrong hold;
And his princes ſhall be ſtruck with conſternation at his flight.
Thus ſaith JEHOVAH, who hath his fire in Sion;
And his furnace in Jeruſalem.

CHAP. XXXII. 1 BEHOLD, a king ſhall reign in righteouſneſs;
And princes ſhall rule with equity:
2 And the man ſhall be as a covert from the ſtorm, as a refuge from the flood;
As canals of waters in a dry place;
As the ſhadow of a great rock in a land fainting with heat:
3 And him the eyes of thoſe, that ſee, ſhall regard;
And the ears of thoſe, that hear, ſhall hearken.
4 Even the heart of the raſh ſhall conſider, and acquire knowlege;
And the ſtammering tongue ſhall ſpeak readily and plainly.
5 The fool ſhall no longer be called honourable;
And the niggard ſhall no more be called liberal;
6 For the fool will ſtill utter folly;

And

And his heart will deviſe iniquity:
Practicing hypocriſy, and ſpeaking wrongfully againſt JEHOVAH;
To exhauſt the ſoul of the hungry,
And to deprive the thirſty of drink.
7 As for the niggard, his inſtruments are evil:
He plotteth miſchievous devices;
To entangle the humble with lying words;
And to defeat the aſſertions of the poor in judgement.
8 But the generous will deviſe generous things;
And he by his generous purpoſes ſhall be eſtabliſhed.

9 O YE women, that ſit at eaſe, ariſe, hear my voice!
O ye daughters, that dwell in ſecurity, give ear unto my ſpeech!
10 Years upon years ſhall ye be diſquieted, O ye careleſs women:
For the vintage hath failed, the gathering of the fruits ſhall not come.
11 Tremble, O ye that are at eaſe; be ye diſquieted, O ye careleſs ones!
Strip ye, make ye bare; and gird ye ſackcloth,
12 Upon your loins, upon your breaſts;
Mourn ye for the pleaſant field, for the fruitful vine.
13 Over the land of my people the thorn and the brier ſhall come up;
Yea, over all the joyous houſes, over the exulting city.
14 For the palace is deſerted, the populous city is left deſolate;
Ophel and the watch-tower ſhall for a long time be a den;
A joy of wild aſſes, a paſture for the flocks.

15 Till the ſpirit from on high be poured out upon us;
And the wilderneſs become a fruitful field;
And the fruitful field be eſteemed a foreſt:
16 And judgement ſhall dwell in the wilderneſs;
And in the fruitful field ſhall reſide righteouſneſs.
17 And the work of righteouſneſs ſhall be peace;
And the effect of righteouſneſs perpetual quiet and ſecurity.
18 And my people ſhall dwell in a peaceful manſion,
And in habitations ſecure,
And in reſting places undiſturbed.
19 But the hail ſhall fall, and the foreſt be brought down;
And the city ſhall be laid level with the plain.
20 Bleſſed are ye, who ſow your ſeed in every well-watered place;
Who ſend forth the foot of the ox and the aſs.

CHAP. XXXIII.

1 WO unto thee, thou ſpoiler, who haſt not been ſpoiled thyſelf;
And thou plunderer, who haſt not been plundered:
When thou haſt ceaſed to ſpoil, thou ſhalt be ſpoiled;
When thou art weary of plundering, they ſhall plunder thee.

2 O JEHOVAH, have mercy on us; we have truſted in thee;
Be thou our ſtrength every morning;
Even our ſalvation in the time of diſtreſs.

3 From thy terrible voice the peoples fled;

When thou didſt raiſe thyſelf up, the nations were diſperſed.

4 But your ſpoil ſhall be gathered, as the locuſt gathereth;
As the catterpillar runneth to and fro, ſo ſhall they run, and ſeiſe it.

5 JEHOVAH is exalted; yea, he dwelleth on high:
He hath filled Sion with judgement and juſtice.
6 And wiſdom and knowlege ſhall be the ſtability of thy times,
The poſſeſſion of continued ſalvation;
The fear of JEHOVAH, this ſhall be thy treaſure.

7 Behold the mighty men raiſe a grievous cry;
The meſſengers of peace weep bitterly.
8 The high ways are deſolate; the traveller ceaſeth:
He hath broken the covenant; he hath rejected the offered cities;
Of men he maketh no account.
9 The land mourneth, it languiſheth;
Libanus is put to ſhame, it withereth:
Sharon is become like a deſert;
And Baſhan and Carmel are ſtripped of their beauty.

10 Now will I ariſe, ſaith JEHOVAH;
Now will I lift myſelf up on high; now will I be exalted.
11 Ye ſhall conceive chaff; ye ſhall bring forth ſtubble;
And my ſpirit like fire ſhall conſume you.
12 And the peoples ſhall be burned, as the lime is burned;
As the thorns are cut up, and conſumed in the fire.
13 Hear, O ye that are afar off, my doings;

And acknowlege, O ye that are near, my power.
14 The ſinners in Sion are ſtruck with dread;
Terror hath ſeiſed the hypocrites:
Who among us can abide this conſuming fire?
Who among us can abide theſe continued burnings?
15 He who walketh in perfect righteouſneſs, and ſpeaketh right things;
Who deteſteth the lucre of oppreſſion;
Who ſhaketh his hands from bribery;
Who ſtoppeth his ears to the propoſal of bloodſhed;
Who ſhutteth his eyes againſt the appearance of evil:
16 His dwelling ſhall be in the high places;
The ſtrong holds of the rocks ſhall be his lofty fortreſs:
His bread ſhall be duly furniſhed; his waters ſhall not fail.
17 Thine eyes ſhall ſee the king in his beauty;
They ſhall ſee thine own land far extended.
18 Thine heart ſhall reflect on the paſt terror:
Where is now the accomptant? where the weigher of tribute?
Where is he, that numbered the towers?
19 Thou ſhalt ſee no more that barbarous people;
The people of a deep ſpeech, which thou couldſt not hear;
And of a ſtammering tongue, which thou couldſt not underſtand.
20 Thou ſhalt ſee Sion, the city of our ſolemn feaſts;
Thine eyes ſhall behold Jeruſalem,
The quiet habitation, the tabernacle unſhaken:
Whoſe ſtakes ſhall not be plucked up for ever,
And of whoſe cords none ſhall be broken.

21 But

21 But the glorious name of JEHOVAH ſhall be unto us,
A place of confluent ſtreams, of broad rivers;
Which no oared ſhip ſhall paſs,
Neither ſhall any mighty veſſel go through.
22 For JEHOVAH is our judge; JEHOVAH is our law-giver;
JEHOVAH is our king: he ſhall ſave us.

23 Thy ſails are looſe; they cannot make them faſt:
Thy maſt is not firm; they cannot ſpread the enſign.
Then ſhall a copious ſpoil be divided;
Even the lame ſhall ſeiſe the prey.
24 Neither ſhall the inhabitant ſay, I am diſabled with ſickneſs:
The people, that dwelleth therein, is freed from the puniſhment of their iniquity.

CHAP. XXXIV.

1 Draw near, O ye nations, and hearken;
And attend unto me, O ye peoples!
Let the earth hear, and the fulneſs thereof;
The world, and all that ſpring from it.
2 For the wrath of JEHOVAH is kindled againſt all the nations;
And his anger againſt all the orders thereof:
He hath devoted them; he hath given them up to ſlaughter.
3 And their ſlain ſhall be caſt out;
And from their carcaſſes their ſtink ſhall aſcend;
And the mountains ſhall melt down with their blood.

4 And

4 And all the hoſt of heaven ſhall waſte away;
And the heavens ſhall be rolled up like a ſcroll:
And all their hoſt ſhall wither;
As the withered leaf falleth from the vine,
And as the blighted fruit from the fig-tree.
5 For my ſword is made bare in the heavens:
Behold, on Edom it ſhall deſcend;
And on the people juſtly by me devoted to deſtruction.
6 The ſword of JEHOVAH is glutted with blood;
It is pampered with fat:
With the blood of lambs, and of goats;
With the fat of the reins of rams:
For JEHOVAH celebrateth a ſacrifice in Botſrah,
And a great ſlaughter in the land of Edom.
7 And the wild goats ſhall fall down with them;
And the bullocks, together with the bulls:
And their own land ſhall be drunken with their blood,
And their duſt ſhall be enriched with fat.
8 For it is the day of vengeance to JEHOVAH;
The year of recompenſe to the defender of the cauſe of Sion.
9 And her torrents ſhall be turned into pitch,
And her duſt into ſulphur;
And her whole land ſhall become burning pitch:
10 By night or by day it ſhall not be extinguiſhed;
For ever ſhall her ſmoke aſcend:
From generation to generation ſhe ſhall lie deſert;
To everlaſting ages no one ſhall paſs through her;
11 But the pelican and the porcupine ſhall inherit her;
And the owl and the raven ſhall inhabit there:
And He ſhall ſtretch over her the line of devaſtation,

And

And the plummet of emptineſs over her ſcorched plains.
12 No more ſhall they boaſt the renown of the kingdom;
And all her princes ſhall utterly fail.
13 And in her palaces ſhall ſpring up thorns;
The nettle and the bramble, in her fortreſſes:
And ſhe ſhall become an habitation for dragons,
A court for the daughters of the oſtrich.
14 And the jackals and the mountain-cats ſhall meet one another;
And the ſatyr ſhall call to his fellow:
There alſo the ſcreech-owl ſhall pitch;
And ſhall find for herſelf a place of reſt.
15 There ſhall the night-raven make her neſt, and lay her eggs;
And ſhe ſhall hatch them, and gather her young under her ſhadow:
There alſo ſhall the vultures be gathered together;
Every one of them ſhall join her mate.
16 Conſult ye the book of JEHOVAH, and read:
Not one of theſe ſhall be miſſed;
Not a female ſhall lack her mate:
For the mouth of JEHOVAH hath given the command;
And his ſpirit itſelf hath gathered them.
17 And he hath caſt the lot for them;
And his hand hath meted out their portion by the line:
They ſhall poſſeſs the land for a perpetual inheritance;
From generation to generation ſhall they dwell therein.

CHAP. XXXV.
1 THE deſert, and the waſte, ſhall be glad;
And the wilderneſs ſhall rejoice, and flouriſh:
2 Like the roſe ſhall it beautifully flouriſh;

And

And the well-watered plain of Jordan ſhall alſo rejoice:
The glory of Lebanon ſhall be given unto it,
The beauty of Carmel and of Sharon;
Theſe ſhall behold the glory of JEHOVAH,
The majeſty of our God.

3 Strengthen ye the feeble hands,
And confirm ye the tottering knees.
4 Say ye to the faint-hearted: Be ye ſtrong;
Fear ye not; behold your God!
Vengeance will come; the retribution of God:
He himſelf will come, and will deliver you.
5 Then ſhall be uncloſed the eyes of the blind;
And the ears of the deaf ſhall be opened:
6 Then ſhall the lame bound like the hart,
And the tongue of the dumb ſhall ſing:
For in the wilderneſs ſhall burſt forth waters,
And torrents in the deſert:
7 And the glowing ſand ſhall become a pool,
And the thirſty ſoil bubbling ſprings:
And in the haunt of dragons ſhall ſpring forth
The graſs, with the reed, and the bulruſh.
8 And a highway ſhall be there;
And it ſhall be called the way of holineſs:
No unclean perſon ſhall paſs through it:
But He himſelf ſhall be with them, walking in the way,
And the fooliſh ſhall not err therein.
9 No lion ſhall be there;
Nor ſhall the tyrant of the beaſts come up thither:
Neither ſhall he be found there;
But the redeemed ſhall walk in it.
10 Yea the ranſomed of JEHOVAH ſhall return;

They

They ſhall come to Sion with triumph;
And perpetual gladneſs ſhall crown their heads.
Joy and gladneſs ſhall they obtain;
And ſorrow and ſighing ſhall flee away.

CHAP. XXXVI.

1 IN the fourteeenth year of king Hezekiah, Senacherib
king of Aſſyria came up againſt all the fenced cities of
2 Judah, and took them. And the king of Aſſyria ſent
Rabſhaketh, from Lachiſh to Jeruſalem, to the king He-
zekiah, with a great body of forces: and he preſented
himſelf at the conduit of the upper pool, in the high-
3 way that leads to the fuller's field. Then came out
unto him Eliakim, the ſon of Hilkiah, who was over
the houſehold, and Shebna the ſcribe, and Joah, the
4 ſon of Aſaph, the recorder. And Rabſhakeh ſaid unto
them: Say ye to Hezekiah; Thus ſaith the great king,
the king of Aſſyria: What is this ground of confidence,
5 in which thou confideſt? Thou haſt ſaid, (but they
are vain words,) I have counſel and ſtrength ſufficient
for the war. Now in whom doſt thou confide, that
6 thou rebelleſt againſt me? Thou certainly confideſt in
the ſupport of this broken reed, in Egypt; on which if
a man lean, it will pierce his hand, and go through it:
ſuch is Pharaoh king of Egypt to all that confide in him.
7 But if ye ſay to me, We confide in JEHOVAH our
God; is it not He, whoſe high places and whoſe altars
Hezekiah hath removed; and hath commanded Judah
8 and Jeruſalem to worſhip only before this altar? Enter
now, I pray thee, into an engagement with my lord

the king of Aſſyria; and I will give thee two thouſand horſes, on condition that thou canſt on thy part pro-
9 vide riders for them. How then wilt thou turn back any one commander, among the leaſt of my lord's ſervants, advancing againſt thee? And truſteſt thou, that Egypt will ſupply thee with chariots and with horſe-
10 men? And am I now come up without JEHOVAH againſt this land to deſtroy it? JEHOVAH hath ſaid unto me, Go thou up againſt this land, and deſtroy it.

11 Then ſaid Eliakim, and Shebna, and Joah, unto Rabſhakeh: Speak, we beſeech thee, to thy ſervants in the Syrian language, for we underſtand it; and ſpeak not to us in the Jewiſh language, in the hearing of the
12 people, who are upon the wall. And Rabſhakeh ſaid, Hath my lord ſent me to thy lord and to thee, to ſpeak theſe words? and not to the men, that ſit on the wall, deſtined to eat their own dung, and drink their own
13 urine, together with you? Then Rabſhakeh ſtood, and cried with a loud voice in the Jewiſh language, and ſaid: Hear ye the words of the great king, the king of Aſſy-
14 ria. Thus ſaith the king: Let not Hezekiah deceive
15 you; for he will not be able to deliver you. And let not Hezekiah perſuade you to truſt in JEHOVAH; ſaying, JEHOVAH will certainly deliver us; this city ſhall not be given up into the hand of the king of Aſſyria.
16 Hearken not unto Hezekiah; for thus ſaith the king of Aſſyria: Make peace with me, and come out unto me. And eat ye every one of his own vine, and every one of his own fig-tree; and drink ye every one the waters
17 of his own ciſtern: until I come and take you to a land

like your own land; a land of corn and of wine, a land
18 of bread and of vineyards. Nor let Hezekiah ſeduce
you, ſaying, JEHOVAH will deliver us. Have the
gods of the nations delivered each his own land from
19 the hand of the king of Aſſyria? Where are the gods
of Hamath, and of Arphad? where are the gods of Se-
pharvaim? have they delivered Samaria out of my hand?
20 Who are there among all the gods of theſe lands, that
have delivered their own lands out of my hand; that
JEHOVAH ſhould deliver out of my hand Jeruſalem?
21 But the people held their peace, and anſwered him not
a word: for the king's command was, Anſwer him
not.
22 Then came Eliakim, the ſon of Hilkiah, who was
over the houſehold, and Shebna the ſcribe, and Joah,
the ſon of Aſaph, the recorder, to Hezekiah, with their
cloaths rent; and reported unto him the words of Rab-
ſhakeh.

CHAP. XXXVII.
1 And when king Hezekiah heard it, he rent his
cloaths, and covered himſelf with ſackcloth, and went
2 into the houſe of JEHOVAH. And he ſent Eliakim,
who was over the houſehold, and Shebna the ſcribe,
and the elders of the prieſts, covered with ſackcloth, to
3 Iſaiah, the ſon of Amots, the prophet. And they ſaid
unto him: Thus ſaith Hezekiah; This day is a day of
diſtreſs, and of rebuke, and of contumely: for the chil-
dren are come to the birth, and there is not ſtrength to
4 bring forth. O that JEHOVAH thy God would hear
the words of Rabſhakeh, whom his lord the king of As-
ſyria hath ſent to reproach the living God! and that he

would refute the words, which JEHOVAH thy God hath heard! And do thou offer up thy prayer for the
5 poor remains of the people. And the ſervants of king
6 Hezekiah came to Iſaiah. And Iſaiah ſaid unto them: Thus ſhall ye ſay to your lord: Thus ſaith JEHOVAH: Be not afraid, becauſe of the words which thou haſt heard, with which the ſervants of the king of Aſſyria
7 have blaſphemed me. Behold, I will infuſe a ſpirit into him; and he ſhall hear a rumour, and return to his own land; and I will cauſe him to fall by the ſword in his own land.

8 But Rabſhakeh returned; and found the king of Aſſyria beſieging Libnah: for he had heard, that he had
9 decamped from Lachiſh. And when Senacherib had received advice concerning Tirhakah king of Cuſh, that he was advancing to give him battle; he ſent meſſen-
10 gers again to Hezekiah, ſaying: Thus ſhall ye ſay to Hezekiah king of Judah: Let not thy God, in whom thou confideſt, deceive thee; by aſſuring thee, that Jeruſalem ſhall not be given up into the hand of the king of
11 Aſſyria. Thou haſt certainly heard, what the kings of Aſſyria have done to all lands, which they have utterly
12 deſtroyed: and ſhalt thou be delivered? Have the gods of the nations delivered thoſe, which my fathers have deſtroyed? Gozan, and Haran, and Retſeph; and the
13 ſons of Eden, which were in Thelaſſar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, of Henah, and of Ivah?

14 And Hezekiah received the letters from the hand of the

the meſſengers, and read them; and he went up to the houſe of JEHOVAH: and Hezekiah ſpread them before
15 the preſence of JEHOVAH. And Hezekiah prayed
16 before JEHOVAH, ſaying: O JEHOVAH, God of Hoſts, thou God of Iſrael, who art ſeated on the Cherubim! Thou art the God, Thou alone, to all the kingdoms of the earth; Thou haſt made the heavens, and the earth!
17 Incline, O JEHOVAH, thine ear, and hear; open, O JEHOVAH, thine eyes, and ſee: yea hear all the words of Senacherib, which he hath ſent to reproach the
18 living God. In truth, O JEHOVAH, the kings of Aſſyria have deſtroyed all the nations, and their lands;
19 and have caſt their gods into the fire: for they were not gods, but the work of the hands of man, wood and
20 ſtone; therefore they have deſtroyed them. And now, O JEHOVAH our God, ſave us, we beſeech thee, from his hand; that all the kingdoms of the earth may know, that Thou JEHOVAH art the only God.

21 Then Iſaiah the ſon of Amots ſent unto Hezekiah, ſaying: Thus ſaith JEHOVAH the God of Iſrael: Thy prayer unto me, concerning Senacherib king of Aſſyria,
22 I have heard. This is the word, which JEHOVAH hath ſpoken concerning him:

THE virgin daughter of Sion hath deſpiſed thee, ſhe hath laughed thee to ſcorn;
The daughter of Jeruſalem hath ſhaken her head behind thee.
23 Whom haſt thou reproached, and reviled; and againſt whom haſt thou exalted thy voice?

And

And haſt lifted up thine eyes on high? even againſt the
Holy One of Iſrael.
24 By thy meſſengers haſt thou reproached JEHOVAH, and
ſaid:
By the multitude of my chariots have I aſcended
The highth of the mountains, the ſides of Lebanon;
And I will cut down his talleſt cedars, his choiceſt fir-
trees;
And I will penetrate into his extreme retreats, his richeſt
foreſts.
25 I have digged, and I have drunk ſtrange waters;
And I have dried up with the ſole of my feet all the canals
of fenced places.
26 Haſt thou not heard, of old, that I have diſpoſed it?
And, of antient times, that I have formed it?
Now have I brought it to paſs, that thou ſhouldſt be to
lay waſte,
Warlike nations, ſtrong-fenced cities.
27 Therefore were their inhabitants of ſmall ſtrength; they
were diſmayed and confounded:
They were as the graſs of the field, and as the green
herb;
The graſs of the houſe-top; and as the corn blaſted be-
fore it groweth up.
28 But thy ſitting down, and thy going out, and thy coming
in,
And thy rage againſt me, I have known.
29 Becauſe thy rage againſt me, and thy inſolence, is come
up into mine ears;
Therefore will I put my hook in thy noſe, and my bridle
in thy jaws;

And

And I will turn thee back by the way in which thou
cameſt.
30 And this ſhall be a ſign unto thee:
Eat this year that which groweth of itſelf;
And the ſecond year, that which ſpringeth up of the
ſame;
And in the third year ſow ye, and reap;
And plant vineyards, and eat the fruit thereof.
31 And again ſhall the eſcaped, the remnant of the
houſe of Judah,
Strike root downward, and bear fruit upward.
For from Jeruſalem ſhall go forth the remnant;
And the part eſcaped from mount Sion:
The zeal of JEHOVAH God of Hoſts ſhall effect this.
32 Therefore thus ſaith JEHOVAH concerning the king of
Aſſyria:
He ſhall not enter into this city;
Nor ſhall he ſhoot an arrow there;
Nor ſhall he preſent a ſhield before it;
Nor ſhall he caſt up a mound againſt it.
33 By the way, in which he came, by the ſame ſhall he
return;
And into this city ſhall he not come; ſaith JEHOVAH.
34 And I will protect this city to deliver it;
For mine own ſake, and for the ſake of David my ſervant.

35 And the angel of JEHOVAH went forth, and ſmote
in the camp of the Aſſyrians an hundred and fourſcore
and five thouſand men: and when the people aroſe
early in the morning, behold, they were all dead corpſes.
36 Then Senacherib king of Aſſyria decamped, and de-
parted,

37 parted, and returned; and dwelt at Niniveh. And as he was worſhiping in the temple of Niſroc his god, Adramelec and Sharetſer, his ſons, ſmote him with the ſword: and they eſcaped into the land of Armenia; and Eſarhaddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

1 AT that time Hezekiah was ſeiſed with a mortal ſickneſs: and Iſaiah the prophet, the ſon of Amots, came unto him; and ſaid unto him: Thus ſaith JEHOVAH: Give orders concerning the affairs of thy family: for
2 thou muſt die; thou ſhalt no longer live. Then Hezekiah turned his face to the wall; and made his ſupplica-
3 tion to JEHOVAH. And he ſaid: I beſeech thee, O JEHOVAH, remember now, how I have endeavoured to walk before thee in truth, and with a perfect heart; and have done that which is good in thine eyes. And He-
4 zekiah wept, and lamented grievouſly. Now [before Iſaiah was gone out into the middle court,] the word of
5 JEHOVAH came unto him, ſaying: Go [back], and ſay unto Hezekiah: Thus ſaith JEHOVAH, the God of David thy father: I have heard thy ſupplication; I have ſeen thy tears. Behold [I will heal thee; and on the third day thou ſhalt go up into the houſe of JEHOVAH.
6 And] I will add unto thy days fifteen years. And I will deliver thee, and this city, from the hand of the king
22 of Aſſyria: and I will protect this city. And [Hezekiah ſaid: By what ſign ſhall I know, that I ſhall go up into
7 the houſe of JEHOVAH? And Iſaiah ſaid:] This ſhall be the ſign unto thee from JEHOVAH, that JEHOVAH will bring to effect this word, which he hath ſpoken.

8 Behold,

8 Behold, I bring back the ſhadow of the degrees, by which
the ſun is gone down on the degrees of Ahaz, ten de-
grees backward. And the ſun returned backward ten de-
grees, on the degrees by which it had gone down. And
21 Iſaiah ſaid: Let them take a lump of figs: and they bruiſed
them, and applied them to the boil; and he recovered.

9 THE WRITING OF HEZEKIAH KING OF JUDAH, WHEN HE HAD BEEN SICK, AND WAS RECOVERED FROM HIS SICKNESS.

10 I ſaid, when my days were juſt going to be cut off,
I ſhall paſs through the gates of the grave;
I am deprived of the reſidue of my years!
11 I ſaid, I ſhall no more ſee JEHOVAH in the land of
the living!
I ſhall no longer behold man, with the inhabitants of
the world!
12 My habitation is taken away, and is removed from me,
like a ſhepherd's tent:
My life is cut off, as by the weaver; he will ſever me
from the loom;
In the courſe of the day thou wilt finiſh my web.
13 I roared until the morning, like the lion;
So did he break to pieces all my bones.
14 Like the ſwallow, like the crane, did I twitter;
I made a moaning like the dove.
Mine eyes fail with looking upward:
O Lord, contend thou for me; be thou my ſurety.
15 What ſhall I ſay? he hath given me a promiſe, and
he hath performed it.

Through the reſt of my years will I reflect on this
bitterneſs of my ſoul.
16 For this cauſe ſhall it be declared, O JEHOVAH, concerning thee,
That thou haſt revived my ſpirit;
That thou haſt reſtored my health, and prolonged my life.
17 Behold, my anguiſh is changed into eaſe!
Thou haſt reſcued my ſoul from perdition;
Yea thou haſt caſt behind thy back all my ſins.
18 Verily the grave ſhall not give thanks unto thee; death ſhall not praiſe thee;
They that go down into the pit ſhall not await thy truth:
19 The living, the living, he ſhall praiſe thee, as I do this day;
The father to the children ſhall make known thy faithfulneſs.
20 JEHOVAH was preſent to ſave me: therefore will we ſing our ſongs to the harp,
All the days of our life, in the houſe of JEHOVAH.

CHAP. XXXIX.

1 At that time Merodach Baladan, the ſon of Baladan, king of Babylon, ſent letters, and ambaſſadours, and a preſent to Hezekiah; for he had heard, that he had
2 been ſick, and was recovered. And Hezekiah was rejoiced at their arrival: and he ſhewed them his magazines, the ſilver, and the gold, and the ſpices, and the precious ointment, and his whole arſenal, and all that was contained in his treaſures: there was not any thing in

in his houſe, and in all his dominion, that Hezekiah did not ſhew them.

3 And Iſaiah the prophet came unto king Hezekiah, and ſaid unto him: What ſay theſe men? and from whence came they unto thee? And Hezekiah ſaid: They are come to me from a diſtant country; from Babylon.
4 And he ſaid: What have they ſeen in thy houſe? And Hezekiah ſaid: They have ſeen every thing in my houſe: there is nothing in my treaſures, which I have not ſhewn
5 them. And Iſaiah ſaid unto Hezekiah: Hear thou the word
6 of JEHOVAH God of Hoſts. Behold, the days ſhall come, when all that is in thy houſe, and that thy fathers have treaſured up unto this day, ſhall be carried away to Babylon: there ſhall not any thing be left, ſaith JEHO-
7 VAH. And of thy ſons, which ſhall iſſue from thee, which thou ſhalt beget, ſhall they take; and they ſhall
8 be eunuchs in the palace of the king of Babylon. And Hezekiah ſaid unto Iſaiah: Gracious is the word of JEHOVAH, which thou haſt delivered! For, added he, there ſhall be peace, according to his faithful promiſe, in my days.

CHAP. XL.

1 COMFORT ye, comfort ye my people, ſaith your God:
2 Speak ye animating words to Jeruſalem, and declare unto her,
That her warfare is fulfilled; that the expiation of her iniquity is accepted;
That ſhe ſhall receive at the hand of JEHOVAH [Bleſſings] double to the puniſhment of all her ſins.

3 A voice crieth: In the wilderneſs prepare ye the way
of JEHOVAH!
Make ſtrait in the deſert a highway for our God!
4 Every valley ſhall be exalted, and every mountain and
hill be brought low;
And the crooked ſhall become ſtrait, and the rough places
a ſmooth plain:
5 And the glory of JEHOVAH ſhall be revealed;
And all fleſh ſhall ſee together the ſalvation of our God:
For the mouth of JEHOVAH hath ſpoken it.
6 A voice ſayeth: Proclaim? And I ſaid, What ſhall I
proclaim!
All fleſh is graſs, and all its glory like the flower of the
field:
7 The graſs withereth, the flower fadeth;
When the wind of JEHOVAH bloweth upon it.
Verily this people is graſs.
8 The graſs withereth, the flower fadeth;
But the word of our God ſhall ſtand for ever.
9 Get thee up upon a high mountain, O daughter that
bringeſt glad tidings to Sion:
Exalt thy voice with ſtrength, O daughter that bringeſt
glad tidings to Jeruſalem.
Exalt it; be not afraid:
Say to the cities of Judah, Behold your God!
10 Behold, the Lord JEHOVAH ſhall come againſt the
ſtrong one,
And his arm ſhall prevail over him.
Behold, his reward is with him, and the recompenſe of
his work before him.

11 Like

11 Like a ſhepherd ſhall he feed his flock;
In his arm ſhall he gather up the lambs,
And ſhall bear them in his boſom; the nurſing ewes ſhall he gently lead.

12 Who hath meaſured the waters in the hollow of his hand;
And hath meted out the heavens by his ſpan;
And hath comprehended the duſt of the earth in a tierce,
And hath weighed in ſcales the mountains, and the hills in a balance?
13 Who hath directed the ſpirit of JEHOVAH;
And, as one of his council, hath informed him?
14 Whom hath he conſulted, that he ſhould inſtruct him,
And teach him the path of judgement;
That he ſhould impart to him ſcience,
And inform him in the way of underſtanding?
15 Behold, the nations are as a drop from the bucket;
As the ſmall duſt of the balance ſhall they be accounted:
Behold, the iſlands he taketh up as an atom.
16 And Lebanon is not ſufficient for the fire;
Nor his beaſts ſufficient for the burnt-offering.
17 All the nations are as nothing before him;
They are eſteemed by him as leſs than nought, and vanity.

18 To whom therefore will ye liken God?
And what is the model of reſemblance, that ye will prepare for him?
19 The workman caſteth an image;
And the ſmith overlayeth it with plates of gold;

And

And forgeth for it chains of ſilver.
20 He that cannot afford a coſtly oblation, chooſeth a piece
of wood that will not rot;
He procureth a ſkilful artiſt,
To erect an image, which ſhall not be moved.
21 Will ye not know? will ye not hear?
Hath it not been declared to you from the beginning?
Have ye not underſtood it from the foundations of the
earth?
22 It is He, that ſitteth on the circle of the earth;
And the inhabitants are to Him as graſshoppers:
That extendeth the heavens, as a thin veil;
And ſpreadeth them out, as a tent to dwell in:
23 That reduceth princes to nothing;
That maketh the judges of the earth a mere inanity.
24 Yea they ſhall not leave a plant behind them, they ſhall
not be ſown,
Their trunk ſhall not ſpread its root in the ground:
If he but blow upon them, they inſtantly wither;
And the whirlwind ſhall bear them away like the
ſtubble.
25 To whom then will ye liken me?
And to whom ſhall I be equaled? ſaith the Holy One.
26 Lift up your eyes on high;
And ſee, who hath created theſe.
He draweth forth their armies by number;
He calleth them all by name:
Through the greatneſs of his ſtrength, and the mighti-
neſs of his power,
Not one of them faileth to appear.

27 Where-

27 Wherefore ſayeſt thou then, O Jacob,
And why ſpeakeſt thou thus, O Iſrael?
My way is hidden from JEHOVAH,
And my cauſe paſſeth unregarded by my God.
28 Haſt thou not known, haſt thou not heard,
That JEHOVAH is the everlaſting God,
The creator of the bounds of the earth:
That he neither fainteth, nor is wearied;
And that his underſtanding is unſearchable!
29 He giveth ſtrength to the faint,
And to the infirm he multiplieth force.
30 The young men ſhall faint and be wearied;
And the choſen youths ſhall ſtumble and fall:
31 But they that truſt in JEHOVAH ſhall gather new ſtrength;
They ſhall put forth freſh feathers like the moulting eagle:
They ſhall run, and not be wearied;
They ſhall march onward, and ſhall not faint.

CHAP. XLI. 1 LET the diſtant nations repair to me with new force of mind;
And let the peoples recover their ſtrength.
Let them draw near; then let them ſpeak;
Let us enter into ſolemn debate together.

2 Who hath raiſed up the righteous man from the Eaſt;
Hath called him to attend his ſteps?
Hath ſubdued nations at his preſence;
And given him dominion over kings?

Hath made them like the duſt before his ſword;
And like the driven ſtubble before his bow?
3 He purſueth them; he paſſeth in ſafety;
By a way never trodden before with his feet.
4 Who hath performed, and made theſe things,
Calling the ſeveral generations from the beginning?
I JEHOVAH, the firſt;
And with the laſt, I am the ſame.

5 The diſtant nations ſaw, and they were afraid;
The remoteſt parts of the earth, and they were terrified.
They drew near, they came together;
6 Every one aſſiſted his neighbour,
And ſaid to his brother, Be of good courage.
7 The carver encourageth the ſmith;
He that ſmootheth with the hammer, him that ſmiteth
on the anvil:
Saying of the ſodder, It is good;
And he fixeth the idol with nails, that it ſhall not move.

8 But thou, Iſrael, my ſervant;
Thou, Jacob, whom I have choſen;
The ſeed of Abraham my friend:
9 Thou, whom I have led by the hand from the ends of
the earth;
And called from the extremities thereof;
And I ſaid unto thee, Thou art my ſervant;
I have choſen thee, and will not reject thee:
10 Fear not, for I am with thee;
Be not diſmayed, for I am thy God.
I have ſtrengthened thee, I have aſſiſted thee;

I have

I have even ſupported thee with my faithful right hand.
11 Behold, they, that were enraged againſt thee, ſhall be
aſhamed and confounded:
They, that contended with thee, ſhall become as nothing,
and ſhall utterly periſh.
12 Thou ſhalt ſeek them, and ſhalt not find them, even the
men that ſtrove with thee:
They ſhall become as nothing, and as mere nought, even
the men that oppoſed thee in battle.
13 For I am JEHOVAH thy God, that hold thee faſt by thy
right hand;
That ſay unto thee, Fear not; I am thy helper.
14 Fear not, thou worm Jacob; ye mortals of Iſrael:
I am thy helper, ſaith JEHOVAH;
And thine avenger is the Holy One of Iſrael.
15 Behold, I have made thee a threſhing wain;
A new corn-drag armed with pointed teeth:
Thou ſhalt threſh the mountains, and beat them ſmall;
And reduce the hills to chaff:
16 Thou ſhalt winnow them, and the wind ſhall bear them
away;
And the tempeſt ſhall ſcatter them abroad:
But thou ſhalt rejoice in JEHOVAH;
In the Holy One of Iſrael ſhalt thou triumph.

17 The poor and the needy ſeek for water, and there is
none;
Their tongue is parched with thirſt:
I JEHOVAH will anſwer them;
The God of Iſrael, I will not forſake them.
18 I will open in the high places rivers;

And in the midſt of the vallies, fountains:
I will make the deſert a ſtanding pool;
And the dry ground ſtreams of waters.
19 In the wilderneſs I will give the cedar;
The acacia, the myrtle, and the tree producing oil:
I will plant the fir-tree in the deſert;
The pine, and the box together:
20 That they may ſee, and that they may know;
And may conſider, and underſtand at once,
That the hand of JEHOVAH hath done this,
And that the Holy One of Iſrael hath created it.

21 Draw near, produce your cauſe, ſaith JEHOVAH:
Produce theſe your mighty powers, ſaith the king of Jacob.
22 Let them approach, and tell us the things that ſhall happen:
The things that ſhall firſt happen, what they are, let them tell us;
And we will conſider them; and we ſhall know the event.
Or declare to us things to come hereafter:
23 Tell us the things, that will come to paſs in later times;
Then ſhall we know, that ye are Gods.
Yea do good, or do evil;
Then ſhall we be ſtruck at once with admiration and terror.
24 But, behold, ye are leſs than nothing;
And your operation is leſs than nought:
Abhorred be the man that chooſeth you!

25 I have

25 I have raiſed up one from the north, and he ſhall come;
From the riſing of the ſun he ſhall invoke my name:
And he ſhall trample on princes, like the mortar;
Even as the potter treadeth down the clay.
26 Who hath declared this from the beginning, that we ſhould know it?
And beforehand, that we might ſay, The prediction is true?
There was not one, that foretold it; not one, that declared it;
There was not one, that heard your words:
27 I firſt to Sion [give the word,] Behold they are here;
And to Jeruſalem I give the meſſenger of glad tidings.
28 But I looked, and there was no man;
And among the idols, and there was no one, that gave warning;
29 And I inquired of them, and [there was no one] that could return an anſwer.
Behold, they are all of them vanity; their works are nought:
Mere wind and emptineſs are their molten images.

CHAP. XLII.

1 BEHOLD my ſervant, whom I will uphold;
My choſen, in whom my ſoul delighteth:
I will make my ſpirit reſt upon him;
And he ſhall publiſh judgement to the nations.
2 He ſhall not cry aloud, nor raiſe a clamour,
Nor cauſe his voice to be heard in the public places:

3 The bruiſed reed he ſhall not break;
And the dimly burning flax he ſhall not quench:
He ſhall publiſh judgement, ſo as to eſtabliſh it perfectly.
4 His force ſhall not be abated, nor broken;
Until he hath firmly ſeated judgement in the earth:
And the diſtant nations ſhall earneſtly wait for his law.

5 Thus ſaith the God, even JEHOVAH,
Who created the heavens, and ſtretched them out;
Who ſpread abroad the earth, and the produce thereof;
Who giveth breath to the people upon it,
And ſpirit to them that tread thereon:
6 I JEHOVAH have called thee for a righteous purpoſe;
And I will take hold of thy hand, and will preſerve thee;
And I will give thee for a covenant to the people, for a light to the nations.
7 To open the eyes of the blind;
To bring the captive out of confinement;
And from the dungeon, thoſe that dwell in darkneſs.
8 I am JEHOVAH, that is my name;
And my glory will I not give to another,
Nor my praiſe to the graven images.
9 The former predictions, lo! they are come to paſs;
And new events I now declare:
Before they ſpring forth, I make them known unto you.

10 Sing unto JEHOVAH a new ſong;
His praiſe, from the ends of the earth:
Ye that go down upon the ſea, and all that fill it;
Ye diſtant ſea-coaſts, and ye that dwell therein:

11 Let the deſert cry aloud, and the cities thereof;
The villages, and they that dwell in Kedar:
Let the inhabitants of the rocky country utter a joyful ſound;
Let them ſhout aloud from the top of the mountains:
12 Let them aſcribe glory to JEHOVAH;
And among the diſtant nations make known his praiſe.
13 JEHOVAH ſhall march forth like a hero;
Like a mighty warrior ſhall he rouſe his vengeance:
He ſhall cry aloud; he ſhall ſhout amain;
He ſhall exert his ſtrength againſt his enemies.
14 I have long holden my peace; ſhall I keep ſilence for ever?
Shall I ſtill contain myſelf? I will cry out like a woman in travail;
Breathing ſhort, and drawing in my breath with violence.
15 I will make barren the mountains and hills;
And burn up all the graſs, that is upon them:
I will make the rivers dry deſerts;
And ſcorch up the pools of water.
16 I will lead the blind in a way, which they have not known;
And through paths, which they have not known, will I make them go:
I will turn darkneſs into light before them;
And the rugged ways into a ſmooth plain.
Theſe things will I do for them, and will not forſake them.

17 They are turned backward, they are utterly confounded, who truſt in the graven image;

Who

Who ſay unto the molten image, Ye are our gods!

18 Hear, O ye deaf;
And, ye blind, look attentively, that ye may ſee!
19 Who is blind, but my ſervant;
And deaf, as he to whom I have ſent my meſſengers?
Who is blind, as he who is perfectly inſtructed;
And deaf, as the ſervant of JEHOVAH?
20 Thou haſt ſeen indeed, yet thou doſt not regard;
Thine ears are open, yet thou wilt not hear.
21 Yet JEHOVAH was gracious unto him, for his truth's ſake:
He hath exalted his own praiſe, and made it glorious.
22 But this is a people ſpoiled and plundered;
All their choſen youths are taken in the toils,
And are plunged in the dark dungeons:
They are become a ſpoil, and there was none to reſcue them:
A plunder, and no one ſaid, Reſtore.
23 Who is there among you, that will liſten to this;
That will hearken, and attend to it, for the future?
24 Who hath given Jacob for a ſpoil;
And Iſrael to the plunderers?
Was it not JEHOVAH; He, againſt whom they have ſinned;
In whoſe ways they would not walk;
And whoſe law they would not obey?
25 Therefore poured he out upon them the heat of his wrath, and the violence of war:
And it kindled a flame round about him, yet he did not regard it;

And

And it ſet him on fire, yet he did not conſider it.

CHAP. XLIII.

1 Yet now, thus ſaith JEHOVAH;
Who created thee, O Jacob; and who formed thee, O Iſrael:
Fear thou not, for I have redeemed thee;
I have called thee by thy name; thou art mine.
2 When thou paſſeſt through waters, I am with thee;
And through rivers, they ſhall not overwhelm thee:
When thou walkeſt in the fire, thou ſhalt not be ſcorched;
And the flame ſhall not take hold of thee.
3 For I am JEHOVAH, thy God;
The Holy One of Iſrael, thy redeemer:
I have given Egypt for thy ranſom;
Cuſh, and Saba, in thy ſtead.
4 Becauſe thou haſt been precious in my ſight,
Thou haſt been honoured, and I have loved thee:
Therefore will I give men inſtead of thee;
And peoples inſtead of thy ſoul.
5 Fear thou not, for I am with thee:
From the Eaſt I will bring thy children,
And from the Weſt I will gather thee together:
6 I will ſay to the North, Give up;
And to the South, Withold not:
Bring my ſons from afar;
And my daughters from the ends of the earth:
7 Every one that is called by my name,
Whom for my glory I have created;
Whom I have formed, yea whom I have made.

8 Bring forth the people, blind, although they have
eyes;
And deaf, although they have ears.
9 Let all the nations be gathered together,
And let the peoples be collected.
Who among them will declare this;
And will tell us, what firſt ſhall come to paſs?
Let them produce their witneſſes, that they may be
juſtified:
Or let them hear in their turn, and ſay, This is true.
10 Ye are my witneſſes, ſaith JEHOVAH;
Even my ſervant, whom I have choſen:
That ye may know, and believe me;
And underſtand, that I am He.
Before me no god was formed;
And after me none ſhall exiſt.
11 I, even I, am JEHOVAH;
And beſide me there is no ſaviour.
12 I declared my purpoſe, and I have ſaved:
I made it known; nor was it any ſtrange god among
you:
And ye are my witneſſes, ſaith JEHOVAH, that I am
God.
13 Even before time was, I am He;
And there is none, that can reſcue out of my hand:
I work; and who ſhall undo what I have done?

14 Thus ſaith JEHOVAH,
Your redeemer, the Holy One of Iſrael:
For your ſake have I ſent unto Babylon;

And

And I will bring down all her ſtrong bars;
And the Chaldeans, exulting in their ſhips:
15 I am JEHOVAH, your Holy One;
The creator of Iſrael, your king.

16 Thus ſaith JEHOVAH;
Who made a way in the ſea;
And a path in the mighty waters:
17 Who brought forth the rider and the horſe, the army and the warrior;
Together they lay down, they roſe no more;
They were extinguiſhed, they were quenched like tow:
18 Remember not the former things;
And the things of antient times regard not;
19 Behold, I make a new thing;
Even now ſhall it ſpring forth: will ye not regard it?
Yea I will make in the wilderneſs a way;
In the deſert, ſtreams of water.
20 The wild beaſt of the field ſhall glorify me;
The dragons, and the daughters of the oſtrich:
Becauſe I have given waters in the wilderneſs;
And flowing ſtreams in the deſert;
To give drink to my people, my choſen:
21 This people, whom I have formed for myſelf;
Who ſhall recount my praiſe.

22 But thou haſt not invoked Me, O Jacob;
Neither on My account haſt thou laboured, O Iſrael.
23 Thou haſt not brought to Me the lamb of thy burnt-offering;
Neither haſt thou honoured Me with thy ſacrifices:

I have not burthened thee with exacting oblations;
Nor wearied thee with demands of frankincenſe:
24 Thou haſt not purchaſed for Me with ſilver the aromatic reed;
Neither haſt thou ſatiated Me with the fat of thy ſacrifices.
On the contrary, thou haſt burthened me with thy ſins;
Thou haſt wearied me with thine iniquities.
25 I, even I, am He;
I blot out thy tranſgreſſions for mine own ſake;
And thy ſins I will not remember.
26 Remind me of thy plea: let us be judged on equal terms:
Set forth thine own cauſe, that thou mayeſt clear thyſelf.
27 Thy chief leader hath ſinned;
And thy public teachers have revolted from me;
28 And thy princes have profaned my ſanctuary:
Therefore will I give up Jacob for a devoted thing,
And Iſrael to reproach.

CHAP. XLIV. 1 BUT hear now, O Jacob, my ſervant;
And Iſrael, whom I have choſen:
2 Thus ſaith JEHOVAH, thy maker;
And he that formed thee from the womb, and will help thee:
Fear thou not, O my ſervant Jacob;
And, O Jeſhurun, whom I have choſen:
3 For I will pour out waters on the thirſty;
And flowing ſtreams on the dry ground:
I will pour out my ſpirit on thy ſeed;
And my bleſſing on thine offſpring.

4 And

4 And they ſhall ſpring up as the graſs among the waters;
As the willows beſide the aqueducts.
5 One ſhall ſay; I belong to JEHOVAH;
And another ſhall be called by the name of Jacob:
And this ſhall inſcribe his hand to JEHOVAH;
And ſhall be ſurnamed by the name of Iſrael.

6 Thus ſaith JEHOVAH, the King of Iſrael;
And his redeemer, JEHOVAH God of Hoſts:
I am the firſt, and I am the laſt:
And beſide me there is no God.
7 And who is like me, that he ſhould call forth this event,
And make it known beforehand, and diſpoſe it for me,
From the time that I appointed the people of the deſtined age?
The things that are now coming, and are to come hereafter, let them declare unto us.
8 Fear ye not, neither be ye afraid:
Have I not declared it unto you from the firſt?
Yea, I have foreſhewn it; and ye are my witneſſes.
Is there a God beſide me?
Yea, there is no other ſure protector; I know not any.
9 They that form the graven image are all of them vanity;
And their moſt curious works ſhall not profit.
Yea, their works themſelves bear witneſs to them,
That they ſee not, and that they underſtand not:
10 That every one may be aſhamed, that he hath formed a god;
And caſt a graven image, that profiteth not.
11 Behold, all his aſſociates ſhall be aſhamed;
Even the workmen themſelves ſhall bluſh:

They ſhall aſſemble all of them; they ſhall preſent themſelves;
They ſhall fear, and be aſhamed together.

12 The ſmith cutteth off a portion of iron:
He worketh it in the coals, and with hammers he formeth it;
And he exerteth upon it the force of his arm.
Yea, he is hungry, and his ſtrength faileth him;
He drinketh no water, and he is faint.
13 The carpenter ſtretcheth his line;
He marketh out the form of it with red ochre:
He worketh it with the ſharp tool;
He figureth it with the compaſs:
He maketh it according to the faſhion of a man;
According to the beauty of the human form, that it may abide in the houſe.
14 He heweth down cedars for his uſe:
And he taketh the pine, and the oak;
And layeth in good ſtore of the trees of the foreſt.
He planteth the aſh, and the rain nouriſheth it;
15 That it may be for the uſe of man, for fuel:
And he taketh thereof, and warmeth himſelf;
Yea he heateth the oven with it, and baketh bread:
He alſo formeth a god, and worſhipeth it:
He maketh of it a graven image, and boweth down unto it.
16 Part of it he burneth in the fire;
And with part of it he dreſſeth fleſh, and eateth:
He roaſteth meat, and his hunger is ſatisfied;
He alſo warmeth himſelf, and ſayeth:

Aha!

Aha! I am warmed, I have enjoyed the fire:
17 And the remainder thereof he maketh a god, even his graven image;
He boweth down to it, and worſhipeth it;
And he prayeth unto it, and ſayeth;
Deliver me, for thou art my God!
18 They know not, neither do they underſtand:
Verily their eyes are cloſed up, that they cannot ſee;
And their heart, that they cannot rightly diſcern:
19 Neither doth he conſider in his heart;
Neither hath he knowlege, nor underſtanding, to ſay:
Part of it I have burned in the fire;
I have alſo baked bread on the coals thereof;
I have roaſted fleſh, and I have eaten:
And ſhall I make the remnant an abomination?
Shall I bow myſelf down to the ſtock of a tree?
20 He feedeth on aſhes; a deluded heart leadeth him aſide;
So that he cannot deliver his own ſoul, nor ſay,
Is there not a lie in my right hand?

21 Remember theſe things, O Jacob;
And, Iſrael; for thou art my ſervant:
I have formed thee; thou art a ſervant unto me;
O Iſrael, by me thou ſhalt not be forgotten.
22 I have made thy tranſgreſſions vaniſh away like a cloud;
And thy ſins like a vapour:
Return unto me; for I have redeemed thee.

23 Sing, O ye heavens, for JEHOVAH hath effected it;
Utter a joyful ſound, O ye depths of the earth:
Burſt forth into ſong, O ye mountains;

Thou, foreſt, and every tree therein!
For JEHOVAH hath redeemed Jacob;
And will be glorified in Iſrael.

24 Thus ſaith JEHOVAH, thy redeemer;
Even he, that formed thee from the womb:
I am JEHOVAH, who make all things:
Who ſtretch out the heavens alone;
Who ſpread the firm earth by Myſelf:
25 I am He, who fruſtrateth the prognoſtics of the impoſtors;
And maketh the diviners mad;
Who reverſeth the devices of the ſages,
And infatuateth their knowlege:
26 Who eſtabliſheth the word of his ſervant;
And accompliſheth the counſel of his meſſengers:
Who ſayeth to Jeruſalem, Thou ſhalt be inhabited;
And to the cities of Judah, Ye ſhall be built;
And her deſolated places I will reſtore:
27 Who ſayeth to the deep, Be thou waſted;
And I will make dry thy rivers:
28 Who ſayeth to Cyrus, Thou art my ſhepherd!
And he ſhall fulfil all my pleaſure:
Who ſayeth to Jeruſalem, Thou ſhalt be built;
And to the Temple, Thy foundations ſhall be laid.

CHAP. XLV. 1 Thus ſaith JEHOVAH to his anointed;
To Cyrus, whom I hold faſt by the right hand:
That I may ſubdue nations before him;
And ungird the loins of kings:
That I may open before him the valves;
And the gates ſhall not be ſhut.

2 I will

2 I will go before thee;
And make the mountains level:
The valves of braſs will I break in ſunder;
And the bars of iron will I hew down.
3 And I will give unto thee the treaſures of darkneſs,
And the ſtores deep hidden in ſecret places:
That thou mayeſt know, that I am JEHOVAH;
He that calleth thee by thy name, the God of Iſrael.
4 For the ſake of my ſervant Jacob;
And of Iſrael, my choſen;
I have even called thee by thy name;
I have ſurnamed thee, though thou knoweſt me not.
5 I am JEHOVAH, and none elſe;
Beſide me there is no God:
I will gird thee, though thou haſt not known me.
6 That they may know, from the riſing of the ſun,
And from the weſt, that there is none beſide Me:
I am JEHOVAH, and none elſe;
7 Forming light, and creating darkneſs;
Making peace, and creating evil:
I JEHOVAH am the author of all theſe things.

8 Drop down, O ye heavens, the dew from above;
And let the clouds ſhower down righteouſneſs:
Let the earth open her boſom, and let ſalvation produce her fruit;
And let juſtice puſh forth her bud together:
I JEHOVAH have created it.

9 Wo unto him, that contendeth with the power that formed him;

The

The potſherd with the moulder of the clay!
Shall the clay ſay to the potter, What makeſt thou?
And to the workman, Thou haſt no hands!
10 Wo unto him, that ſayeth to his father, What begetteſt thou?
And to his mother, What doſt thou bring forth?

11 Thus ſaith JEHOVAH, the Holy One of Iſrael;
And he that formeth the things, which are to come:
Do ye queſtion me concerning my children?
And do ye give me directions concerning the works of my hands?
12 I have made the earth;
And man upon it I have created:
My hands have ſtretched out the heavens;
And to all the hoſt of them I have given command:
13 I have raiſed him up in righteouſneſs;
And I will make level all his ways.
He ſhall build my city, and releaſe my captives;
Not for price, nor for reward:
Saith JEHOVAH God of Hoſts.

14 Thus ſaith JEHOVAH:
The wealth of Egypt, and the merchandiſe of Cuſh,
And the Sabeans tall of ſtature,
Shall come over to thee, and ſhall be thine:
They ſhall follow thee; in chains ſhall they paſs along;
They ſhall bow down to thee, and in ſuppliant guiſe addreſs thee:
In thee alone is God;
And there is no God beſides whatever.

15 Verily

15 Verily, Thou art a God that hideſt thy counſels,
O God of Iſrael, the ſaviour!

16 They are aſhamed, they are even confounded, his adverſaries, all of them;
Together they retire in confuſion, the fabricators of images.

17 But Iſrael ſhall be ſaved in JEHOVAH with eternal ſalvation:
Ye ſhall not be aſhamed, neither ſhall ye be confounded, to the ages of eternity.

18 For thus ſaith JEHOVAH;
Who created the heavens; He is God:
Who formed the earth and made it; He hath eſtabliſhed it!
He created it not in vain; for he formed it to be inhabited:
I am JEHOVAH, and none beſides:

19 I have not ſpoken in ſecret, in a dark place of the earth;
I have not ſaid to the ſeed of Jacob, Seek ye me in vain:
I am JEHOVAH, who ſpeak truth; who give direct anſwers.

20 Aſſemble yourſelves together, and come;
Gather yourſelves together, ye that are eſcaped from among the nations.
They know nothing, that carry about the wood, which they have carved;
That addreſs themſelves in prayer to a god, which cannot ſave.

21 Publiſh it abroad, and bring them near; and let them
conſult together:
Who hath made this known long before, hath declared
it from the firſt?
Is it not I JEHOVAH, than whom there is no other God?
A God, that uttereth truth, and granteth ſalvation; there
is none beſide me?
22 Look unto me, and be ſaved, O all ye remote people of
the earth;
For I am God, and there is none elſe.
23 By myſelf have I ſworn; truth is gone forth from my
mouth;
The word, and it ſhall not be revoked:
Surely to me ſhall every knee bow, ſhall every tongue
ſwear:
24 Saying, Only to JEHOVAH belongeth ſalvation and
power:
To him they ſhall come, they ſhall be aſhamed, all that
are incenſed againſt him:
25 In JEHOVAH ſhall be juſtified, and make their boaſt, all
the ſeed of Iſrael.

CHAP. XLVI. 1 BEL boweth down, Nebo croucheth;
Their idols are laid on the beaſts and the cattle:
Their burthens are heavy, a grievous weight to the
weary beaſt.
2 They crouched, they bowed down together:
They could not deliver their own charge;
Even they themſelves are gone into captivity.

3 Hearken

3 Hearken unto me, O houſe of Jacob;
And all ye the remnant of the houſe of Iſrael:
Ye that have been borne by me from the birth;
That have been carried from the womb.
4 And even to your old age, I am the ſame;
And even to your grey hairs, I will carry you.
I have made, and I will bear;
I will carry, and will deliver you.

5 To whom will ye liken me, and equal me?
And to whom will ye compare me, that we may be like?
6 Ye that laviſh gold out of the bag;
And that weigh ſilver in the balance.
They hire a goldſmith, and he maketh it a god:
They worſhip him; yea they proſtrate themſelves before him.
7 They bear him on the ſhoulder; they carry him about;
They ſet him down in his place, and he ſtandeth:
From his place he ſhall not remove;
To him, that crieth unto him, he will not anſwer;
Neither will he deliver him from his diſtreſs.

8 Remember this, and ſhew yourſelves men:
Reflect on it deeply, O ye apoſtates.
9 Remember the former things, of old time:
Verily I am God, and none elſe;
I am God, nor is there any thing like me.
10 From the beginning making known the end;
And from early times, the things that are not yet done:
Saying, My counſel ſhall ſtand;

And whatever I have willed, I will effect.
11 Calling from the East the eagle;
And from a land far distant, the man of my counsel:
As I have spoken, so will I bring it to pass;
I have formed the design, and I will execute it.
12 Hearken unto me, O ye stubborn of heart;
Ye that are far distant from deliverance:
13 I bring my promised deliverance near, it shall not be far distant;
And my salvation shall not be delayed.
And I will give in Sion salvation;
To Israel I will give my glory.

CHAP. XLVII. 1 DESCEND, and sit on the dust, O virgin daughter of Babylon;
Sit on the bare ground without a throne, O daughter of the Chaldeans:
For thou shalt no longer be called the tender, and the delicate.
2 Take the mill, and grind the corn:
Uncover thy locks, disclose thy flowing hair;
Make bare thy leg; wade through the rivers.
3 Thy nakedness shall be uncovered; even thy shame shall be seen:
I will take full vengeance; neither will I suffer man to intercede with me.

4 Our avenger, JEHOVAH God of Hosts,
The Holy One of Israel, is his name!

5 Sit

5 Sit thou in ſilence, go into darkneſs, O daughter of
the Chaldeans;
For thou ſhalt no longer be called the lady of the king-
doms.
6 I was angry with my people; I profaned my heritage;
And I gave them up into thy hand:
Thou didſt not ſhew mercy unto them;
Even upon the aged didſt thou greatly aggravate the
weight of thy yoke.
7 And thou ſaidſt, I ſhall be a lady for ever:
Becauſe thou didſt not attentively conſider theſe things;
Thou didſt not think on what was in the end to befall
thee.
8 But hear now this, O thou voluptuous, that ſitteſt in
ſecurity:
Thou that ſayeſt in thy heart, I am, and there is none
elſe;
I ſhall not ſit a widow; I ſhall not know the loſs of
children.
9 Yet ſhall theſe two things come upon thee in a moment;
In one day loſs of children and widowhood:
On a ſudden ſhall they come upon thee;
Notwithſtanding the multitude of thy ſorceries, and the
great ſtrength of thine inchantments.
10 But thou didſt truſt in thy wickedneſs, and ſaidſt, None
ſeeth me:
Thy wiſdom and thy knowledge have perverted thy mind;
So that thou haſt ſaid in thy heart, I am, and there is
none beſides.
11 Therefore evil ſhall come upon thee, which thou ſhalt
not know how to deprecate;

And

And miſchief ſhall fall upon thee, which thou ſhalt not be able to expiate;
And deſtruction ſhall come upon thee ſuddenly, of which thou ſhalt have no apprehenſion.
12 Perſiſt now in thine inchantments;
And in the multitude of thy ſorceries, in which thou haſt laboured from thy youth:
If peradventure thou mayeſt be profited, if thou mayeſt be ſtrengthened by them.
13 Thou art wearied in the multiplicity of thy counſels:
Let them ſtand up now, and ſave thee;
The obſervers of the heavens, the gazers on the ſtars;
They that prognoſticate at every new moon,
What are the events, that ſhall happen unto thee.
14 Behold they ſhall be like ſtubble; the fire ſhall burn them up:
They ſhall not deliver their own ſouls from the power of the flame;
Not a coal to warm one, not a fire to ſit by, ſhall be left of them.
15 Such ſhall theſe be unto thee, with whom thou haſt laboured;
Thy negotiators, with whom thou haſt dealt from thy youth:
Every one ſhall turn aſide to his own buſineſs; none ſhall deliver thee.

CHAP. XLVIII.
1 HEAR this, O houſe of Jacob;
Ye that are called by the name of Iſrael:
Ye that flow from the fountain of Judah;

Ye

Ye that ſwear by the name of JEHOVAH,
And publicly acknowlege the God of Iſrael;
But not in ſincerity, nor in truth:
2 Who take their name from the Holy City,
And make the God of Iſrael their ſupport;
JEHOVAH God of Hoſts is his name:
3 The former things I ſhewed unto you from the firſt;
And from my mouth they proceeded, and I declared them:
On a ſudden I effected them, and they came to paſs.
4 Becauſe I knew, that thou waſt obſtinate,
And that thy neck was a ſinew of iron,
And that thy front was braſs:
5 Therefore I ſhewed them unto thee from the firſt;
Before they ſhould come to paſs, I made thee hear them:
Leſt thou ſhouldſt ſay, Mine idol hath cauſed them;
And my graven and my molten image hath directed them.
6 Thou didſt hear it beforehand; behold, the whole is accompliſhed:
And will ye not openly acknowlege this?
From this time I make thee hear new things,
Kept ſecret hitherto, and of which thou haſt no knowlege:
7 They are produced now, and not of old;
And before this day thou haſt not heard them:
Leſt thou ſhouldſt ſay, Lo! I knew them.
8 Yea, thou haſt not heard, thou haſt not known,
Yea, from the firſt thine ear was not opened to receive them:
For I knew, that thou wouldſt certainly deal falſely,
And that Apoſtate was thy name from thy birth.

9 For

9 For the ſake of my name I will defer mine anger;
And for the ſake of my praiſe I will reſtrain it from thee,
That I may not utterly cut thee off.
10 Behold, I have purified thee in the fire, but not as ſilver;
I have tried thee in the furnace of affliction.
11 For mine own ſake will I do it; for how would my name
be blaſphemed?
And my glory I will not give to another.

12 Hearken unto me, O Jacob my ſervant;
And Iſrael, whom I have called.
I am He; I am the firſt, and I am the laſt:
13 Yea my hand hath founded the earth;
And my right hand hath ſpanned the heavens:
I ſummon them; they preſent themſelves together.

14 Gather yourſelves together all of you, and hear:
Who among you hath predicted theſe things?
He, whom JEHOVAH hath loved, will execute
His will on Babylon, and his power on the Chaldeans.
15 I, even I, have ſpoken; yea I have called him:
I have brought him, and his way ſhall proſper.
16 Draw near unto me, and hear ye this:
From the beginning I have not ſpoken in ſecret:
Before the time when it began to exiſt, I had decreed it.
And now the Lord JEHOVAH hath ſent me, and his
Spirit.

17 Thus ſaith JEHOVAH;
Thy redeemer, the Holy One of Iſrael:

I am JEHOVAH, thy God;
Who teacheth thee what will tend to thy profit;
Who directeth thee in the way wherein thou ſhouldſt go.
18 O that thou hadſt attended to my commands!
Then had thy proſperity been like the River;
And thy bleſſedneſs, as the floods of the ſea:
19 And thy ſeed had been as the ſand;
And the iſſue of thy bowels, like that of the bowels thereof:
Thy name ſhould not be cut off, nor deſtroyed from before me.

20 Come ye forth from Babylon; flee ye from the land of the Chaldeans with the voice of joy:
Publiſh ye this, and make it heard; utter it forth even to the end of the earth:
Say ye, JEHOVAH hath redeemed his ſervant Jacob;
21 They thirſted not in the deſerts, through which he made them go;
Waters from the rock he cauſed to flow for them;
Yea he clave the rock, and forth guſhed the waters.
22 There is no peace, ſaith JEHOVAH, to the wicked.

CHAP. XLIX.
1 HEARKEN unto me, O ye diſtant lands;
And ye peoples, attend from afar.
JEHOVAH from the womb hath called me;
From the bowels of my mother hath he mentioned my name.
2 And he hath made my mouth a ſharp ſword;
In the ſhadow of his hand he hath concealed me:

Yea he hath made me a poliſhed ſhaft;
He hath laid me up in ſtore in his quiver:
3 And he hath ſaid unto me, Thou art my ſervant;
Iſrael, in whom I will be glorified.
4 And I ſaid: I have laboured in vain;
For nought, and for vanity, I have ſpent my ſtrength:
Neverthelefs my cauſe is with JEHOVAH;
And the reward of my work with my God.
5 And now thus ſaith JEHOVAH,
(Who formed me from the womb to be his ſervant,
To bring back again Jacob unto him,
And that Iſrael unto him may be gathered:
Therefore am I glorious in the eyes of JEHOVAH,
And my God is my ſtrength:)
6 It is a ſmall thing for thee, that thou ſhouldſt be my ſervant,
To raiſe up the cions of Jacob,
And to reſtore the branches of Iſrael:
I will even give thee for a light to the nations.
To be my ſalvation to the end of the earth.

7 Thus ſaith JEHOVAH,
The redeemer of Iſrael, his Holy One;
To him, whoſe perſon is deſpiſed, whom the nation holds in abhorrence;
To the ſubject of rulers:
Kings ſhall ſee him, and riſe up;
Princes, and they ſhall worſhip him:
For the ſake of JEHOVAH, who is faithful;
Of the Holy One of Iſrael, for he hath choſen thee.
8 Thus ſaith JEHOVAH:

In

In the ſeaſon of acceptance have I heard thee,
And in the day of ſalvation have I helped thee;
And I will preſerve thee, and give thee for a covenant of the people;
To reſtore the land, to give poſſeſſion of the deſolate heritages.
9 Saying to the bounden, Go forth;
And to thoſe that are in darkneſs, Appear:
They ſhall feed beſide the ways,
And on all the eminences ſhall be their paſture.
10 They ſhall not hunger, neither ſhall they thirſt;
Neither ſhall the glowing heat, or the ſun ſmite them:
For he, that hath compaſſion on them, ſhall lead them;
And ſhall guide them to the burſting ſprings of water.
11 And I will make all my mountains an even way;
And my cauſſeys ſhall be raiſed on high.
12 Lo! theſe ſhall come from afar;
And lo! theſe from the North and the Weſt;
And theſe from the land of Sinim.

13 Sing aloud, O ye heavens; and rejoice, O earth;
Ye mountains, burſt forth into ſong:
For JEHOVAH hath comforted his people,
And will have compaſſion on his afflicted.

14 But Sion ſayeth: JEHOVAH hath forſaken me;
And my Lord hath forgotten me.
15 Can a woman forget her ſucking infant;
That ſhe ſhould have no tenderneſs for the ſon of her womb?
Even theſe may forget;

But I will not forget thee.
16 Behold, on the palms of my hands have I delineated thee:
Thy walls are for ever in my ſight.
17 They, that deſtroyed thee, ſhall ſoon become thy builders;
And they, that laid thee waſte, ſhall become thine offſpring.
18 Lift up thine eyes around, and ſee;
All theſe are gathered together, they come to thee.
As I live, ſaith JEHOVAH,
Surely thou ſhalt clothe thyſelf with them all, as with a rich dreſs;
And bind them about thee, as a bride her jewels.
19 For thy waſte, and thy deſolate places,
And thy land laid in ruins;
Even now it ſhall be ſtraitened with inhabitants;
And they, that devoured thee, ſhall be removed far away.
20 The ſons, of whom thou waſt bereaved, ſhall yet ſay in thine ears:
This place is too ſtrait for me; make room for me, that I may dwell.
21 And thou ſhalt ſay in thine heart: Who hath begotten me theſe?
I was bereaved of my children, and ſolitary;
An exile, and an outcaſt; who then hath nurſed theſe up?
Lo! I was abandoned, and alone; theſe then, where were they?
22 Thus ſaith the Lord JEHOVAH:
Behold, I will lift up my hand to the nations;
And to the peoples will I exalt my ſignal;

And they ſhall bring thy ſons in their boſom,
And thy daughters ſhall be borne on their ſhoulder:
23 And kings ſhall be thy foſter-fathers,
And their queens thy nurſing mothers:
With their faces to the earth they ſhall bow down unto thee,
And ſhall lick the duſt of thy feet.
And thou ſhalt know, that I am JEHOVAH;
And that they, who truſt in him, ſhall not be aſhamed.

24 Shall the ſpoil be taken away from the mighty?
Or ſhall the prey ſeiſed by the terrible be reſcued?
25 Yea, thus ſaith JEHOVAH;
Even the prey of the mighty ſhall be retaken;
And the ſpoil ſeiſed by the terrible ſhall be reſcued:
For with thoſe, that contend with thee, I will contend;
And thy children I will deliver.
26 And I will gorge thine oppreſſors with their own fleſh;
And with their own blood, as with new wine, will I drench them:
And all fleſh ſhall know,
That I JEHOVAH am thy ſaviour;
And that thy redeemer is the Mighty One of Jacob.

CHAP. L. 1 THUS ſaith JEHOVAH:
Where is this bill of your mother's divorcement,
By which I diſmiſſed her?
Or who is he among my creditors,
To whom I have ſold you?
Behold, for your iniquities are ye ſold;
And for your tranſgreſſions is your mother diſmiſſed.

2 Where-

2 Wherefore came I, and there was no man?
Called I, and none anſwered?
Is then my hand ſo greatly ſhortened, that I cannot redeem?
And have I no power to deliver?
Behold, at my rebuke I make dry the ſea;
I make the rivers a deſert:
Their fiſh is dried up, becauſe there is no water;
And dieth away for thirſt.
3 I cloath the heavens with blackneſs;
And ſackcloth I make their covering.

4 THE Lord JEHOVAH hath given me the tongue of the learned;
That I might know how to ſpeak a ſeaſonable word to the weary.
He wakeneth, morning by morning,
He wakeneth mine ear, to hearken with the attention of a learner.
5 The Lord JEHOVAH hath opened mine ear;
And I was not rebellious;
Neither did I withdraw myſelf backward.
6 I gave my back to the ſmiters,
And my cheeks to them, that plucked off the hair:
My face I hid not from ſhame and ſpitting.
7 For the Lord JEHOVAH is my helper;
Therefore I am not aſhamed.
Therefore have I ſet my face as a flint;
And I know, that I ſhall not be confounded.
8 He that juſtifieth me is near at hand:

Who

Who is he that will contend with me? let us ſtand forth
together:
Who is mine adverſary? let him come on to the conteſt.
9 Behold, the Lord JEHOVAH is my advocate:
Who is he that ſhall condemn me?
Lo! all of them ſhall wax old as a garment;
The moth ſhall conſume them.

10 Who is there among you, that feareth JEHOVAH?
Let him hearken unto the voice of his ſervant:
That walketh in darkneſs, and hath no light?
Let him truſt in the name of JEHOVAH;
And reſt himſelf on the ſupport of his God.
11 Behold, all ye who kindle a fire;
Who heap the fuel round about:
Walk ye in the light of your fire,
And of the fuel, which ye have kindled.
This ye ſhall have at my hand;
Ye ſhall lie down in ſorrow.

CHAP. LI. 1 HEARKEN unto me, ye that purſue righteouſneſs,
Ye that ſeek JEHOVAH:
Look unto the rock, from whence ye were hewen;
And to the hollow of the cave, whence ye were digged.
2 Look unto Abraham your father;
And unto Sarah, who bore you:
For I called him, being a ſingle perſon,
And I bleſſed him, and I multiplied him.
3 Thus therefore ſhall JEHOVAH conſole Sion;
He ſhall conſole all her deſolations:
And he ſhall make her wilderneſs like Eden;

And

And her deſert like the garden of JEHOVAH:
Joy and gladneſs ſhall be found in her;
Thankſgiving, and the voice of melody.

4 Attend unto me, O ye peoples;
And give ear unto me, O ye nations:
For the law from me ſhall proceed;
And my judgement will I cauſe to break forth for a light
to the peoples.
5 My righteouſnefs is at hand; my ſalvation goeth forth;
And mine arm ſhall diſpenſe judgement to the peoples:
Me the diſtant lands ſhall expect;
And to mine arm ſhall they look with confidence.
6 Lift up unto the heavens your eyes;
And look down unto the earth beneath:
Verily the heavens ſhall diſſolve, like ſmoke;
And the earth ſhall wax old, like a garment;
And its inhabitants ſhall periſh, like the vileſt inſect:
But my ſalvation ſhall endure for ever;
And my righteouſneſs ſhall not decay.

7 Hearken unto me, ye that know righteouſneſs;
The people, in whoſe heart is my law:
Fear not the reproach of wretched man;
Neither be ye borne down by their revilings:
8 For the moth ſhall conſume them, like a garment;
And the worm ſhall eat them, like wool:
But my righteouſneſs ſhall endure for ever;
And my ſalvation to the age of ages.

9 Awake,

9 'Awake, awake, clothe thyſelf with ſtrength, O Arm
of JEHOVAH!
Awake, as in the days of old, the antient generations.
Art thou not the ſame, that ſmote Rahab, that wounded
the dragon?
10 Art thou not the ſame, that dried up the ſea, the waters
of the great deep?
That made the depths of the ſea a path for the redeemed
to paſs through;
11 Thus ſhall the ranſomed of JEHOVAH return,
And come to Sion with loud acclamation:
And everlaſting gladneſs ſhall crown their heads;
Joy and gladneſs ſhall they obtain,
And ſorrow and ſighing ſhall flee away.
12 I, even I, am he that comforteth you:
Who art thou, that thou ſhouldſt fear wretched man,
that dieth;
And the ſon of man, that ſhall become as the graſs?
13 And ſhouldſt forget JEHOVAH thy maker,
Who ſtretched out the heavens, and founded the
earth;
And ſhouldſt every day be in continued fear,
Becauſe of the fury of the oppreſſor,
As if He were juſt ready to deſtroy:
And where now is the fury of the oppreſſor?
14 He marcheth on with ſpeed, who cometh to ſet free the
captive;
That he may not die in the dungeon,
And that his bread may not fail.
15 For I am JEHOVAH thy God;

He, who ſtilleth at once the ſea, though the waves thereof roar;
JEHOVAH God of Hoſts is his name.
16 I have put my words in thy mouth;
And with the ſhadow of my hand have I covered thee:
To ſtretch out the heavens, and to lay the foundations of the earth;
And to ſay unto Sion, Thou art my people.
17 Rouſe thyſelf, rouſe thyſelf up; ariſe, O Jeruſalem!
Who haſt drunken from the hand of JEHOVAH the cup of his fury:
The dregs of the cup of trembling, thou haſt drunken, thou haſt wrung them out.
18 There is not one to lead her, of all the ſons which ſhe hath brought forth;
Neither is there one to ſupport her by the hand, of all the ſons which ſhe hath educated.
19 Theſe two things have befallen thee; who ſhall bemoan thee?
Deſolation, and deſtruction; the famine, and the ſword; who ſhall comfort thee?
20 Thy ſons lie aſtounded; they are caſt down;
At the head of all the ſtreets, like the oryx taken in the toils;
Drenched to the full with the fury of JEHOVAH, with the rebuke of thy God.
21 Wherefore hear now this, O thou afflicted daughter;
And thou drunken, but not with wine.
22 Thus ſaith thy Lord JEHOVAH;
And thy God, who avengeth his people:
Behold, I take from thy hand the cup of trembling;

The

The dregs of the cup of my fury;
Thou ſhalt drink of it again no more.
23 But I will put it into the hand of them who oppreſs thee;
Who ſay to thee, Bow down thy body, that we may go over:
And thou layedſt down thy back, as the ground;
And as the ſtreet, to them that paſs along.

CHAP. LII. 1 AWAKE, awake; be clothed with thy ſtrength, O Sion:
Clothe thyſelf with thy glorious garments, O Jeruſalem, thou holy city!
For no more ſhall enter into thee the uncircumciſed and the polluted.
2 Shake thyſelf from the duſt, aſcend thy lofty ſeat, O Jeruſalem:
Looſe thyſelf from the bands of thy neck, O captive daughter of Sion!
3 For thus ſaith JEHOVAH:
For nought were ye ſold;
And not with money ſhall ye be ranſomed.
4 For thus ſaith the Lord JEHOVAH:
My people went down to Egypt,
At the firſt, to ſojourn there:
And the Aſſyrian, at the laſt, hath oppreſſed them.
5 And now, what have I more to do, ſaith JEHOVAH:
Seeing that my people is taken away for nought;
And they, that are lords over them, make their boaſt of it, ſaith JEHOVAH:
And continually every day is my name expoſed to contempt.

6 Therefore ſhall my people know my name in that day:
For I am He, JEHOVAH, that promiſed; and lo! here I am!

7 How beautiful appear on the mountains
The feet of the joyful meſſenger; of him, that announceth peace!
Of the joyful meſſenger of good tidings; of him, that announceth ſalvation!
Of him, that ſayeth unto Sion, Thy God reigneth!
8 All thy watchmen lift up their voice; they ſhout together:
For face to face ſhall they ſee, when JEHOVAH returneth to Sion.
9 Burſt forth into joy, ſhout together, ye ruins of Jeruſalem!
For JEHOVAH hath comforted his people; he hath redeemed Iſrael.
10 JEHOVAH hath made bare his holy arm, in the ſight of all the nations;
And all the ends of the earth have ſeen the ſalvation of our God.

11 Depart, depart ye, go ye out from thence; touch no polluted thing:
Go ye out from the midſt of her; be ye clean, ye that bear the veſſels of JEHOVAH!
12 Verily not in haſte ſhall ye go forth;
And not by flight ſhall ye march along:
For JEHOVAH ſhall march in your front;
And the God of Iſrael ſhall bring up your rear.

13 BEHOLD,

13 BEHOLD, my ſervant ſhall proſper;
He ſhall be raiſed aloft, and magnified, and very highly exalted.
14 As many were aſtoniſhed at him;
(To ſuch a degree was his countenance disfigured, more than that of man;
And his form, more than the ſons of men;)
15 So ſhall he ſprinkle many nations:
Before him ſhall kings ſhut their mouths;
For what was not before declared to them, they ſhall ſee,
And what they had not heard, they ſhall attentively conſider.

CHAP. LIII. 1 Who hath believed our report;
And to whom hath the arm of JEHOVAH been manifeſted?
2 For he groweth up in their ſight like a tender ſucker;
And like a root from a thirſty ſoil:
He hath no form, nor any beauty, that we ſhould regard him;
Nor is his countenance ſuch, that we ſhould deſire him.
3 Deſpiſed, nor accounted in the number of men;
A man of ſorrows, and acquainted with grief;
As one that hideth his face from us:
He was deſpiſed, and we eſteemed him not.
4 Surely our infirmities he hath borne:
And our ſorrows, he hath carried them:
Yet we thought him judicially ſtricken;
Smitten of God, and afflicted.

5 But

5 But he was wounded for our tranſgreſſions;
Was ſmitten for our iniquities:
The chaſtiſement, by which our peace is effected, was laid upon him;
And by his bruiſes we are healed.
6 We all of us like ſheep have ſtrayed;
We have turned aſide, every one to his own way;
And JEHOVAH hath made to light upon him the iniquity of us all.
7 It was exacted, and he was made anſwerable; and he opened not his mouth:
As a lamb that is led to the ſlaughter,
And as a ſheep before her ſheerers,
Is dumb; ſo he opened not his mouth.
8 By an oppreſſive judgemcnt he was taken off;
And his manner of life who would declare?
For he was cut off from the land of the living;
For the tranſgreſſion of my people he was ſmitten to death.
9 And his grave was appointed with the wicked;
But with the rich man was his tomb.
Although he had done no wrong,
Neither was there any guile in his mouth;
10 Yet it pleaſed JEHOVAH to cruſh him with affliction.
If his ſoul ſhall make a propitiatory ſacrifice,
He ſhall ſee a ſeed, which ſhall prolong their days,
And the gracious purpoſe of JEHOVAH ſhall proſper in his hands.
11 Of the travail of his ſoul he ſhall ſee [the fruit,] and be ſatisfied:
By the knowlege of him ſhall my ſervant juſtify many;

For the puniſhment of their iniquities he ſhall bear.
12 Therefore will I diſtribute to him the many for his portion;
And the mighty people ſhall he ſhare for his ſpoil:
Becauſe he poured out his ſoul unto death;
And was numbered with the tranſgreſſors:
And he bare the ſin of many;
And made interceſſion for the tranſgreſſors.

CHAP. LIV.
1 SHOUT for joy, O thou barren, that didſt not bear;
Break forth into joyful ſhouting, and exult, thou that didſt not travail:
For more are the children of the deſolate,
Than of the married woman, ſaith JEHOVAH.
2 Enlarge the place of thy tent;
And let the canopy of thy habitation be extended:
Spare not; lengthen thy cords,
And firmly fix thy ſtakes:
3 For on the right hand, and on the left, thou ſhalt burſt forth with increaſe;
And thy ſeed ſhall inherit the nations;
And they ſhall inhabit the deſolate cities.
4 Fear not, for thou ſhalt not be confounded;
And bluſh not, for thou ſhalt not be brought to reproach:
For thou ſhalt forget the ſhame of thy youth;
And the reproach of thy widowhood thou ſhalt remember no more.
5 For thy huſband is thy maker;
JEHOVAH God of Hoſts is his name:
And thy redeemer is the Holy One of Iſrael;

The

The God of the whole earth ſhall he be called.
6 For as a woman forſaken, and deeply afflicted, hath JEHOVAH recalled thee;
And as a wife, wedded in youth, but afterwards rejected, ſaith thy God.
7 In a little anger have I forſaken thee;
But with great mercies will I receive thee again:
8 In a ſhort wrath I hid my face for a moment from thee;
But with everlaſting kindneſs will I have mercy on thee;
Saith thy redeemer JEHOVAH.
9 The ſame will I do now, as in the days of Noah, when I ſware,
That the waters of Noah ſhould no more paſs over the earth:
So have I ſworn, that I will not be wroth with thee, nor rebuke thee.
10 For the mountains ſhall be removed;
And the hills ſhall be overthrown:
But my kindneſs from thee ſhall not be removed;
And the covenant of my peace ſhall not be overthrown;
Saith JEHOVAH, who beareth towards thee the moſt tender affection.
11 O thou afflicted, beaten with the ſtorm, deſtitute of conſolation!
Behold I lay thy ſtones in cement of vermilion,
And thy foundations with ſapphires:
12 And I will make of rubies thy battlements;
And thy gates of carbuncles;
And the whole circuit of thy walls ſhall be of precious ſtones.
13 And all thy children ſhall be taught by JEHOVAH;

And great ſhall be the proſperity of thy children.
14 In righteouſneſs ſhalt thou be eſtabliſhed:
Be thou far from oppreſſion; yea thou ſhalt not fear it;
And from terror; for it ſhall not approach thee.
15 Behold, they ſhall be leagued together, but not by my command;
Whoſoever is leagued againſt thee, ſhall come over to thy ſide.
16 Behold, I have created the ſmith,
Who bloweth up the coals into a fire,
And produceth inſtruments according to his work;
And I have created the deſtroyer to lay waſte.
17 Whatever weapon is formed againſt thee, it ſhall not proſper;
And againſt every tongue, that contendeth with thee, thou ſhalt obtain thy cauſe.
This is the heritage of JEHOVAH's ſervants,
And their juſtification from me, ſaith JEHOVAH.

CHAP. LV. 1 HO! every one that thirſteth, come ye to the waters!
And that hath no ſilver, come ye, buy, and eat!
Yea, come, buy ye without ſilver;
And without price, wine and milk.
2 Wherefore do ye weigh out your ſilver for that which is no bread?
And your riches, for that which will not ſatisfy?
Attend, and hearken unto me; and eat that which is truly good;
And your ſoul ſhall feaſt itſelf with the richeſt delicacies.
3 Incline your ear, and come unto me;
Attend, and your ſoul ſhall live:

And I will make with you an everlaſting covenant;
I will give you the gracious promiſes made to David,
which never ſhall fail.
4 Behold, for a witneſs to the peoples I have given him;
A leader, and a lawgiver to the nations.
5 Behold, the nation, whom thou kneweſt not, thou ſhalt
call;
And the nation, who knew not thee, ſhall run unto thee,
For the ſake of JEHOVAH thy God;
And for the Holy One of Iſrael, for he hath glorified thee.

6 Seek ye JEHOVAH, while he may be found;
Call ye upon him, while he is near at hand:
7 Let the wicked forſake his way,
And the unrighteous man his thoughts:
And let him return unto JEHOVAH, for he will receive
him with compaſſion;
And unto our God; for he aboundeth in forgiveneſs.
8 For my thoughts are not your thoughts;
Neither are your ways my ways, ſaith JEHOVAH.
9 For as the heavens are higher than the earth;
So are my ways higher than your ways,
And my thoughts than your thoughts.
10 Verily, like as the rain deſcendeth,
And the ſnow from the heavens;
And thither it doth not return:
But moiſteneth the earth,
And maketh it generate, and put forth its increaſe;
That it may give ſeed to the ſower, and bread to the
eater:
11 So ſhall be the word, which goeth forth from my mouth;

It

It ſhall not return unto me fruitleſs;
But it ſhall effect, what I have willed;
And make the purpoſe ſucceed, for which I have ſent it.
12 Surely with joy ſhall ye go forth,
And with peace ſhall ye be led onward:
The mountains and the hills ſhall burſt forth before you into ſong;
And all the trees of the field ſhall clap their hands.
13 Inſtead of the thorny buſhes ſhall grow up the fir-tree;
And inſtead of the bramble ſhall grow up the myrtle:
And it ſhall be unto JEHOVAH for a memorial;
For a perpetual ſign, which ſhall not be aboliſhed.

CHAP. LVI.

1 THUS ſaith JEHOVAH:
Keep ye judgement, and practice righteouſneſs;
For my ſalvation is near, juſt ready to come;
And my righteouſneſs, to be revealed.
2 Bleſſed is the mortal, that doeth this;
And the ſon of man that holdeth it faſt;
That keepeth the ſabbath, and profaneth it not;
And reſtraineth his hand, from doing evil.

3 And let not the ſon of the ſtranger ſpeak,
That cleaveth unto JEHOVAH, ſaying:
JEHOVAH hath utterly ſeparated me from his people.
Neither let the eunuch ſay:
Behold, I am a dry tree.
4 For thus ſaith JEHOVAH to the eunuchs:
Whoever of them ſhall have kept my ſabbaths,
And ſhall have choſen that in which I delight,
And ſhall have ſteadfaſtly maintained my covenant;

5 To them I will give in my houſe,
And within my walls, a memorial and a name,
Better than that of ſons and daughters:
An everlaſting name will I give them,
Which ſhall never be cut off.
6 And the ſons of the ſtranger, who cleave unto JEHOVAH;
To miniſter unto him, and to love the name of JEHOVAH,
And to become his ſervants:
Every one that keepeth the ſabbath, and profaneth it not;
And that ſteadfaſtly maintaineth my covenant:
7 Them will I bring unto my holy mountain;
And I will make them rejoice in my houſe of prayer:
Their burnt-offerings and their ſacrifices ſhall be accepted on mine altar;
For my houſe ſhall be called, The houſe of prayer for all the peoples.
8 Thus ſaith the Lord JEHOVAH,
Who gathereth together the outcaſts of Iſrael:
Yet will I gather others unto him, beſide thoſe that are already gathered.

9 O ALL ye beaſts of the field, come away;
Come to devour, O all ye beaſts of the foreſt!
10 His watchmen are blind, all of them; they are ignorant;
They are all of them dumb dogs, they cannot bark:
Dreamers, ſluggards, loving to ſlumber.
11 Yea theſe dogs are of untamed appetite;
They know not to be ſatisfied.

And

And the ſhepherds themſelves cannot underſtand:
They all of them turn aſide to their own way;
Each to his own lucre, from the higheſt to the loweſt.
12 Come on, let us provide wine;
And let us ſwill ſtrong drink:
And as to day, ſo ſhall be the cheer of to morrow;
Great, even far more abundant.

CHAP. LVII.
1 THE righteous man periſheth, and no one conſidereth;
And pious men are taken away, and no one underſtandeth;
That the righteous man is taken away, becauſe of the evil.
2 He ſhall go in peace: he ſhall reſt in his bed;
Even the perfect man; he that walketh in the ſtrait path.
3 But ye, draw ye near hither, O ye ſons of the ſorcereſs;
Ye ſeed of the adulterer, and of the harlot!
4 Of whom do ye make your ſport?
At whom do ye widen the mouth, and loll the tongue?
Are ye not apoſtate children, a falſe ſeed?
5 Burning with the luſt of idols under every green tree;
Slaying the children in the vallies, under the clefts of the rocks?
6 Among the ſmooth ſtones of the valley is thy portion;
Theſe, theſe are thy lot:
Even to theſe haſt thou poured out thy libation,
Haſt thou preſented thine offering.
Can I ſee theſe things with acquieſcence?
7 Upon a high and lofty mountain haſt thou ſet thy bed:
Even thither haſt thou gone up to offer ſacrifice.
8 Behind the door and the door-poſts haſt thou ſet thy memorial:

Thou

Thou haſt departed from me, and art gone up; thou haſt enlarged thy bed;
And thou haſt made a covenant with them:
Thou haſt loved their bed; thou haſt provided a place for it.
9 And thou haſt viſited the king with a preſent of oil;
And haſt multiplied thy precious ointments:
And thou haſt ſent thine ambaſſadours afar;
And haſt debaſed thyſelf even to Hades.
10 In the length of thy journeys thou haſt wearied thyſelf:
Thou haſt ſaid, There is no hope:
Thou haſt found the ſupport of thy life by thy labour;
Therefore thou haſt not utterly fainted.
11 And of whom haſt thou been ſo anxiouſly afraid, that thou ſhouldſt thus deal falſely?
And haſt not remembered me, nor revolved it in thy mind?
Is it not becauſe I was ſilent, and winked; and thou feareſt me not?
12 But I will declare my righteouſneſs;
And thy deeds ſhall not avail thee.
13 When thou crieſt, let thine aſſociates deliver thee:
But the wind ſhall bear them away; a breath ſhall take them off.
But he that truſteth in me ſhall inherit the land,
And ſhall poſſeſs my holy mountain.

14 Then will I ſay: Caſt up, caſt up the cauſſey; make clear the way;
Remove every obſtruction from the road of my people.
15 For thus ſaith JEHOVAH, the high, and the lofty;

Inhabiting eternity; and whoſe name is the Holy One:
The high and the holy place will I inhabit;
And with the contrite, and humble of ſpirit:
To revive the ſpirit of the humble;
And to give life to the heart of the contrite.
16 For I will not alway contend;
Neither for ever will I be wroth:
For the ſpirit from before me would be overwhelmed;
And the living ſouls, which I have made.
17 Becauſe of his iniquity for a ſhort time I was wroth:
And I ſmote him; hiding my face in mine anger.
And he departed, turning back in the way of his own heart.
18 I have ſeen his ways; and I will heal him, and will be his guide;
And I will reſtore comforts, to him, and to his mourners.
19 I create the fruit of the lips:
Peace, peace, to him that is near,
And to him that is afar off, ſaith JEHOVAH; and I will heal him.
20 But the wicked are like the troubled ſea;
For it never can be at reſt;
But its waters work up filth and mire.
21 There is no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 CRY aloud; ſpare not:
Like a trumpet lift up thy voice:
And declare unto my people their tranſgreſſion;
And to the Houſe of Jacob their ſin.
2 Yet me day after day they ſeek;

And

And to know my ways they take delight:
As a nation that doeth righteouſneſs,
And hath not forſaken the ordinance of their God.
They continually inquire of me concerning the ordinances of righteouſneſs;
They take delight to draw nigh unto God.
3 Wherefore have we faſted, and thou ſeeſt not?
Have we afflicted our ſouls, and thou doſt not regard?
Behold, in the day of your faſting, ye enjoy your pleaſure;
And all your demands of labour ye rigorouſly exact.
4 Behold, ye faſt for ſtrife and contention;
And to ſmite with the fiſt the poor.
Wherefore faſt ye unto me in this manner;
To make your voice to be heard on high?
5 Is ſuch then the faſt, which I chooſe;
That a man ſhould afflict his ſoul for a day?
Is it, that he ſhould bow down his head like a bulruſh;
And ſpread ſackcloth and aſhes for his couch?
Shall this be called a faſt,
And a day acceptable to JEHOVAH?
6 Is not this the faſt, which I chooſe?
To diſſolve the bands of wickedneſs;
To looſen the oppreſſive burthens;
To deliver thoſe that are cruſhed by violence;
And that ye ſhould break aſunder every yoke?
7 Is it not to diſtribute thy bread to the hungry;
And to bring the wandering poor into thy houſe?
When thou ſeeſt the naked, that thou clothe him;
And that thou hide not thyſelf from thine own fleſh?
8 Then ſhall thy light break forth like the morning;
And thy wounds ſhall ſpeedily be healed over:

And

And thy righteouſneſs ſhall go before thee;
And the glory of JEHOVAH ſhall bring up thy rear.
9 Then ſhalt thou call, and JEHOVAH ſhall anſwer;
Thou ſhalt cry, and he ſhall ſay, Lo I am here!
If thou remove from the midſt of thee the yoke;
The pointing of the finger, and the injurious ſpeech.
10 If thou bring forth thy bread to the hungry,
And ſatisfy the afflicted ſoul;
Then ſhall thy light riſe in obſcurity,
And thy darkneſs ſhall be as the noon-day.
11 And JEHOVAH ſhall lead thee continually,
And ſatisfy thy ſoul in the ſevereſt drought;
And he ſhall renew thy ſtrength:
And thou ſhalt be like a well-watered garden, and like a flowing ſpring,
Whoſe waters ſhall never fail.
12 And they that ſpring from thee ſhall build the antient ruins;
The foundations of old times ſhall they raiſe up:
And thou ſhalt be called the repairer of the broken mound;
The reſtorer of paths to be frequented by inhabitants.
13 If thou reſtrain thy foot from the ſabbath;
From doing thy pleaſure on my holy Day:
And ſhalt call the ſabbath, a delight;
And the holy Feaſt of JEHOVAH, honourable:
And ſhalt honour it, by refraining from thy purpoſe;
From purſuing thy pleaſure, and from ſpeaking vain words:
14 Then ſhalt thou delight thyſelf in JEHOVAH;
And I will make thee ride on the high places of the earth:

And I will feed thee on the inheritance of Jacob thy father:
For the mouth of JEHOVAH hath ſpoken it.

CHAP. LIX.

1 BEHOLD, the hand of JEHOVAH is not contracted, ſo that he cannot ſave;
Neither is his ear grown dull, ſo that he cannot hear.
2 But your iniquities have made a ſeparation,
Between you and your God;
And your ſins have hidden
His face from you, that he doth not hear.
3 For your hands are polluted with blood,
And your fingers with iniquity;
Your lips ſpeak falſehood,
And your tongue muttereth wickedneſs.
4 No one preferreth his ſuit in juſtice,
And no one pleadeth in truth:
Truſting in vanity, and ſpeaking lies;
Conceiving miſchief, and bringing forth iniquity.
5 They hatch the eggs of the baſiliſk,
And weave the web of the ſpider:
He that eateth of their eggs dieth;
And when it is cruſhed, a viper breaketh forth.
6 Of their webs no garment ſhall be made;
Neither ſhall they cover themſelves with their works:
Their works are works of iniquity,
And the deed of violence is in their hands.
7 Their feet run ſwiftly to evil,
And they haſten to ſhed innocent blood:
Their devices are devices of iniquity;
Deſtruction and calamity is in their paths.

8 The

8 The way of peace they know not;
Neither is there any judgement in their tracks:
They have made to themſelves crooked paths;
Whoever goeth in them, knoweth not peace.
9 Therefore is judgement far diſtant from us;
Neither doth juſtice overtake us:
We look for light, but behold darkneſs;
For brightneſs, but we walk in obſcurity.
10 We grope for the wall, like the blind;
And we wander, as thoſe that are deprived of ſight:
We ſtumble at mid-day, as in the twilight;
In the midſt of delicacies, as among the dead.
11 We groan all of us, like the bears;
And like the doves, we make a continued moan:
We look for judgement, and there is none;
For ſalvation, and it is far diſtant from us.
12 For our tranſgreſſions are multiplied before thee;
And our ſins bring an accuſation againſt us:
For our tranſgreſſions cleave faſt unto us;
And our iniquities we acknowlege.
13 By rebelling, and lying, againſt JEHOVAH;
And by turning backward from following our God:
By ſpeaking injury, and conceiving revolt;
And by meditating from the heart lying words.
14 And judgement is turned away backwards;
And juſtice ſtandeth aloof:
For truth hath ſtumbled in the open ſtreet;
And rectitude hath not been able to enter.
15 And truth is utterly loſt;
And he that ſhunneth evil, expoſeth himſelf to be plundered:

And JEHOVAH ſaw it,
And it diſpleaſed him, that there was no judgement.
16 And he ſaw, that there was no man;
And he wondered, that there was no one to interpoſe:
Then his own arm wrought ſalvation for him;
And his righteouſneſs, it ſupported him.
17 And he put on righteouſneſs, as a breaſt-plate;
And the helmet of ſalvation was on his head:
And he put on the garments of vengeance for his clothing;
And he clad himſelf with zeal, as with a mantle.
18 He is mighty to recompence;
He that is mighty to recompence will requite:
Wrath to his adverſaries, recompence to his enemies;
To the diſtant coaſts a recompence will he requite.
19 And they from the Weſt ſhall revere the name of JEHOVAH;
And they from the riſing of the ſun, his glory;
When he ſhall come, like a river ſtraitened in his courſe,
Which a ſtrong wind driveth along.
20 And the Redeemer ſhall come to Sion;
And ſhall turn away iniquity from Jacob, ſaith JEHOVAH.
21 And this is the covenant, which I make with them;
ſaith JEHOVAH:
My ſpirit, which is upon thee,
And my words, which I have put in thy mouth;
They ſhall not depart from thy mouth,
Nor from the mouth of thy ſeed,
Nor from the mouth of thy ſeed's ſeed, ſaith JEHOVAH;
From this time forth for ever.

CHAP.

CHAP. LX.

1 ARISE, be thou enlightened; for thy light is come;
And the glory of JEHOVAH is riſen upon thee.
2 For behold, darkneſs ſhall cover the earth;
And a thick vapour the nations:
But upon thee ſhall JEHOVAH ariſe;
And his glory upon thee ſhall be conſpicuous.
3 And the nations ſhall walk in thy light;
And kings in the brightneſs of thy ſun-riſing.
4 Lift up thine eyes round about, and ſee;
All of them are gathered together, they come unto thee:
Thy ſons ſhall come from afar;
And thy daughters ſhall be carried at the ſide.
5 Then ſhalt thou fear, and overflow with joy;
And thy heart ſhall be ruffled, and dilated;
When the riches of the ſea ſhall be poured in upon thee;
When the wealth of the nations ſhall come unto thee.
6 An inundation of camels ſhall cover thee;
The dromedaries of Midian and Epha;
All of them from Saba ſhall come:
Gold and frankincenſe ſhall they bear;
And the praiſe of JEHOVAH ſhall they joyfully proclaim.
7 All the flocks of Kedar ſhall be gathered unto thee;
Unto thee ſhall the rams of Nebaioth miniſter:
They ſhall aſcend with acceptance on mine altar;
And my beauteous houſe I will yet beautify.
8 Who are theſe, that fly like a cloud?
And like doves upon the wing?

9 Verily

9 Verily the diſtant coaſts ſhall await me;
And the ſhips of Tarſhiſh among the firſt:
To bring thy ſons from afar;
Their ſilver and their gold with them:
Becauſe of the name of JEHOVAH thy God;
And of the Holy One of Iſrael; for he hath glorified thee.
10 And the ſons of the ſtranger ſhall build up thy walls;
And their kings ſhall miniſter unto thee:
For in my wrath I ſmote thee;
But in my favour I will embrace thee with the moſt tender affection.
11 And thy gates ſhall be open continually;
By day, or by night, they ſhall not be ſhut:
To bring unto thee the wealth of the nations;
And that their kings may come pompouſly attended.
12 For that nation, and that kingdom,
Which will not ſerve thee, ſhall periſh;
Yea, thoſe nations ſhall be utterly deſolated.
13 The glory of Lebanon ſhall come unto thee;
The fir-tree, the pine, and the box together:
To adorn the place of my ſanctuary;
And that I may glorify the place, whereon I reſt my feet.
14 And the ſons of thine oppreſſors ſhall come bending before thee;
And all, that ſcornfully rejected thee, ſhall do obeiſance to the ſoles of thy feet:
And they ſhall call thee, The City of JEHOVAH;
The Sion of the Holy One of Iſrael.
15 Inſtead of thy being forſaken,
And hated, ſo that no one paſſed through thee;

I will

I will make thee an everlaſting boaſt;
A ſubject of joy for perpetual generations.
16 And thou ſhalt ſuck the milk of nations;
Even at the breaſt of kings ſhalt thou be foſtered:
And thou ſhalt know, that I JEHOVAH am thy ſaviour;
And that thy redeemer is the Mighty One of Jacob.
17 Inſtead of braſs, I will bring gold;
And inſtead of iron, I will bring ſilver:
And inſtead of wood, braſs;
And inſtead of ſtones, iron.
And I will make thine inſpectors peace;
And thine exactors, righteouſneſs.
18 Violence ſhall no more be heard in thy land;
Deſtruction and calamity, in thy borders:
But thou ſhalt call thy walls ſalvation;
And thy gates, praiſe.
19 No longer ſhalt thou have the ſun for a light by day;
Nor by night ſhall the brightneſs of the moon enlighten thee:
For JEHOVAH ſhall be to thee an everlaſting light,
And thy God ſhall be thy glory.
20 Thy ſun ſhall no more go down;
Neither ſhall thy moon wane:
For JEHOVAH ſhall be thine everlaſting light;
And the days of thy mourning ſhall be ended.
21 And thy people ſhall be all righteous;
For ever ſhall they poſſeſs the land:
The cion of my planting, the work of my hands, that I may be glorified.
22 The little one ſhall become a thouſand;

And the ſmall one a ſtrong nation:
I JEHOVAH in due time will haſten it.

CHAP. LXI.

1 THE ſpirit of JEHOVAH is upon me,
Becauſe JEHOVAH hath anointed me.
To publiſh glad tidings to the meek hath he ſent me;
To bind up the broken-hearted:
To proclaim to the captives freedom;
And to the bounden, perfect liberty:
2 To proclaim the year of acceptance with JEHOVAH;
And the day of vengeance of our God.
To comfort all thoſe that mourn;
3 To impart [gladneſs] to the mourners of Sion:
To give them a beautiful crown, inſtead of aſhes;
The oil of gladneſs inſtead of ſorrow;
The clothing of praiſe, inſtead of the ſpirit of heavineſs.
That they may be called trees approved;
The plantation of JEHOVAH for his glory.
4 And they that ſpring from thee ſhall build up the ruins of old times;
They ſhall reſtore the antient deſolations:
They ſhall repair the cities laid waſte;
The deſolations of continued ages.
5 And ſtrangers ſhall ſtand up and feed your flocks;
And the ſons of the alien ſhall be your huſbandmen and vine-dreſſers.
6 But ye ſhall be called the prieſts of JEHOVAH;
The miniſters of our God, ſhall be your title.
The riches of the nations ſhall ye eat;

And

And in their glory ſhall ye make your boaſt.
7 Inſtead of your ſhame, ye ſhall receive a double inheritance;
And of your ignominy, ye ſhall rejoice in their portion:
For in their land a double ſhare ſhall ye inherit;
And everlaſting gladneſs ſhall ye poſſeſs.
8 For I am JEHOVAH, who love judgement;
Who hate rapine and iniquity:
And I will give them the reward of their work with faithfulneſs;
And an everlaſting covenant I will make with them:
9 And their ſeed ſhall be illuſtrious among the nations;
And their offspring, in the midſt of the peoples.
All they that ſee them ſhall acknowlege them,
That they are a ſeed, which JEHOVAH hath bleſſed.

10 I will greatly rejoice in JEHOVAH;
My ſoul ſhall exult in my God.
For he hath clothed me with the garments of ſalvation;
He hath covered me with the mantle of righteouſneſs:
As the bridegroom decketh himſelf with a prieſtly crown;
And as the bride adorneth herſelf with her coſtly jewels.
11 Surely, as the earth puſheth forth her tender ſhoots;
And as a garden maketh her ſeed to germinate:
So ſhall the Lord JEHOVAH cauſe righteouſneſs to ſpring forth;
And praiſe, in the preſence of all the nations.

CHAP. LXII.

1 FOR Sion's ſake I will not keep ſilence;
And for the ſake of Jeruſalem I will not reſt:
Until her righteouſneſs break forth as a ſtrong light;
And her ſalvation, like a blazing torch.
2 And the nations ſhall ſee thy righteouſneſs;
And all the kings, thy glory:
And thou ſhalt be called by a new name,
Which the mouth of JEHOVAH ſhall fix upon thee.
3 And thou ſhalt be a beautiful crown in the hand of JEHOVAH;
And a royal diadem in the graſp of thy God.
4 No more ſhall it be ſaid unto thee, Thou forſaken!
Neither to thy land ſhall it be ſaid any more, Thou deſolate!
But thou ſhalt be called, The object of my delight;
And thy land, The wedded matron:
For JEHOVAH ſhall delight in thee;
And thy land ſhall be joined in marriage.
5 For as a young man weddeth a virgin,
So ſhall thy reſtorer wed thee:
And as the bridegroom rejoiceth in his bride,
So ſhall thy God rejoice in thee.

6 Upon thy walls, O Jeruſalem,
Have I ſet watchmen all the day;
And all the night long they ſhall not keep ſilence.
O ye, that proclaim the name of JEHOVAH!
7 Keep not ſilence yourſelves, nor let him reſt in ſilence;
Until he eſtabliſh, and until he render,
Jeruſalem a praiſe in the earth.

8 JEHO-

8 JEHOVAH hath ſworn by his right hand, and by his powerful arm:
I will no more give thy corn for food to thine enemies;
Nor ſhall the ſons of the ſtranger drink thy muſt, for which thou haſt laboured:
9 But they, that reap the harveſt, ſhall eat it, and praiſe JEHOVAH;
And they, that gather the vintage, ſhall drink it in my ſacred courts.

10 Paſs ye, paſs through the gates; prepare the way for the people!
Caſt ye up, caſt up the cauſſey; clear it from the ſtones!
Lift up on high a ſtandard to the nations!
11 Behold, JEHOVAH hath thus proclaimed to the end of the earth:
Say ye to the daughter of Sion, Lo thy ſaviour cometh?
Lo! his reward is with him, and the recompenſe of his work before him.
And they ſhall be called, The holy people, the redeemed of JEHOVAH:
12 And thou ſhalt be called, The much deſired, The city unforſaken.

CHAP. LXIII.

1 CHO. WHO is this, that cometh from Edom?
With garments deeply dyed from Botſra?
This, that is magnificent in his apparel;
Marching on in the greatneſs of his ſtrength?
MES. I, who publiſh righteouſneſs, and am mighty to ſave.
2 CHO. Wherefore is thine apparel red?

And thy garments, as of one that treadeth the wine-vat?

3 MES. I have trodden the vat alone;
And of the peoples there was not a man with me.
And I trod them in mine anger;
And I trampled them in mine indignation:
And their life-blood was ſprinkled upon my garments;
And I have ſtained all mine apparel.

4 For the day of vengeance was in my heart;
And the year of my redeemed was come.

5 And I looked, and there was no one to help;
And I was aſtoniſhed, that there was no one to uphold:
Therefore mine own arm wrought ſalvation for me,
And mine indignation itſelf ſuſtained me.

6 And I trod down the peoples in mine anger;
And I cruſhed them in mine indignation;
And I ſpilled their life-blood on the ground.

7 THE mercies of JEHOVAH will I record, the praiſe of JEHOVAH;
According to all that JEHOVAH hath beſtowed upon us:
And the greatneſs of his goodneſs to the houſe of Iſrael;
Which he hath beſtowed upon them, through his tenderneſs and great kindneſs.

8 For he ſaid: Surely they are my people, children that will not prove falſe;
And he became their ſaviour in all their diſtreſs.

9 It

9 It was not an envoy, nor an angel of his preſence, that
ſaved them:
Through his love, and his indulgence, He himſelf re-
deemed them:
And he took them up, and he bare them, all the days of
old.
10 But they rebelled, and grieved his holy ſpirit;
So that he became their enemy; and he fought againſt
them.
11 And he remembered the days of old, Moſes his ſervant;
How he brought them up from the ſea, with the ſhep-
herd of his flock;
How he placed in his breaſt his holy ſpirit:
12 Making his glorious arm to attend Moſes on his right
hand in his march;
Cleaving the waters before them, to make himſelf a name
everlaſting;
13 Leading them through the abyſs, like a courſer in the
plain, without obſtacle.
14 As the herd deſcendeth to the valley, the ſpirit of JEHO-
VAH conducted them:
So didſt thou lead thy people, to make thyſelf a name
illuſtrious.
15 Look down from heaven, and ſee, from thy holy and
glorious dwelling:
Where is thy zeal, and thy mighty power;
The yearning of thy bowels, and thy tender affections?
are they reſtrained from us?
16 Verily, Thou art our Father; for Abraham knoweth us not,
And Iſrael doth not acknowlege us.
Thou, O JEHOVAH, art our Father:
O deliver us for the ſake of thy name!

17 Where-

17 Wherefore, O JEHOVAH, doſt thou ſuffer us to err from thy ways?
To harden our hearts from the fear of thee?
Return, for the ſake of thy ſervants;
For the ſake of the tribes of thine inheritance.
18 It is little, that they have taken poſſeſſion of thy holy mountain;
That our enemies have trodden down thy ſanctuary:
19 We have long been as thoſe, whom thou haſt not ruled;
Who have not been called by thy name.

CHAP. LXIV. 1 O! that thou wouldſt rend the heavens, that thou wouldſt deſcend;
That the mountains might flow down at thy preſence!
2 As the fire kindleth the dry fuel;
As the fire cauſeth the waters to boil:
To make known thy name to thine enemies;
That the nations might tremble at thy preſence.
3 When thou didſt wonderful things, which we expected not;
Thou didſt deſcend; at thy preſence the mountains flowed down.
4 For never have men heard, nor perceived by the ear;
Nor hath eye ſeen, a God beſide thee,
Who doeth ſuch things for thoſe that truſt in him.
5 Thou meeteſt with joy thoſe, who work righteouſneſs;
Who in thy ways remember thee:
Lo! Thou art angry; for we have ſinned:
Becauſe of our deeds; for we have been rebellious.
6 And we are all of us as a polluted thing;
And like a rejected garment are all our righteous deeds:
And we are withered away, like a leaf, all of us;

And

And our ſins, like the wind, have borne us away.
7 There is no one, that invoketh thy name;
That rouſeth himſelf up to lay hold on thee:
Therefore thou haſt hidden thy face from us;
And haſt delivered us up into the hand of our iniquities.
8 But Thou, O JEHOVAH, Thou art our Father;
We are the clay, and Thou haſt formed us:
We are all of us the work of thy hands.
9 Be not wroth, O JEHOVAH, to the uttermoſt;
Nor for ever remember iniquity.
Behold, look upon us, we beſeech thee; we are all thy people.
10 Thy holy cities are become a wilderneſs;
Sion is become a wilderneſs; Jeruſalem is deſolate.
11 Our holy and glorious Temple,
Wherein our fathers praiſed thee,
Is utterly burnt up with fire;
And all the objects of our deſire are become a devaſtation.
12 Wilt thou contain thyſelf at theſe things, O JEHOVAH?
Wilt thou keep ſilence, and ſtill grievouſly afflict us?

CHAP. LXV.
1 I AM made known to thoſe, that aſked not for me;
I am found of thoſe, that ſought me not:
I have ſaid: Behold me, here I am,
To the nation, which never invoked my name:
2 I have ſtretched out my hands all the day to a rebellious people,
Who walk in an evil way, after their own devices.
3 A people, who provoke me to my face continually;

Sacrificing in the gardens, and burning incenſe on the tiles:
4 Who dwell in the ſepulchres, and lodge in the caverns;
Who eat the fleſh of the ſwine;
And the broth of abominable meats is in their veſſels.
5 Who ſay: Keep to thyſelf; come not near me; for I am holier than thou.
Theſe kindle a ſmoke in my noſtrils, a fire burning all the day long.
6 Behold, this is recorded in writing before me:
I will not keep ſilence, but will certainly requite;
7 I will requite into their boſom their iniquities;
And the iniquities of their fathers together, ſaith JEHOVAH.
Who burnt incenſe on the mountains, and diſhonoured me upon the hills:
Yea I will pour into their boſom the full meaſure of their former deeds.

8 Thus ſaith JEHOVAH:
As when one findeth a good grape in the cluſter;
And ſayeth: Deſtroy it not; for a bleſſing is in it:
So will I do for the ſake of my ſervants; I will not deſtroy the whole.
9 So will I bring forth from Jacob a ſeed;
And from Judah an inheritor of my mountain:
And my choſen ſhall inherit the land;
And my ſervants ſhall dwell there.
10 And Sharon ſhall be a fold for the flock,
And the valley of Achor a reſting for the herd;
For my people, who have ſought after me.

11 But

11 But ye, who have deſerted JEHOVAH;
And have forgotten my holy mountain:
Who ſet in order a table for Gad;
And fill out a libation to Meni:
12 You will I number out to the ſword;
And all of you ſhall bow down to the ſlaughter:
Becauſe I called, and ye anſwered not;
I ſpake, and ye would not hear:
But ye did that, which is evil in my ſight;
And that, in which I delighted not, ye choſe.
13 Wherefore thus ſaith the Lord JEHOVAH:
Behold, my ſervants ſhall eat, but ye ſhall be famiſhed;
Behold, my ſervants ſhall drink, but ye ſhall be thirſty;
Behold, my ſervants ſhall rejoice, but ye ſhall be confounded:
14 Behold, my ſervants ſhall ſing aloud, for gladneſs of heart;
But ye ſhall cry aloud, for grief of heart;
And in the anguiſh of a broken ſpirit ſhall ye howl.
15 And ye ſhall leave your name for a curſe to my choſen:
And the Lord JEHOVAH ſhall ſlay you;
And his ſervants ſhall he call by another name.
16 Whoſo bleſſeth himſelf upon the earth,
Shall bleſs himſelf in the God of truth:
And whoſo ſweareth upon the earth,
Shall ſwear by the God of truth.
Becauſe the former provocations are forgotten;
And becauſe they are hidden from mine eyes.
17 For behold, I create new heavens, and a new earth;
And the former ones ſhall not be remembered,

Neither ſhall they be brought to mind any more.
18 But ye ſhall rejoice and exult in the age to come, which
I create:
For lo! I create Jeruſalem a ſubject of joy, and her
people of gladneſs;
19 And I will exult in Jeruſalem, and rejoice in my people.
And there ſhall not be heard any more therein,
The voice of weeping, and the voice of a diſtreſsful cry.
20 No more ſhall be there an infant ſhortlived;
Nor an old man who hath not fulfilled his days:
For he, that dieth at an hundred years, ſhall die a boy;
And the ſinner that dieth at an hundred years, ſhall be
deemed accurſed.
21 And they ſhall build houſes, and ſhall inhabit them;
And they ſhall plant vineyards, and ſhall eat the fruit
thereof.
22 They ſhall not build, and another inhabit;
They ſhall not plant, and another eat:
For as the days of a tree, ſhall be the days of my people;
And they ſhall wear out the works of their own hands.
23 My choſen ſhall not labour in vain;
Neither ſhall they generate a ſhortlived race:
For they ſhall be a ſeed bleſſed of JEHOVAH;
They, and their offspring with them.
24 And it ſhall be, that before they call, I will anſwer;
They ſhall be yet ſpeaking, and I ſhall have heard.
25 The wolf and the lamb ſhall feed together;
And the lion ſhall eat ſtraw like the ox:
But as for the ſerpent, duſt ſhall be his food.
They ſhall not hurt, neither ſhall they deſtroy,
In all my holy mountain, ſaith JEHOVAH.

CHAP. LXVI.

1 THUS ſaith JEHOVAH:
The heavens are my throne; and the earth is my foot-ſtool:
Where is this houſe, which ye build for me?
And where is this place of my reſt?
2 For all theſe things my hand hath made;
And all theſe things are mine, ſaith JEHOVAH.
But ſuch a one will I regard, even him that is humble,
And of a contrite ſpirit, and that revereth my word.
3 He that ſlayeth an ox, killeth a man;
That ſacrificeth a lamb, beheadeth a dog;
That maketh an oblation, [offereth] ſwine's blood;
That burneth incenſe, bleſſeth an idol:
Yea, they themſelves have choſen their own ways;
And in their abominations their ſoul delighteth.
4 I will alſo chooſe their calamities;
And what they dread, I will bring upon them;
Becauſe I called, and no one anſwered;
I ſpake, and they would not hear:
And they have done, what is evil in my ſight;
And that, in which I delighted not, they have choſen.

5 Hear ye the word of JEHOVAH, ye that revere his word:
Say ye to your brethren, that hate you;
And that thruſt you out, for my name's ſake:
JEHOVAH will be glorified, and he will appear:
To your joy [will he appear,] and they ſhall be confounded.

6 A voice of tumult from the City! a voice from the Temple!
The voice of JEHOVAH! rendering recompence to his enemies.

7 Before ſhe was in travail, ſhe brought forth;
Before her pangs came, ſhe was delivered of a male.
8 Who hath heard ſuch a thing? and who hath ſeen the like of theſe things?
Is a country brought forth in one day?
Is a nation born in an inſtant?
For no ſooner was Sion in travail, than ſhe brought forth her children.
9 Shall I bring to the birth, and not cauſe to bring forth? ſaith JEHOVAH:
Shall I, who beget, reſtrain the birth? ſaith thy God.
10 Rejoice with Jeruſalem, and exult on her account, all ye that love her;
Be exceedingly joyful with her, all ye that mourn over her:
11 That ye may ſuck, and be ſatisfied, from the breaſt of her conſolations;
That ye may draw forth the delicious nouriſhment, from her abundant ſtores.

12 For thus ſaith JEHOVAH:
Behold, I ſpread over her proſperity, like the great River;
And like the overflowing Stream the wealth of the nations:
And ye ſhall ſuck at the breaſt;

Ye

Ye ſhall be carried at the ſide;
And on the knees ſhall ye be dandled.
13 As one, whom his mother comforteth,
So will I comfort you:
And in Jeruſalem ſhall ye receive conſolation.
14 And ye ſhall ſee it, and your heart ſhall rejoice;
And your bones ſhall flouriſh, like the green herb:
And the hand of JEHOVAH ſhall be manifeſted to his ſervants;
And he will be moved with indignation againſt his enemies.
15 For, behold! JEHOVAH ſhall come, as a fire;
And his chariot, as a whirlwind:
To breathe forth his anger in a burning heat,
And his rebuke in flames of fire.
16 For by fire ſhall JEHOVAH execute judgement;
And by his ſword, upon all fleſh;
And many ſhall be the ſlain of JEHOVAH.

17 They who ſanctify themſelves, and purify themſelves,
In the gardens, after the rites of Achad;
In the midſt of thoſe, who eat ſwine's fleſh,
And the abomination, and the field-mouſe;
Together ſhall they periſh, ſaith JEHOVAH.
18 For I know their deeds, and their devices:
And I come to gather all the nations and tongues together;
And they ſhall come, and ſhall ſee my glory.
19 And I will impart to them a ſign;
And of thoſe that eſcape I will ſend to the nations:
To Tarſhiſh, Phul, and Lud, who draw the bow;
Tubal,

Tubal, and Javan, the far diſtant coaſts:
To thoſe, who never heard my name;
And who never ſaw my glory:
And they ſhall declare my glory among the nations.
20 And they ſhall bring all your brethren,
From all the nations, for an oblation to JEHOVAH;
On horſes, and in litters, and in counes;
On mules, and on dromedaries;
To my holy mountain Jeruſalem, ſaith JEHOVAH:
Like as the ſons of Iſrael brought the oblation,
In pure veſſels, to the houſe of JEHOVAH.
21 And of them will I alſo take,
For Prieſts, and for Levites, ſaith JEHOVAH.
22 For like as the new heavens,
And the new earth, which I make,
Stand continually before me, ſaith JEHOVAH;
So ſhall continue your ſeed, and your name.
23 And it ſhall be, from new moon to new moon,
And from ſabbath to ſabbath;
All fleſh ſhall come to worſhip before me, ſaith JEHOVAH.
24 And they ſhall go forth, and ſhall ſee,
The carcaſſes of the men, who rebelled againſt me.
For their worm ſhall not die,
And their fire ſhall not be quenched;
And they ſhall be an abhorrence to all fleſh.

# NOTES
ON
# ISAIAH.

ISAIAH exerciſed the Prophetical Office during a long period of time, if he lived to the reign of Manaſſeh; for the loweſt computation, beginning from the year in which Uzziah died, when ſome ſuppoſe him to have received his firſt appointment to that office, brings it to 61 years. But the Tradition of the Jews, that he was put to death by Manaſſeh, is very uncertain; and one of their principal Rabbins (Aben Ezra, Com. in Iſ. 1. 1.) ſeems rather to think, that he died before Hezekiah; which is indeed more probable. It is however certain, that he lived at leaſt to the 15th or 16th year of Hezekiah: this makes the leaſt poſſible term of the duration of his prophetical office about 48 years. The time of the delivery of ſome of his Prophecies is either expreſsly marked, or ſufficiently clear from the hiſtory, to which they relate: that of a few others may with ſome probability be deduced from internal marks; from expreſſions, deſcriptions, and circumſtances interwoven. It may therefore be of ſome uſe in this reſpect, and for the better underſtanding of his Prophecies in general, to give here a ſummary view of the hiſtory of his time.

The Kingdom of Judah ſeems to have been in a more flouriſhing condition during the reigns of Uzziah and Jotham, than at any other time after the revolt of the Ten Tribes. The former recovered the port of Elath on the Red Sea, which the Edomites had taken in the reign of Joram: he was ſucceſsful in his wars with the Philiſtines, and took from them ſeveral cities, Gath, Jabneh, Aſhdod; as likewiſe againſt ſome people of Arabia Deſerta; and againſt the Ammonites, whom he compelled to pay him tribute. He repaired and improved the fortifications of Jeruſalem; and had a great army well appointed and diſciplined. He was no leſs

attentive to the arts of peace; and very much encouraged agriculture, and the breeding of cattle. Jotham maintained the eſtabliſhments and improvements made by his Father; added to what Uzziah had done in ſtrengthening the frontier places; conquered the Ammonites, who had revolted, and exacted from them a more ſtated and probably a larger tribute. However, at the latter end of his time, the league between Pekah king of Iſrael and Retſin king of Syria was formed againſt Judah; and they began to carry their deſigns into execution.

But in the reign of Ahaz his ſon, not only all theſe advantages were loſt, but the kingdom of Judah was brought to the brink of deſtruction. Pekah king of Iſrael overthrew the army of Ahaz, who loſt in battle 120,000 men; and the Iſraelites carried away captives 200,000 women and children; which however were releaſed, and ſent home again, upon the remonſtrance of the Prophet Oded. After this, as it ſhould ſeem, (ſee Vitringa on ch. VII. 2.) the two kings of Iſrael and Syria, joining their forces, laid ſiege to Jeruſalem; but in this attempt they failed of ſucceſs. In this diſtreſs Ahaz called in the aſſiſtance of Tiglath-Pileſer king of Aſſyria; who invaded the kingdoms of Iſrael and Syria, and ſlew Retſin: but he was more in danger than ever from his too powerful ally; to purchaſe whoſe forbearance, as he had before bought his aſſiſtance, he was forced to ſtrip himſelf and his people of all the wealth he could poſſibly raiſe, from his own treaſury, from the Temple, and from the country. About the time of the ſiege of Jeruſalem, the Syrians took Elath, which was never after recovered. The Edomites likewiſe, taking advantage of the diſtreſs of Ahaz, ravaged Judea, and carried away many captives. The Philiſtines recovered what they had before loſt; and took many places in Judea, and maintained themſelves there. Idolatry was eſtabliſhed by the command of the King in Jeruſalem, and throughout Judea; and the ſervice of the Temple was either intermitted, or converted into an idolatrous worſhip.

Hezekiah, his ſon, at his acceſſion to the throne, immediately ſet about the reſtoration of the legal worſhip of God, both in Jeruſalem and through Judea. He cleanſed and repaired the Temple, and held a ſolemn Paſſover. He improved the city, repaired the fortifications, erected magazines of all ſorts, and built a new aqueduct. In the 4th year of his reign Shalmaneſer king of Aſſyria invaded the kingdom of Iſrael, took

Samaria,

Samaria, and carried away the Iſraelites into captivity; and replaced them by different people ſent from his own country: and this was the final deſtruction of that Kingdom, in the 6th year of the reign of Hezekiah.

Hezekiah was not deterred by this alarming example from refuſing to pay the tribute to the king of Aſſyria, which had been impoſed on Ahaz: this brought on the invaſion of Senacherib in the 14th year of his reign; an account of which is inſerted among the Prophecies of Iſaiah. After a great and miraculous deliverance from ſo powerful an enemy, Hezekiah continued his reign in peace; he proſpered in all his works, and left his kingdom in a flouriſhing ſtate to his ſon Manaſſeh; a ſon in every reſpect unworthy of ſuch a father.

## CHAP. I.

1. The Viſion of Iſaiah—] It ſeems doubtful, whether this Title belong to the whole Book, or only to the Prophecy contained in this Chapter. The former part of the Title ſeems properly to belong to this particular Prophecy: the latter part, which enumerates the kings of Judah, under whom Iſaiah exerciſed his Prophetical office, ſeems to extend it to the whole collection of Prophecies delivered in the courſe of his miniſtry. Vitringa (to whom the world is greatly indebted for his learned labours on this Prophet; and to whom we ſhould have owed much more, if he had not ſo totally devoted himſelf to Maſoretic authority,) has, I think, very judiciouſly reſolved this doubt. He ſuppoſes, that the former part of the Title was originally prefixed to this ſingle Prophecy; and that, when the collection of all Iſaiah's Prophecies was made, the enumeration of the kings of Judah was added, to make it at the ſame time a proper Title to the whole Book. As ſuch it is plainly taken in 2 Chron. xxxii. 32. where the Book of Iſaiah is cited by this Title; "The Viſion of "Iſaiah the Prophet, the ſon of Amots."

The Prophecy contained in this firſt chapter ſtands ſingle and unconnected, making an intire piece of itſelf. It contains a ſevere remonſtrance againſt the corruptions prevailing among the Jews of that time; powerful exhortations to repentance; grievous threatenings to the impenitent; and gracious promiſes of better times, when the nation ſhall have been reformed by the juſt judgements of God. The expreſſion

upon the whole is clear; the connection of the ſeveral parts eaſy; and in regard to the images, ſentiments, and ſtyle, it gives a beautiful example of the Prophet's elegant manner of writing; though perhaps it may not be equal in theſe reſpects to many of the following Prophecies.

2. Hear, O ye heavens—] God is introduced as entering upon a ſolemn and public Action, or Pleading, before the whole world, againſt his diſobedient people. The Prophet, as Herald, or officer to proclaim the ſummons to the court, calls upon all created beings, celeſtial and terreſtrial, to attend, and bear witneſs to the truth of his plea, and the juſtice of his cauſe. The ſame ſcene is more fully diſplayed in the noble Exordium of Pſalm L. where God ſummons all mankind, from Eaſt to Weſt, to be preſent to hear his appeal; and the ſolemnity is held on Sion, where he is attended with the ſame terrible pomp that accompanied him on mount Sinai:

"A conſuming fire goes before him,
"And round him rages a violent tempeſt:
"He calleth the heavens from above,
"And the earth, that he may contend in judgement with his peo-
"ple." Pſ. L. 3, 4.

By the ſame bold figure, Micah calls upon the mountains, that is, the whole country of Judea, to attend to him: chap. VI. 1, 2.

"Ariſe, plead thou before the mountains,
"And let the hills hear thy voice.
"Hear, O ye mountains, the controverſy of JEHOVAH;
"And ye, O ye ſtrong foundations of the earth:
"For JEHOVAH hath a controverſy with his people,
"And he will plead his cauſe againſt Iſrael."

With the like invocation Moſes introduces his ſublime ſong; the deſign of which was the ſame as that of this Prophecy, "to teſtify, as a "witneſs, againſt the Iſraelites," for their diſobedience: Deut. XXXI. 21.

"Give ear, O ye heavens, and I will ſpeak;
"And let the earth hear the words of my mouth." Deut. XXXII. 1.

This in the ſimple yet ſtrong oratorical ſtyle of Moſes is, "I call "heaven and earth to witneſs againſt thee this day: life and death have "I ſet before thee; the bleſſing and the curſe: chooſe now life, that thou "mayeſt

" mayeſt live, thou and thy ſeed." Deut. xxx. 19. The poetical ſtyle, by an apoſtrophe, ſets the Perſonification in a much ſtronger light.

Ibid.—that ſpeaketh] I render it in the preſent time, pointing it דֹּבֵר. There ſeems to be an impropriety in demanding attention to a ſpeech already delivered.

Ibid. I have nouriſhed—] The LXX have εγεννησα, *I have begotten.* Inſtead of גדלתי, they read ילדתי; a word little differing from the other, and perhaps more proper: which the Chaldee likewiſe ſeems to favour; " vocavi eos filios." See Exod. IV. 22. Jer. XXXI. 9.

3. The ox knoweth—] An amplification of the groſs inſenſibility of the diſobedient Jews, by comparing them with the moſt heavy and ſtupid of all animals, yet not ſo inſenſible as they. Bochart has well illuſtrated the compariſon, and ſhewn the peculiar force of it. " He ſets them " lower than the beaſts, and even than the ſtupideſt of all beaſts; for " there is ſcarce any more ſo than the ox and the aſs. Yet theſe acknow- " lege their maſter; they know the manger of their lord; by whom they " are fed, not for their own, but for his good; neither are they looked " upon as children, but as beaſts of burthen; neither are they advanced " to honours, but oppreſſed with great and daily labours. While the " Iſraelites, choſen by the mere favour of God, adopted as ſons, promoted " to the higheſt dignity, yet acknowleged not their Lord and their God; " but deſpiſed his commandments, though in the higheſt degree equita- " ble and juſt." Hieroz. I. col. 409.

Jeremiah's Compariſon to the ſame purpoſe is equally elegant; but has not ſo much ſpirit and ſeverity as this of Iſaiah:

" Even the ſtork in the heavens knoweth her ſeaſon;
" And the turtle, and the ſwallow, and the crane, obſerve the time
" of their coming:
" But my people doth not know the judgement of JEHOVAH."
Jer. VIII. 7.

Hoſea has given a very elegant turn to the ſame image, in the way of metaphor or allegory:

" I drew them with human cords, with the bands of love:
" And I was to them, as he that lifteth up the yoke upon their cheek;
" And I laid down their fodder before them." Hoſ. XI. 4.

Salomo ben Melech thus explains the middle part of the verſe, which is ſomewhat

ſomewhat obſcure: "I was to them at their deſire, as they that have "compaſſion on a heifer, leſt ſhe be over-worked in ploughing; and that "lift up the yoke from off her neck, and reſt it upon her cheek, that ſhe "may not ſtill draw, but reſt from her labour an hour or two in the "day."

Ibid. But Iſrael—] The LXX. Syriac, Aquila, Theodotion, and Vulgate, read וישראל, adding the Conjunction; which, being rendered as an adverſative, ſets the oppoſition in a ſtronger light.

Ibid. Me.] The ſame Antient Verſions agree in adding this word; which very properly anſwers, and indeed is almoſt neceſſarily required to anſwer, the words *poſſeſſor* and *lord* preceding. Ισραηλ δε ΜΕ ουκ εγνω. LXX. "Iſrael autem ME non cognovit." Vulg. Ισραηλ δε μου ουκ εγνω. Aq. Theod. The teſtimony of ſo ſcrupulous an Interpreter as Aquila is of great weight in this caſe. And both his and Theodotion's rendering is ſuch, as ſhews plainly, that they did not add the word μου to help out the ſenſe; for it only embarraſſes it. It alſo clearly determines, what was the original Reading in the old Copies, from which they tranſlated. It could not be וידעני, which moſt obviouſly anſwers to the verſion of LXX. and Vulg. for it does not accord with that of Aquila and Theodotion. The verſion of theſe latter Interpreters, however injudicious, clearly aſcertains both the phraſe, and the order of the words, of the original Hebrew: it was וישראל אותי לא ידע. The word אותי has been loſt out of the Text. The very ſame phraſe is uſed by Jeremiah, Chap. IV. 22. עמי אותי לא ידעו; and the order of the words muſt have been as above repreſented; for they have joined ישראל with אותי, as *in regimine:* they could not have taken it in this ſenſe, *Iſrael* MEUS *non cognovit*, had either this phraſe, or the order of the words, been different. I have endeavoured to ſet this matter in a clear light, as it is the firſt example of a whole word loſt out of the Text; of which the reader will find many other plain examples in the courſe of theſe Notes.

The LXX. Syr. Vulg. read ועמי, "*and* my people:" and ſo likewiſe ſixteen MSS.

4. degenerate] Five MSS (one of them Antient) read משחתים without the firſt י; in Hophal, *corrupted*, not *corruptors:* ſee the ſame word, in the ſame form, and in the ſame ſenſe, Prov. XXV. 26.

Ibid.—are eſtranged] Thirty two MSS (five Antient) and two Editions, read נזורו: which reading determines the word to be from the

root זור *to alienate*, not from נזר *to ſeparate*; ſo Kimchi underſtands it. See alſo Annotat. in Noldium, 68.

Ibid. they have turned their backs upon him] So Kimchi explains it: "they have turned unto him the back, and not the face:" ſee Jer. II. 27. VII. 24. I have been forced to render this line paraphraſtically; as the verbal tranſlation "they are eſtranged backward" would have been unintelligible.

5. On what part—] The Vulgate renders על מה, *ſuper quo*; (ſee Job XXXVIII. 6. 2 Chron. XXXII. 10.) *upon what* part: and ſo Abendana, on Sal. b. Melech: "There are ſome who explain it thus: upon what "limb ſhall you be ſmitten, if you add defection? for already for your "ſins have you been ſmitten upon all of them; ſo that there is not "to be found in you a whole limb, on which you can be ſmitten." Which agrees with what follows: "From the ſole of the foot even to the head, "there is no ſoundneſs therein:" and the ſentiment and image is exactly the ſame with that of Ovid, Pont. II. 7. 42.

"Vix habet in nobis jam nova plaga locum."

On that ſtill more expreſſive line of Euripides; the great force and effect of which Longinus aſcribes to its cloſe and compreſt ſtructure, analogous to the ſenſe which it expreſſes:

Γέμω κακῶν δὴ κοὐκ ἔτ' ἐσθ' ὅπη τυθῶ.

I'm full of miſeries: there's no room for more.

Herc. Fur. 1245. Long. ſect. 40.

"On what part will ye ſtrike again; will ye add correction?" This is addreſſed to the inſtruments of God's vengeance; thoſe that inflicted the puniſhment, who or what ſoever they were. "Ad verbum certæ perſonæ "intelligendæ ſunt, quibus iſta actio [quæ per verbum exprimitur] com-"petit:" as Glaſſius ſays in a ſimilar caſe, Phil. Sacr. I. 3. 22. See ch. VIII. 4.

As from דעה, ידע, knowledge; from עצה, יעץ, counſel; from שנה, ישן, ſleep, &c. ſo from יסר is regularly derived מוסר, correction.

6. It hath not been preſſed—] The art of medicine in the Eaſt conſiſts chiefly in external applications: accordingly the Prophet's images in this place are all taken from ſurgery. Sir John Chardin, in his note on Prov. III. 8. "It ſhall be health to thy navel, and marrow to thy bones;" obſerves, that "the Compariſon is taken from the plaiſters, ointments,

"oils,

"oils, frictions, which are made uſe of in the Eaſt upon the belly and "ſtomach in moſt maladies. Being ignorant in the villages of the art of "making decoctions and potions, and of the proper doſes of ſuch things, "they generally make uſe of external medicines." Harmer's Obſervations on Scripture, vol. II. p. 488. And in ſurgery their materia medica is extremely ſimple; oil making the principal part of it. "In India," ſays Tavernier, "they have a certain preparation of oil and melted greaſe, "which they commonly uſe for the healing of wounds." Voyage Ind. So the good Samaritan poured oil and wine on the wounds of the diſtreſſed Jew: wine, cleanſing and ſomewhat aſtringent, proper for a freſh wound; oil, mollifying and healing. Luke x. 34.

Of the three verbs in this ſentence one is in the ſingular number in the text, another is ſingular in two MSS (one of them Antient) חבשה; and Syr. and Vulg. render all of them in the ſingular number.

7,—9. Your country is deſolate—] The deſcription of the ruined and deſolate ſtate of the country in theſe verſes does not ſuit with any part of the proſperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invaſion of the Iſraelites and Syrians, and by the incurſions of the Philiſtines and Edomites. The date of this Prophecy is therefore generally fixed to the time of Ahaz. But on the other hand it may be conſidered, whether thoſe inſtances of idolatry, which are urged in the 29th verſe, (the worſhiping in groves and gardens,) having been at all times too commonly practiced, can be ſuppoſed to be the only ones, which the Prophet would inſiſt upon in the time of Ahaz; who ſpread the groſſeſt Idolatry through the whole country, and introduced it even into the Temple; and, to complete his abominations, made his ſon paſs through the fire to Moloch. It is ſaid, 2 Kings xv. 37. that in Jotham's time "the Lord began to ſend againſt Judah "Retſin and Pekah:" if we may ſuppoſe any invaſion from that quarter to have been actually made at the latter end of Jotham's reign, I ſhould chooſe to refer this Prophecy to that time.

7. זרים, (at the end of the verſe.) This reading, though confirmed by all the antient Verſions, gives us no good ſenſe; for "your land is "devoured by ſtrangers; and is deſolate, as if overthrown by *ſtrangers*," is a mere tautology, or, what is as bad, an identical compariſon. Aben Ezra thought, that the word, in its preſent form, might be taken for the

ſame

ſame with זרם, *an inundation:* Schultens is of the ſame opinion; (ſee Taylor's Concord.) and Schindler in his Lexicon explains it in the ſame manner: and ſo, ſays Kimchi, ſome explain it. Abendana endeavours to reconcile it to Grammatical analogy in the following manner: "זרים is the ſame with "זרם; that is, as overthrown by *an inundation of waters:* and theſe two "words have the ſame analogy as קדם and קדים. Or it may be a concrete, "of the ſame form with שביר; and the meaning will be, as overthrown by "rain pouring down violently, and cauſing a flood." On Sal. b. Melech, in loc. But I rather ſuppoſe the true reading to be זרם, and have tranſlated it accordingly: the word זרים, in the line above, ſeems to have caught the tranſcriber's eye, and to have led him into this miſtake.

8. as a ſhed in a vineyard—] A little temporary hut, covered with boughs, ſtraw, turf, or the like materials, for a ſhelter from the heat by day, and the cold and dews by night, for the watchman, that kept the garden, or vineyard, during the ſhort ſeaſon, while the fruit was ripening; (ſee Job xxvii. 18.) and preſently removed, when it had ſerved that purpoſe. See Harmer, Obſerv. i. 454. They were probably obliged to have ſuch a conſtant watch, to defend the fruit from the Jackals. "The Jackal," (Chical of the Turks,) ſays Haſſelquiſt, (Travels, p. 277,) "is a ſpecies "of Muſtela, which is very common in Paleſtine, eſpecially during the "vintage, and often deſtroys whole vineyards, and gardens of cucumers." "There is alſo plenty of the Canis Vulpes, the Fox, near the convent of St. "John, in the deſert, about vintage time; for they deſtroy all the vines, "unleſs they are ſtrictly watched." Ibid. p. 184. See Cant. ii. 15.

Fruits of the Gourd kind, melons, water-melons, cucumers, &c. are much uſed, and in great requeſt, in the Levant, on account of their cooling quality. The Iſraelites in the wilderneſs regretted the loſs of the cucumers and the melons, among the other good things of Egypt; Num. xi. 5. In Egypt the ſeaſon of water-melons, which are moſt in requeſt, and which the common people then chiefly live upon, laſts but three weeks. See Haſſelquiſt, p. 256. Tavernier makes it of longer continuance; "L'on y "void de grands carreaux de melons & de concombres; mais beaucoup "plus des derniers, dont les Levantins font leur delices. Le plus ſouvent "ils les mangent ſans les peler, après quoy ils vont boire une verre d'eau. "Dans toute l'Aſie c'eſt la nourriture ordinaire du petit peuple pendant "trois ou quatre mois; toute la famille en vit, & quand un enfant de-

" mande à manger, au lieu qu'en France ou ailleurs nous luy donnerions
" du pain, dans le Levant on luy preſente un concombre, qu'il mange
" cru comme on le vient de cueillir.—Les concombres dans le Levant ont
" une bonté particuliere, & quoyqu' on les mange crus, ils ne font jamais
" de mal." Tavernier, Relat. du Serrail, c. XIX.

Ibid. a city taken by ſiege.] So LXX. and Vulg.

9. Jehovah God of Hoſts] As this Title of God יהוה צבאות, "JEHOVAH of Hoſts," occurs here for the firſt time, I think it proper to note, that I tranſlate it always, as in this place, "JEHOVAH God of Hoſts;" taking it as an elliptical expreſſion for יהוה אלהי צבאות. This title imports, that JEHOVAH is the God, or Lord, of Hoſts, or Armies; as he is the Creator, and ſupreme Governor of all beings in heaven and earth; and diſpoſeth and ruleth them all in their ſeveral orders and ſtations; the Almighty, Univerſal Lord.

10. Ye princes of Sodom—] The incidental mention of Sodom and Gomorrah in the preceding verſe, ſuggeſted to the Prophet this ſpirited addreſs to the rulers and inhabitants of Jeruſalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a ſort of elegant turn of the like kind may be obſerved in St. Paul's Epiſtle to the Romans, XV. 4, 5. and 12, 13. See Locke on the place: and ſee 29, 30, of this chapter; which gives another example of the ſame.

11. —the fat of fed beaſts, And in the blood—] The fat and the blood are particularly mentioned, becauſe theſe were in all ſacrifices ſet apart to God. The fat was always burnt upon the altar; and the blood was partly ſprinkled, differently on different occaſions, and partly poured out at the bottom of the altar. See Lev. IV.

11,—16. What have I to do—] The prophet Amos has expreſſed the ſame ſentiments with great elegance:

" I hate, I deſpiſe your feaſts;
" And I will not delight in the odour of your ſolemnities:
" Though ye offer unto me burnt-offerings;
" And your meat-offerings I will not accept:
" Neither will I regard the peace-offering of your fatlings.
" Take away from me the noiſe of your ſongs;
" And the melody of your viols I will not hear.
" But let judgement roll down like waters;
" And righteouſneſs like a mighty ſtream." Amos v. 21—24.

12. Tread

12. Tread my courts no more—] So the LXX divide the ſentence; joining the end of this verſe to the beginning of the next.

13. The faſt, and the day of reſtraint] און ועצרה. Theſe words are rendered in many different manners by different interpreters; to a good and probable ſenſe by all; but, I think, by none in ſuch a ſenſe as can ariſe from the phraſe itſelf, agreeably to the idiom of the Hebrew language. Inſtead of און, the LXX manifeſtly read צום, νηϛειαν, "the Faſt." This Houbigant has adopted. The Prophet could not well have omitted the Faſt in the enumeration of their ſolemnities; nor the abuſe of it, among the inſtances of their hypocriſy, which he has treated at large with ſuch force and elegance in his LVIIIth chapter. Obſerve alſo, that the prophet Joel twice joins together the Faſt, and the day of Reſtraint:

קדשו צום קראו עצרה

"Sanctify a faſt; proclaim a day of reſtraint:" Joel I. 14. II. 15. Which ſhews how properly they are here joined together. עצרה, *the Reſtraint*, is rendered, both here and in other places in our Engliſh Tranſlation, *the ſolemn Aſſembly*. Certain Holy Days, ordained by the Law, were diſtinguiſhed by a particular charge, that "no ſervile work ſhould be done therein." Lev. XXIII. 36. Num. XXIX. 35. Deut. XVI. 8. This circumſtance clearly explains the reaſon of the name, *the Reſtraint*, or *the day of Reſtraint*, given to thoſe days.

If I could approve of any tranſlation of theſe two words, which I have met with, it ſhould be that of the Spaniſh Verſion of the Old Teſtament, made for the uſe of the Spaniſh Jews: "tortura y detenimiento," "it is "a pain and a conſtraint unto me." But I ſtill think, that the reading of the LXX is more probably the truth.

15. When ye ſpread—] The Syr. LXX and MS read בפרשכם, without the conjunction ו.

Ibid. For your hands—] Αι γαρ χειρες. LXX. Manus *enim* veſtræ. Vulg. They ſeem to have read כי ידיכם.

16. Waſh ye—] Referring to the preceding verſe, "your hands are "full of blood:" and alluding to the legal waſhings commanded on ſeveral occaſions. See Lev. XIV. 8, 9, 47.

17. amend that which is corrupted] אשרו חמוץ. In rendering this obſcure phraſe I follow Bochart, (Hieroz. part. I. lib. II. cap. 7.) though I am not perfectly ſatisfied with his explication of it.

18. Though your ſins were as ſcarlet—] שני, "ſcarlet, or crimſon," *dibaphum, twice dipped*, or *double-dyed*; from שנה, *iterare, to double*, or *to do a thing twice*: this derivation ſeems much more probable than that, which Salmaſius prefers, from שנן, *acuere*; from the *ſharpneſs* and ſtrength of the colour; οξυφοινικον. תלע, the ſame; properly the *worm, vermiculus*, (from whence *vermeil*;) for this colour was produced from a worm, or inſect, which grew in a coccus, or excreſcence, of a ſhrub of the ilex kind; (ſee Plin. Nat. Hiſt. xvi. 8.) like the cochineal worm in the Opuntia of America; (ſee Ulloa's Voyage, b. v. ch. 2. note to p. 342.) There is a ſhrub of this kind, that grows in Provence and Languedoc, and produces the like inſect, called the *kermes oak*, (ſee Miller, Dict. *Quercus*;) from *kermez* the Arabic word for this colour; whence our word *crimſon* is derived.

"Neque amiſſos colores
"Lana refert medicata fuco,"

ſays the poet; applying the ſame image to a different purpoſe: to diſcharge theſe ſtrong colours is impoſſible to human art or power; but to the grace and power of God, all things, even much more difficult, are poſſible and eaſy.

19. Ye ſhall feed on the good of the land] Referring to ver. 7: it ſhall not be "devoured by ſtrangers."

20. Ye ſhall be food for the ſword] The LXX and Vulg. read תאכלכם, "the ſword *ſhall devour you*;" which is of much more eaſy conſtruction than the preſent reading of the text.

"The Chaldee ſeems to read בחרב אויב תאכלו; "ye ſhall be conſumed *by* the ſword *of the enemy*." Syr. alſo reads בחרב, and renders the verb paſſively. And the Rhythmus ſeems to require this addition." DR. JUBB.

21. —become a harlot] See Lowth, Comment. on the place; and De S. Poeſ. Hebr. Præl. xxxi.

22. wine mixed with water] An image uſed for the *adulteration* of wine, with more propriety, than may at firſt appear, if what Thevenot ſays of the people of the Levant of late times was true of them formerly: he ſays, "they never mingle water with their wine to drink; but drink "by itſelf what water they think proper for abating the ſtrength of the "wine." "Lorſque les Perſans boivent du vin, ils le prennent tout "pur, à la façon des Levantins, qui ne le mêlent jamais avec de l'eau; "mais en beuvant du vin, de temps en temps ils prennent un pot d'eau,

"&c

" & en boivent de grand traits." Voyage, part II. liv. II. chap. 10. " Ils (les Turcs) n'y meſlent jamais d'eau, & ſe moquent des Chreſtiens, " qui en mettent, ce qui leur ſemble tout à fait ridicule." Ibid. part I. chap. 24.

It is remarkable, that whereas the Greeks and Latins by *mixt* wine always underſtood wine diluted and lowered with water; the Hebrews on the contrary generally mean by it wine made ſtronger and more inebriating, by the addition of higher and more powerful ingredients; ſuch as honey, ſpices, defrutum, (or wine inſpiſſated by boiling it down to two thirds, or one half, of the quantity,) myrrh, mandragora, opiates, and other ſtrong drugs. Such were the exhilarating, or rather ſtupifying, ingredients, which Helen mixed in the bowl together with the wine for her gueſts oppreſſed with grief, to raiſe their ſpirits; the compoſition of which ſhe had learned in Egypt:

Αυτικ' αρ' εις οινον βαλε φαρμακον, ενθεν επινον,
Νηπενθες τ' αχολον τε, κακων επιληθον απαντων.

Homer. Odyſſ. IV. 220.

" Mean while, with genial joy to warm the ſoul,
" Bright Helen mix'd a mirth-inſpiring bowl;
" Temper'd with drugs of ſovereign uſe, t' aſſwage
" The boiling boſom of tumultuous rage:
" Charm'd with that virtuous draught, th' exalted mind
" All ſenſe of woe delivers to the wind." Pope.

Such was " the ſpiced wine and the juice of pomegranates," mentioned Cant. VIII. 2. And how much the Eaſtern people to this day deal in artificial liqours of prodigious ſtrength, the uſe of wine being forbidden, may be ſeen in a curious chapter of Kempfer upon that ſubject. Amœn. Exot. Faſc. III. Obſ. 15.

Thus the drunkard is properly deſcribed, (Prov. XXIII. 30.) as one " that ſeeketh *mixt* wine;" and is " mighty to *mingle* ſtrong drink:" Iſaith V. 22. And hence the Pſalmiſt took that highly poetical and ſublime image of the Cup of God's wrath, called by Iſaiah, (LI. 27.) " the " cup of trembling," (cauſing intoxication and ſtupefaction; ſee Chappelow's note on Hariri, p. 33.) containing, as St. John expreſſes in Greek this Hebrew idea, with the utmoſt preciſion, though with a ſeeming contradiction in terms, κεκερασμενον ακρατον, *merum mixtum*, pure wine made

yet

yet ſtronger by a mixture of powerful ingredients. Rev. XIV. 10. "In "the hand of JEHOVAH" ſaith the Pſalmiſt, (Pſ. LXXV. 9.) "there is a "cup, and the wine is turbid: it is full of a mixed liquor, and he pour- "eth out of it: (or rather, "he poureth it out of one veſſel into ano- "ther," to mix it perfectly; according to the reading expreſſed by the "antient verſions, ויגר מזה אל זה:) verily the dregs thereof, (the thick- "eſt ſediment of the ſtrong ingredients mingled with it,) all the ungodly "of the earth ſhall wring them out, and drink them."

23. aſſociates—] The LXX, Vulg. and four MSS read חברי, without the conjunction ו.

24. Aha! I will be eaſed—] Anger, ariſing from a ſenſe of injury and affront, eſpecially from thoſe, who, from every conſideration of duty and gratitude, ought to have behaved far otherwiſe, is an uneaſy and painful ſenſation: and revenge, executed to the full on the offenders, removes that uneaſineſs, and conſequently is pleaſing and quieting, at leaſt for the preſent. Ezekiel introduces God expreſſing himſelf in the ſame manner:

"And mine anger ſhall be fully accompliſhed;
"And I will make my fury reſt upon them;
"And I will give myſelf eaſe." Chap. v. 13.

This is a ſtrong inſtance of the metaphor called Anthropopathia; by which, throughout the Scriptures, as well the hiſtorical as the poetical parts, the ſentiments, ſenſations, and affections; the bodily faculties, qualities, and members, of men, and even of brute animals, are attributed to God; and that with the utmoſt liberty and latitude of application. The foundation of this is obvious; it ariſes from neceſſity: we have no idea of the natural attributes of God, of his pure eſſence, of his manner of exiſtence, of his manner of acting: when therefore we would treat on theſe ſubjects, we find ourſelves forced to expreſs them by ſenſible images. But neceſſity leads to beauty: this is true of metaphor in general, and in particular of this kind of metaphor; which is uſed with great elegance and ſublimity in the ſacred Poetry: and, what is very remarkable, in the groſſeſt inſtances of the application of it, it is generally the moſt ſtriking and the moſt ſublime. The reaſon ſeems to be this: when the images are taken from the ſuperior faculties of the human nature, from the purer and more generous affections, and applied to God,

God, we are apt to acquieſce in the notion; we overlook the metaphor, and take it as a proper attribute: but when the idea is groſs and offenſive, as in this paſſage of Iſaiah, where the impatience of anger, and the pleaſure of revenge, is attributed to God; we are immediately ſhocked at the application, the impropriety ſtrikes us at once; and the mind, caſting about for ſomething in the Divine Nature analogous to the image, lays hold on ſome great, obſcure, vague idea, which ſhe endeavours in vain to comprehend, and is loſt in immenſity and aſtoniſhment. See De S. Poeſi Hebr. Præl. XVI. ſub fin. where this matter is treated and illuſtrated by examples.

25. in the furnace] The text has כבר; which ſome render, "*as with ſoap:*" as if it were the ſame with כבורית; ſo Kimchi: but ſoap can have nothing to do with the purifying of metals: others, "*according to purity*, or *purely*," as our Verſion. Le Clerc conjectured, that the true reading is כבור, "*as in the furnace*;" ſee Ezek. XXII. 18. 20. Dr. Durell propoſes only a tranſpoſition of letters בבר; to the ſame ſenſe: and ſo likewiſe Archbiſhop Secker. That this is the true reading is highly probable.

26. And after this—] The LXX, Syr. Chald. and eighteen MSS add the conjunction ו.

27. "in judgement;" by the exerciſe of God's ſtrict juſtice in deſtroying the obdurate, (ſee ver. 28.) and delivering the penitent: "in righteouſneſs;" by the truth and faithfulneſs of God in performing his promiſes.

29, 30. For ye ſhall be aſhamed of the ilexes—] Sacred groves were a very antient and favourite appendage of idolatry. They were furniſhed with the temple of the God to whom they were dedicated; with altars, images, and every thing neceſſary for performing the various rites of worſhip offered there; and were the ſcenes of many impure ceremonies, and of much abominable ſuperſtition. They made a principal part of the religion of the old inhabitants of Canaan; and the Iſraelites were commanded to deſtroy their groves, among other monuments of their falſe worſhip. The Iſraelites themſelves became afterward very much addicted to this ſpecies of idolatry.

"When I had brought them into the land,
"Which I ſware that I would give unto them;
"Then they ſaw every high hill, and every thick tree:
"And there they ſlew their victims;

"And

" And there they preſented the provocation of their offerings;
" And there they placed their ſweet ſavour;
" And there they poured out their libations."

Ezek. xx. 28.

" On the tops of the mountains they ſacrifice;
" And on the hills they burn incenſe:
" Under the oak, and the poplar;
" And the ilex, becauſe her ſhade is pleaſant."

Hoſea, iv. 13.

Of what particular kinds the trees here mentioned are, it cannot be determined with certainty. In regard to אלה, in this place of Iſaiah, as well as in Hoſea, Celſius (Hierobot.) underſtands it of the Terebinth: becauſe the moſt antient interpreters render it ſo; in the firſt place the LXX. He quotes eight places; but in three of theſe eight places the copies vary, ſome having δρυς inſtead of τερεβινθος. And he ſhould have told us, that theſe ſame LXX render it in ſixteen other places by δρυς: ſo that their authority is really againſt him; and the LXX *ſtant pro quercu*, contrary to what he ſays at firſt ſetting out. Add to this, that Symmachus, Theodotion, and Aquila, generally render it by δρυς; the latter only once rendering it by τερεβινθος. His other arguments ſeem to me not very concluſive: he ſays, that all the qualities of אלה agree to the Terebinth; that it grows in mountainous countries; that it is a ſtrong tree; long-lived; large and high; and deciduous. All theſe qualities agree juſt as well to the Oak, againſt which he contends; and he actually attributes them to the Oak in the very next ſection. But, I think, neither the Oak, nor the Terebinth, will do in this place of Iſaiah, from the laſt circumſtance, which he mentions, their being deciduous; where the Prophet's deſign ſeems to me to require an ever-green: otherwiſe the caſting of its leaves would be nothing out of the common eſtabliſhed courſe of nature, and no proper image of extreme diſtreſs, and total deſolation; parallel to that of a garden without water, that is, wholly burnt up and deſtroyed. An Antient, who was an inhabitant and a native of this country, underſtands it, in like manner, of a tree blaſted with uncommon and immoderate heat: " velut arbores, cum frondes æſtu torrente decuſſerunt." Ephræm Syr. in loc. Edit. Aſſemani. Compare Pſ. i. 4. Jer. xvii. 8. Upon the whole, I have choſen to make it the Ilex; which word Voſſius

(Etymolog.) derives from the Hebrew אלה; that, whether the word itſelf be rightly rendered or not, I might at leaſt preſerve the propriety of the poetical image.

29. For ye ſhall be aſhamed] תבושו, in the ſecond Perſon, Vulg. Chald. two MSS, and one Edition; and in agreement with the reſt of the ſentence.

30. —whoſe leaves] Twenty ſix MSS and three Editions read עליה, in its full and regular form. This is worth remarking, as it accounts for a great number of anomalies of the like kind, which want only the ſame authority to rectify them.

30. —a garden wherein is no water.] In the hotter parts of the Eaſtern Countries, a conſtant ſupply of water is ſo abſolutely neceſſary for the cultivation, and even for the preſervation and exiſtence of a garden, that ſhould it want water but for a few days, every thing in it would be burnt up with the heat, and totally deſtroyed. There is therefore no garden whatever in thoſe countries, but what has ſuch a certain ſupply; either from ſome neighbouring river, or from a reſervoir of water collected from ſprings, or filled with rain-water in the proper ſeaſon, in ſufficient quantity to afford ample proviſion for the reſt of the year.

Moſes, having deſcribed the habitation of man newly created, as a garden, planted with every tree pleaſant to the ſight and good for food; adds, as a circumſtance neceſſary to complete the idea of a garden, that it was well ſupplied with water: (Gen. II. 10. and ſee XIII. 10.) "And a "river went out of Eden to water the garden."

That the reader may have a clear notion of this matter, it will be neceſſary to give ſome account of the management of their gardens in this reſpect.

"Damaſcus (ſays Maundrell, p. 122) is encompaſſed with gardens, "extending no leſs, according to common eſtimation, than thirty miles "round; which makes it look like a city in a vaſt wood. The gardens "are thick ſet with fruit-trees of all kinds, kept freſh and verdant by "the waters of Barrady, (the Chryſorrhoas of the antients,) which ſup-"ply both the gardens and city in great abundance. This river, as ſoon "as it iſſues out from between the cleft of the mountain before mer-"tioned into the plain, is immediately divided into three ſtreams; of "which the middlemoſt and biggeſt runs directly to Damaſcus, and is

" diſtributed to all the ciſterns and fountains of the city. The other
" two (which I take to be the work of art), are drawn round, one to the
" right hand, and the other to the left, on the borders of the gardens,
" into which they are let as they paſs, by little currents, and ſo diſperſed
" all over the vaſt wood. Inſomuch, that there is not a garden but has
" a fine quick ſtream running through it. Barrady is almoſt wholly drunk
" up by the city and gardens. What ſmall part of it eſcapes is united,
" as I was informed, in one channel again, on the South-eaſt ſide of the
" city; and, after about three or four hours courſe, finally loſes itſelf in
" a bog there, without ever arriving at the ſea." This was likewiſe the caſe in former times, as Strabo, lib. xvi. Pliny, v. 18. teſtify; who ſay, " that this river was expended in canals, and drunk up by watering the " place."

" The beſt ſight (ſays the ſame Maundrell, p. 39) that the palace [of
" the Emir of Beroot, antiently Berytus,] affords, and the worthieſt to
" be remembered, is the Orange Garden. It contains a large quadran-
" gular plat of ground, divided into ſixteen leſſer ſquares, four in a row,
" with walks between them. The walks are ſhaded with orange-trees, of
" a large ſpreading ſize. Every one of theſe ſixteen leſſer ſquares in the
" garden was bordered with ſtone; and in the ſtone-work were troughs,
" very artificially contrived, for conveying the water all over the garden:
" there being little outlets cut at every tree, for the ſtream, as it paſſed
" by, to flow out, and water it." The royal gardens at Iſpahan are watered juſt in the ſame manner, according to Kempfer's deſcription, Amœn. Exot. p. 193.

This gives us a clear idea of the פלגי מים, mentioned in the firſt Pſalm, and other places of Scripture, " the diviſions of waters," the waters diſtributed in artificial canals; for ſo the phraſe properly ſignifies. The prophet Jeremiah has imitated, and elegantly amplified, the paſſage of the Pſalmiſt above referred to:

" He ſhall be like a tree planted by the water-ſide,
" And which ſendeth forth her roots to the aqueduct:
" She ſhall not fear, when the heat cometh;
" But her leaf ſhall be green;
" And in the year of drought ſhe ſhall not be anxious,
" Neither ſhall ſhe ceaſe from bearing fruit." Jer. xvii. 8.

From

From this image the ſon of Sirach has moſt beautifully illuſtrated the influence and the increaſe of religious wiſdom in a well-prepared heart:

"I alſo came forth as a canal from a river,
"And as a conduit flowing into a paradiſe.
"I ſaid: I will water my garden,
"And I will abundantly moiſten my border:
"And lo! my canal became a river,
"And my river became a ſea."

Ecclus. xxiv. 30, 31.

This gives us the true meaning of the following elegant Proverb:

"The heart of the king is like the canals of waters in the hand of
"JEHOVAH;
"Whitherſoever it pleaſeth him, he inclineth it."

Prov. xxi. 1.

The direction of it is in the hand of JEHOVAH, as the diſtribution of the water of the reſervoir, through the garden, by different canals, is at the will of the gardener:

"Et, quum exuſtus ager morientibus æſtuat herbis,
"Ecce ſupercilio clivoſi tramitis undam
"Elicit: illa cadens raucum per levia murmur
"Saxa ciet, ſcatebriſque arentia temperat arva."

Virg. Georg. i. 107.

Solomon mentions his own works of this kind:

"I made me gardens, and paradiſes;
"And I planted in them all kinds of fruit-trees.
"I made me pools of water,
"To water with them the grove flouriſhing with trees."

Eccleſ. ii. 5, 6.

Maundrell, (p. 88,) has given a deſcription of the remains, as they are ſaid to be, of theſe very pools made by Solomon, for the reception and preſervation of the waters of a ſpring, riſing at a little diſtance from them; which will give us a perfect notion of the contrivance and deſign of ſuch reſervoirs. "As for the pools, they are three in number, lying "in a row above each other; being ſo diſpoſed, that the waters of the "uppermoſt may deſcend into the ſecond, and thoſe of the ſecond into "the third. Their figure is quadrangular; the breadth is the ſame in

" all, amounting to about ninety paces; in their length there is ſome " difference between them; the firſt being about one hundred and ſixty " paces long; the ſecond, two hundred; the third, two hundred and " twenty. They are all lined with wall, and plaiſtered; and contain a " great depth of water."

The immenſe works, which were made by the antient kings of Egypt, for receiving the waters of the Nile, when it overflowed, for ſuch uſes, are well known. But there never was a more ſtupendous work of this kind, than the reſervoir of Saba, or Merab, in Arabia Felix. According to the tradition of the country, it was the work of Balkis, that queen of Sheba who viſited Solomon. It was a vaſt lake formed by the collection of the waters of a torrent in a valley, where, at a narrow paſs between two mountains, a very high mole, or dam, was built. The water of the lake ſo formed had near twenty fathom depth; and there were three ſluices at different highths, by which, at whatever highth the lake ſtood, the plain below might be watered. By conduits and canals from theſe ſluices the water was conſtantly diſtributed in due proportion to the ſeveral lands; ſo that the whole country for many miles became a perfect paradiſe. The city of Saba, or Merab, was ſituated immediately below the great dam: a great flood came, and raiſed the lake above its uſual highth: the dam gave way in the middle of the night; the waters burſt forth at once, and overwhelmed the whole city, with the neighbouring towns, and people. The remains of eight tribes were forced to abandon their dwelling, and the beautiful valley became a moraſs and a deſert. This fatal cataſtrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. xxxiv. See alſo Sale, Prelim. ſect. 1. and Michaelis, Queſtions aux Voyageurs Danois, N°. 94. Niebuhr, Deſcript. de l'Arabie, p. 240.

## CHAP. II.

THE Prophecy contained in the ſecond, third, and fourth chapters, makes one continued diſcourſe. The firſt five verſes of chapter 11 foretell the kingdom of Meſſiah, the converſion of the Gentiles, and their admiſſion into it. From the 6th verſe to the end of the ſecond chapter is foretold the puniſhment of the unbelieving Jews, for their idolatrous practices,

practices, their confidence in their own ſtrength, and diſtruſt of God's protection; and moreover the deſtruction of idolatry, in conſequence of the eſtabliſhment of Meſſiah's kingdom. The whole third chapter, with the firſt verſe of the fourth, is a prophecy of the calamities of the Babylonian invaſion and captivity; with a particular amplification of the diſtreſs of the proud and luxurious daughters of Sion. Chapter IV. 2—6, promiſes to the remnant, which ſhall have eſcaped this ſevere purgation, a future reſtoration to the favour and protection of God.

This Prophecy was probably delivered in the time of Jotham, or perhaps in that of Uzziah; as Iſaiah is ſaid to have prophecied in his reign; to which time not any of his prophecies is ſo applicable as that of theſe chapters. The ſeventh verſe of the ſecond, and the latter part of the third chapter, plainly point out times in which riches abounded, and luxury and delicacy prevailed. Plenty of ſilver and gold could only ariſe from their commerce; particularly from that part of it, which was carried on by the Red Sea. This circumſtance ſeems to confine the Prophecy within the limits above mentioned, while the port of Elath was in their hands: it was loſt under Ahaz, and never recovered.

2. —in the latter days—] "Wherever the latter times are mentioned "in Scripture, the days of the Meſſiah are always meant;" ſays Kimchi on this place: and, in regard to this place, nothing can be more clear and certain. The prophet Micah, (chap. IV. 1—4,) has repeated this prophecy of the eſtabliſhment of the kingdom of Chriſt, and of its progreſs to univerſality and perfection, in the ſame words, with little and hardly any material variation: for as he did not begin to prophecy till Jotham's time, and this ſeems to be one of the firſt of Iſaiah's prophecies, I ſuppoſe Micah to have taken it from hence. The variations, as I ſaid, are of no great importance. Verſe 2, הוא after ונשא, a word of ſome emphaſis, may be ſupplied from Micah, if dropt in Iſaiah: an antient MS has it here in the margin: it has in like manner been loſt in chapter LIII. 4. (ſee note on the place:) and in Pſ. XXII. 29. where it is ſupplied by Syr. and LXX. Inſtead of כל הגוים, *all the nations*, Micah has only עמים, *peoples*; where Syr. has כל עמים, *all peoples*, as probably it ought to be. Verſe 3, for the 2d אל read ואל, ſeventeen MSS, two Editions, LXX, Vulg. Syr. Chald. and ſo Micah IV. 2. Verſe 4, Micah adds, עד רחק, *afar off*, which the Syriac alſo reads in this parallel place of Iſaiah.

Iſaiah. It is alſo to be obſerved, that Micah has improved the paſſage by adding a verſe, or ſentence, for imagery and expreſſion worthy even of the elegance of Iſaiah:

"And they ſhall ſit, every man under his vine;
"And under his fig-tree, and none ſhall affright them:
"For the mouth of JEHOVAH God of Hoſts hath ſpoken it."

The deſcription of well-eſtabliſhed peace, by the image of "beating "their ſwords into plough-ſhares, and their ſpears into pruning-hooks," is very poetical. The Roman poets have employed the ſame image: Martial, XIV. 34. "Falx ex enſe."

"Pax me certa ducis placidos curvavit in uſus:
"Agricolæ nunc ſum; militis ante fui."

The prophet Joel hath reverſed it, and applied it to war prevailing over peace:

"Beat your plough-ſhares into ſwords;
"And your pruning-hooks into ſpears." Joel, III. 10.

And ſo likewiſe the Roman poets:

"Non ullus aratro
"Dignus honos: ſqualent abductis arva colonis,
"Et curvæ rigidum falces conflantur in enſem." Virg. Georg. I. 506.

"Bella diu tenuere viros: erat aptior enſis
"Vomere: cedebat taurus arator equo.
"Sarcula ceſſabant; verſique in pila ligones;
"Factaque de raſtri pondere caſſis erat." Ovid. Faſt. I. 697.

The prophet Ezekiel has preſignified the ſame great event with equal clearneſs, though in a more abſtruſe form, in an allegory; from an image, ſuggeſted by the former part of the prophecy, happily introduced, and well purſued:

"Thus ſaith the Lord JEHOVAH:
"I myſelf will take from the ſhoot of the lofty cedar;
"Even a tender cion from the top of his cions will I pluck off:
"And I myſelf will plant it on a mountain high and eminent.
"On the lofty mountain of Iſrael will I plant it;
"And it ſhall exalt its branch, and bring forth fruit;

"And it ſhall become a majeſtic cedar;
"And under it ſhall dwell all fowl of every wing;
"In the ſhadow of its branches ſhall they dwell:
"And all the trees of the field ſhall know,
"That I JEHOVAH have brought low the high tree;
"Have exalted the low tree;
"And have made the dry tree to flouriſh:
"I JEHOVAH have ſpoken it, and will do it."

Ezek. XVII. 22—24.

The word ונתתי in this paſſage, verſe 22, as the ſentence now ſtands, ſeems incapable of being reduced to any proper conſtruction or ſenſe; none of the antient Verſions acknowlege it, except Theodotion, and Vulg.; and all but the latter vary very much from the preſent reading of this clauſe. Houbigant's correction of the paſſage, by reading, inſtead of ונתתי, ויונקת, (*and a tender cion,*) which is not very unlike it, (perhaps better ויונק, with which the adjective רך will agree without alteration,) is ingenious and probable; and I have adopted it in the above tranſlation.

6. they are filled with diviners—] Heb. *They are filled from the Eaſt*; or, *more than the Eaſt*. The ſentence is manifeſtly imperfect. The LXX, Vulg. and Chaldee, ſeem to have read כמקדם; and the latter, with another word before it ſignifying *idols: they are filled with idols as from of old*. Houbigant for מקדם reads מקסם, as Brentius had propoſed long ago. I rather think, that both words together give us the true reading: מקסם מקדם, *with divination from the Eaſt*; and that the firſt word has been by miſtake omitted, from its ſimilitude to the ſecond.

Ibid. And they multiply—] Seven MSS and one Edition read ויספיקו. "Read ויספיחו: *and have joined themſelves to the children of ſtrangers*; that is, in marriage, or worſhip." DR. JUBB. So Vulg. *adhæſerunt*. Compare chap. XIV. 1. But the very learned profeſſor Chevalier Michaelis has explained the word יספחו, Job, XXX. 7. (German tranſlation, note on the place) in another manner; which perfectly well agrees with that place, and perhaps will be found to give as good a ſenſe here. ספיח, the noun, means corn ſpringing up, not from the ſeed regularly ſown on cultivated land, but in the untilled field, from the ſcattered grains of the former harveſt. This, by an eaſy metaphor, is applied to a ſpurious brood of children irregularly and caſually begotten. The LXX ſeem to have underſtood the

the verb here in this ſenſe, reading it as Vulg. ſeems to have done: this juſtifies their verſion, which it is hard to account for in any other manner: και τεκνα πολλα αλλοφυλα εγενηθη αυτοις. Compare Hoſea, v. 7. and LXX there.

7. And his land is filled with horſes] This was in direct contradiction to God's command in the Law: "But he [the king] ſhall not multiply "horſes to himſelf; nor cauſe the people to return to Egypt, to the end "that he ſhould multiply horſes:—neither ſhall he greatly multiply to "himſelf ſilver and gold." Deut. XVII. 16, 17. Uzziah ſeems to have followed the example of Solomon, (ſee 1 Kings x. 26—29) who firſt tranſgreſſed in theſe particulars: he recovered the Port of Elath on the Red Sea, and with it that commerce, which, in Solomon's days, had "made ſilver and gold as plenteous at Jeruſalem as ſtones:" 2 Chron. I. 15. He had an army of 307,500 men; in which, as we may infer from this teſtimony of Iſaiah, the chariots and horſe made a conſiderable part. "The law above mentioned was to be a ſtanding trial of prince and "people, whether they had truſt and confidence in God their deliverer." See Bp. Sherlock's Diſcourſes on Prophecy, Diſſert IV. where he has excellently explained the reaſon and effect of the law, and the influence which the obſervance or neglect of it had on the affairs of the Iſraelites.

8. And his land is filled with idols] Uzziah and Jotham are both ſaid, (2 Kings XV. 3, 4. and 34, 35.) "to have done that which was right in "the ſight of the Lord;" (that is, to have adhered to, and maintained, the legal worſhip of God, in oppoſition to idolatry, and all irregular worſhip; for to this ſenſe the meaning of that phraſe is commonly to be reſtrained;) "ſave that the high places were not removed, where the "people ſtill ſacrificed and burned incenſe." There was hardly any time, when they were quite free from this irregular and unlawful practice; which they ſeem to have looked upon as very conſiſtent with the true worſhip of God; and which ſeems in ſome meaſure to have been tolerated, while the Tabernacle was removed from place to place, and before the Temple was built. Even after the converſion of Manaſſeh, when he had removed the ſtrange gods, and commanded Judah to ſerve JEHOVAH the God of Iſrael; it is added, "Nevertheleſs the people did ſacrifice ſtill "on the high places, yet unto JEHOVAH their God only." 2 Chron. XXXIII. 17. The worſhiping on the high places therefore does not neceſſarily

ceſſarily imply idolatry: and from what is ſaid of theſe two kings, Uzziah and Jotham, we may preſume, that the public exerciſe of idolatrous worſhip was not permitted in their time. The idols therefore here ſpoken of muſt have been ſuch as were deſigned for a private and ſecret uſe. Such probably were the Teraphim ſo often mentioned in Scripture; a kind of houſehold gods, of human form, as it ſhould ſeem, (ſee 1 Sam. XIX. 13. and compare Gen. XXXI. 34.) of different magnitude, uſed for idolatrous and ſuperſtitious purpoſes; particularly for divination, and as oracles, which they conſulted for direction in their affairs.

9. —ſhall be bowed down] This has reference to the preceding verſe: they bowed themſelves down to their idols; therefore ſhall they be bowed down and brought low under the avenging hand of God.

10. When he ariſeth to ſtrike the earth with terror.] On the authority of LXX, confirmed by the Arabic, and an Antient MS, I have here added to the text a line, which in the 19th and 21ſt verſes is repeated together with the preceding line, and has, I think, evidently been omitted by miſtake in this place. The MS here varies only in one letter from the reading of the other two verſes: it has בארץ inſtead of הארץ.

11. —be humbled] "For שפל ושח, read שפלו שח." DR. DURELL. Which rectifies the Grammatical Conſtruction.

13—16. Even againſt all the cedars—] Theſe verſes afford us a ſtriking example of that peculiar way of writing, which makes a principal characteriſtic of the parabolical or poetical ſtyle of the Hebrews, and in which their prophets deal ſo largely: namely, their manner of exhibiting things divine, ſpiritual, moral, and political, by a ſet of images taken from things natural, artificial, religious, hiſtorical; in the way of metaphor or allegory. Of theſe nature furniſhes much the largeſt and the moſt pleaſing ſhare; and all poetry has chiefly recourſe to natural images, as the richeſt and moſt powerful ſource of illuſtration. But it may be obſerved of the Hebrew poetry in particular, that in the uſe of ſuch images, and in the application of them in the way of illuſtration and ornament, it is more regular and conſtant than any other poetry whatever; that it has, for the moſt part, a ſet of images appropriated in a manner to the explication of certain ſubjects. Thus you will find, in many other places beſide this before us, that cedars of Libanus and oaks of Baſan are uſed, in the way of metaphor and allegory, for kings,

princes, potentates, of the higheſt rank; high mountains and lofty hills, for kingdoms, republics, ſtates, cities; towers and fortreſſes, for defenders and protectors, whether by counſel or ſtrength, in peace or war; ſhips of Tarſhiſh, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life; ſuch as thoſe of Tyre and Sidon: for it appears from the courſe of the whole paſſage, and from the train of ideas, that the fortreſſes and the ſhips are to be taken metaphorically, as well as the high trees and the lofty mountains.

Ships of Tarſhiſh are in Scripture frequently uſed by a metonymy for ſhips in general, eſpecially ſuch as are employed in carrying on traffic between diſtant countries; as Tarſhiſh was the moſt celebrated mart of thoſe times, frequented of old by the Phenicians, and the principal ſource of wealth to Judea and the neighbouring countries. The learned ſeem now to be perfectly well agreed, that Tarſhiſh is Tarteſſus, a city of Spain, at the mouth of the river Bætis; whence the Phenicians, who firſt opened this trade, brought ſilver and gold, (Jer. x. 9. Ezek. xxvii. 12.) in which that country then abounded; and purſuing their voyage ſtill further to the Caſſiterides, (Bochart. Canaan, 1. cap. 39. Huet, Hiſt. de Commerce, p. 194.) the iſlands of Scilly and Cornwal, they brought from thence lead and tin.

Tarſhiſh is celebrated in Scripture, (2 Chron. viii. 17, 18. ix. 21.) for the trade which Solomon carried on thither, in conjunction with the Tyrians. Jehoſaphat (1 Kings xxii. 48. 2 Chron. xx. 36.) attempted afterward to renew that trade; and from the account given of his attempt it appears, that his fleet was to ſail from Eziongeber on the Red Sea: they muſt therefore have deſigned to ſail round Africa, as Solomon's fleet probably had done before; (ſee Huet, Hiſtoire de Commerce, p. 32.) for it was a three years voyage; (2 Chron. ix. 21.) and they brought gold from Ophir, probably on the coaſt of Arabia, ſilver from Tarteſſus, and ivory, apes, and peacocks, from Africa. "אופיר, Afri, *Africa*, the Roman termination, *Africa terra*. תרשיש, ſome city, or country, in Africa. So Chald. on 1 Kings xxii. 49. where he renders תרשיש by אפריקה; and compare 2 Chron. xx. 36. from whence it appears, that to go to Ophir and to Tarſhiſh is one and the ſame thing." DR. JUBB. It is certain, that under Pharaoh Necho, about two hundred years afterward, this voyage was made by the Egyptians.

(Herodot. IV. 42.) They ſailed from the Red Sea, and returned by the Mediterranean, and they performed it in three years; juſt the ſame time that the voyage under Solomon had taken up. It appears likewiſe from Pliny, (Nat. Hiſt. II. 67.) that the paſſage round the Cape of Good Hope was known and frequently practiced before his time; by Hanno the Carthaginian, when Carthage was in its glory; by one Eudoxus, in the time of Ptolemy Lathyrus king of Egypt; and Cælius Antipater, an hiſtorian of good credit, ſomewhat earlier than Pliny, teſtifies, that he had ſeen a merchant, who had made the voyage from Gades to Æthiopia. The Portugueſe under Vaſco de Gama, near three hundred years ago, recovered this navigation, after it had been intermitted and loſt for many centuries.

18. —ſhall diſappear] The antient Verſions, and an Antient MS, read יחלפו, plural.

19—21. into caverns of rocks—] The country of Judea, being mountainous and rocky, is full of caverns; as it appears from the hiſtory of David's perſecution under Saul. At Engedi, in particular, there was a cave ſo large, that David with ſix hundred men hid themſelves in the ſides of it; and Saul entered the mouth of the cave without perceiving that any one was there. (1 Sam. XXIV.) Joſephus, (Antiq. lib. XIV. cap. 15. and Bell. Jud. lib. I. cap. 16.) tells us of a numerous gang of banditti, who, having infeſted the country, and being purſued by Herod with his army, retired into certain caverns, almoſt inacceſſible, near Arbela in Galilee, where they were with great difficulty ſubdued. Some of theſe were natural, others artificial. "Beyond Damaſcus, "(ſays Strabo, lib. XVI.) are two mountains called Trachones; [from "which the country has the name of Trachonitis:] and from hence, "towards Arabia and Iturea, are certain rugged mountains, in "which there are deep caverns; one of which will hold four thou-"ſand men." Tavernier (Voyage de Perſe, part II. ch. 4.) ſpeaks of a grot, between Aleppo and Bir, that would hold near three thouſand horſe. "Three hours diſtant from Sidon, about a mile from the ſea, "there runs along a high rocky mountain; in the ſides of which are "hewn a multitude of grots, all very little differing from each other. "They have entrances about two foot ſquare: on the inſide you find in

" moſt or all of them a room of about four yards ſquare. There are of " theſe ſubterraneous caverns two hundred in number. It may, with " probability at leaſt, be concluded that theſe places were contrived for " the uſe of the living, and not of the dead. Strabo deſcribes the habi- " tations of the Troglodytæ to have been ſomewhat of this kind." Maundrell, p. 118. The Horites, who dwelt in Mount Seir, were Troglodytes, as their name חרים imports. But thoſe mentioned by Strabo were on each ſide of the Arabian gulph. Mohammed (Koran, chap. xv. and xxvi.) ſpeaks of a tribe of Arabians, the tribe of Thamud, " who hewed " houſes out of the mountains, to ſecure themſelves." Thus, " becauſe " of the Midianites, the children of Iſrael made them the dens which are " in the mountains, and caves, and ſtrong holds." (Judges, vi. 2.) To theſe they betook themſelves for refuge in times of diſtreſs, and hoſtile invaſion: " When the men of Iſrael ſaw that they were in a ſtraight, (for " the people were diſtreſſed,) then the people did hide themſelves, in " caves, and in thickets, and in rocks, and in high places, and in pits." (1 Sam. xiii. 6. and ſee Jer. xli. 9.) Therefore " to enter into the rock; " to go into the holes of the rocks, and into the caves of the earth;" was to them a very proper and familiar image to expreſs terror and conſternation. The prophet Hoſea hath carried the ſame image further, and added great ſtrength and ſpirit to it: chap. x. 8.

" They ſhall ſay to the mountains, Cover us;
" And to the hills, Fall on us."

Which image, together with theſe of Iſaiah, is adopted by the ſublime author of the Revelation, (chap. vi. 15, 16.) who frequently borrows his imagery from our prophet.

20. —which they have made to worſhip—] The word לו, *for himſelf*, is omitted by an antient MS, and is unneceſſary. It does not appear, that any copy of LXX has it, except MS Pachom. and MS 1. D. 11. and they have ἑαυτοις, להם, plural.

Ibid. —to the moles—] They ſhall carry their idols with them into the dark caverns, old ruins, or deſolate places, to which they ſhall flee for refuge; and ſo ſhall give them up, and relinquiſh them to the filthy animals that frequent ſuch places, and have taken poſſeſſion of them as their proper habitation. Bellonius, Greaves, P. Lucas, and many other travel-

travellers, ſpeak of bats of an enormous ſize, as inhabiting the Great Pyramid. See Harmer, Obſerv. vol. II. 455. Three MSS expreſs חפרפרות, *the moles*, as one word.

## CHAP. III.

1. Every ſtay and ſupport.—] Heb. "the ſupport maſculine, and the "ſupport feminine:" that is, every kind of ſupport, whether great or ſmall, ſtrong, or weak. "*Al kanîtz, wal-kanîtzah*; the wild beaſt, male "and female. Proverbially applied both to fiſhing and hunting: *i. e.* "I ſeiſed the prey, great or little, good or bad. From hence, as Schul-"tens obſerves, is explained, Iſ. III. 1. literally the *male and female ſtay*: "*i. e.* the ſtrong and weak, the great and ſmall." Chappelow, note on Hariri, Aſſembly 1. Compare Eccles, II. 8.

The two following verſes, 2, 3, are very clearly explained by the ſacred hiſtorian's account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon: "And he carried away all Jeruſalem, "and all the princes, and all the mighty men of valour, even ten thou-"ſand captives, and all the craftſmen and ſmiths: none remained, ſave "the pooreſt ſort of the people of the land." 2 Kings XXIV. 14.

4. I will make boys their princes—] This alſo was fully accompliſhed in the ſucceſſion of weak and wicked princes, from the death of Joſiah to the deſtruction of the City and Temple, and the taking of Zedekiah, the laſt of them, by Nebuchadnezzar.

6. —of his father's houſe.] For בית, the antient Interpreters ſeem to have read מבית: τοῦ οἰκείου τοῦ πατρὸς αὐτοῦ: LXX. domeſticum patris ſui: Vulg. which gives no good ſenſe. (But LXX MS 1. D. II. for οἰκείου, has οἴκου.) And, *his brother, of his father's houſe*, is little better than a tautology. The caſe ſeems to require, that the man ſhould apply to a perſon of ſome ſort of rank and eminence; one that was the *head* of his father's houſe; (ſee Joſh. XXII. 14.) whether of the houſe of him, who applies to him, or of any other; ראש בית אביו. I cannot help ſuſpecting therefore, that the word ראש has been loſt out of the text.

Ibid. —ſaying—] Before שמלה, *garment*, two MSS (one Antient) and the Babyloniſh Talmud, have the word לאמר: and ſo LXX, Vulg. Syr. Chald. I place it, with Houbigant, after שמלה.

Ibid.

Ibid. —take by the garment.] That is, ſhall intreat him in an humble and ſupplicating manner. "Ten men ſhall take hold of the ſkirt of him "that is a Jew; ſaying: let us go with you; for we have heard that God "is with you." Zech. VIII. 23. And ſo in Iſaiah, chap. IV. 1. the ſame geſture is uſed to expreſs earneſt and humble intreaty. The behaviour of Saul towards Samuel was of the ſame kind, when he laid hold on the ſkirt of his raiment: 1 Sam. XV. 27. The preceding and following verſes ſhew, that his whole deportment, in regard to the prophet, was full of ſubmiſſion and humility.

Ibid. And let thy hand ſupport—] Before תחת ידך a MS adds תחיה; another MS adds in the ſame place תקח בידך, which latter ſeems to be a various reading of the two preceding words, making a very good ſenſe; "take into thy hand our ruinous ſtate." Twenty one MSS, and three Editions, and the Babyloniſh Talmud, have ידיך, plural.

7. Then ſhall he openly declare—] The LXX, Syr. and Jerom. read וישא, adding the Conjunction; which ſeems neceſſary in this place.

Ibid. For in my houſe is neither bread nor raiment.] "It is cuſtomary "through all the Eaſt, ſays Sir J. Chardin, to gather together an im-"menſe quantity of furniture and clothes; for their faſhions never alter." Princes and great men are obliged to have a great ſtock of ſuch things in readineſs for preſents upon all occaſions. "The kings of Perſia, ſays "the ſame author, have great wardrobes, where there are always many "hundreds of habits ready, deſigned for preſents, and ſorted." Harmer, Obſerv. II. 11, and 88. A great quantity of proviſion for the table was equally neceſſary. The daily proviſion for Solomon's houſehold, whoſe attendants were exceedingly numerous, was proportionably great. 1 Kings IV. 22, 23. Even Nehemiah, in his ſtrait circumſtances, had a large ſupply daily for his table; at which were received an hundred and fifty of the Jews and Rulers, beſide thoſe that came from among the neighbouring heathens. Neh. V. 17, 18.

This explains the meaning of the excuſe made by him, that is deſired to undertake the government: he alleges, that he has not wherewithal to ſupport the dignity of the ſtation, by ſuch acts of liberality and hoſpitality, as the law of cuſtom required of perſons of ſuperior rank. See Harmer's Obſervations, I. 340. II. 88.

8. —the

8. —the cloud] This word appears to be of very doubtful form, from the printed Editions, the MSS, and the ancient Verſions. The firſt Jod in עיני, which is neceſſary according to the common interpretation, is in many of them omitted: the two laſt letters are upon a raſure in two MSS. I think it ſhould be ענן, as the Syriac reads; and that the alluſion is to the Cloud, in which the glory of the Lord appeared above the tabernacle; ſee Exod. XVI. 9, 10. XL. 34—38. Numb. XVI. 41, 42.

10. Pronounce ye—] The reading of this verſe is very dubious. The LXX for אמרו read נאסר; or both, אמרו נאסר: and כי לא טוב לנו. δησωμεν τον δικαιον, ὁτι δυσχρηστος ἡμιν ἐστι. Perhaps, for אמרו, the true reading may be אשרו, *bleſs ye*: or אמרו אשרי, *ſay ye, bleſſed is*— Vulg. and an Antient MS read, in the ſingular number, יאכל, *comedet*.

12. Pervert] בלעו, *ſwallow*. Among many unſatisfactory methods of accounting for the unuſual meaning of this word, in this place, I chooſe Jarchi's explication, as making the beſt ſenſe. "Read בללו, *con-* "*found*. Syr." DR. JUBB. "Read בהלו, *diſturb*, or *trouble*." SECKER. So LXX.

13. —his people] עמו, LXX.

14. —my vineyard] כרמי, LXX, Chald. Jerom.

15. And grind the faces] The expreſſion and the image is ſtrong, to denote grievous oppreſſion; but is exceeded by the prophet Micah:

"Hear, I pray you, ye chiefs of Jacob;
"And ye princes of the houſe of Iſrael:
"Is it not yours to know what is right?
"Ye that hate good, and love evil:
"Who tear their ſkin from off them;
"And their fleſh from off their bones:
"Who devour the fleſh of my people;
"And flay from off them their ſkin:
"And their bones they daſh in pieces;
"And chop them aſunder, as morſels for the pot;
"And as fleſh thrown into the midſt of the cauldron."

Micah, III. 1—3.

In the laſt line but one, for באשר, read, by the tranſpoſition of a letter, כשאר, with the LXX, and Chald.

16. And

16. And falſely ſetting off their eyes with paint] Heb. *falſifying* their eyes. I take this to be the true meaning and literal rendering of the word; from שׁקר. The Maſoretes have pointed it, as if it were from שׂקר, a different word. This aroſe, as I imagine, from their ſuppoſing, that the word was the ſame with סקר, Chald. *intueri, innuere oculis*; or that it had an affinity with the noun סיקרא, which the Chaldeans, or the Rabbins at leaſt, uſe for *ſtibium*, the mineral which was commonly uſed in colouring the eyes. See Jarchi's Comment on the place. Though the colouring of the eyes with ſtibium be not particularly here expreſſed, yet I ſuppoſe it to be implied; and ſo the Chaldee paraphraſe explains it; "*ſtibio* "*linitis oculis.*" This faſhion ſeems to have prevailed very generally among the Eaſtern people in antient times; and they retain the very ſame to this day.

Pietro della Valle, giving a deſcription of his wife, an Aſſyrian lady, born in Meſopotamia, and educated at Baghdad, whom he married in that country, (Viaggi Tom. I. Lettera 17.) ſays, "Her eye-laſhes, which are "long, and, according to the cuſtom of the Eaſt, dreſſed with ſtibium, "(as we often read in the holy ſcriptures of the Hebrew women of old, "(Jer. IV. 30. Ezek. XXIII. 40.) and in Xenophon of Aſtyages the grand-"father of Cyrus, and of the Medes of that time, Cyropæd. Lib. I.) "give a dark, and at the ſame time a majeſtic ſhade to the eyes." "Great "eyes, (ſays Sandys, Travels, p. 67. ſpeaking of the Turkiſh women,) "they have in principal repute; and of thoſe the blacker they be, the "more amiable: inſomuch that they put between the eye-lids and the eye "a certain black powder, with a fine long pencil, made of a mineral, "brought from the kingdom of Fez, and called *Alcòbole*; which by the "not diſagreeable ſtaining of the lids doth better ſet forth the whiteneſs "of the eye; and though it be troubleſome for a time, yet it comforteth "the ſight, and repelleth ill humours." "Vis ejus [ſtibii] aſtringere ac "refrigerare, principalis autem circa oculos; namque ideo etiam plerique "Platyophthalmon id appellavere, quoniam in calliblepharis mulierum "dilatat oculos; & fluxiones inhibet oculorum exulcerationeſque." Plin. Nat. Hiſt. XXXIII. 6.

"Ille ſupercilium madida fuligine tinctum
"Obliqua producit acu, pingitque trementes
"Attollens oculos." Juv. Sat. II. 92.

"But

" But none of thoſe [Mooriſh] ladies, ſays Dr. Shaw (Travels, p. 294. fol.) " take themſelves to be compleatly dreſſed, till they have tinged the hair " and edges of their eyelids with *Al-kahol*, the powder of lead ore. This " operation is performed by dipping firſt into the powder a ſmall wooden " bodkin of the thickneſs of a quill, and then drawing it afterwards " through the eyelids, over the ball of the eye." Ezekiel (xxiii. 40.) uſes the ſame word in the form of a verb, כחלת עיניך, " thou didſt dreſs " thine eyes with *Al-cahol*;" which the LXX render ἐςιβιζῃ τὰς ὀφθαλμὰς σὰ, " thou didſt dreſs thine eyes with *ſtibium*;" juſt as they do, when the word פוך is employed: (compare 2 Kings ix. 30. Jer. iv. 30.) they ſuppoſed therefore, that פוך and כחל, or, in the Arabic form, *Al-cahol*, meant the ſame thing; and probably the mineral uſed of old, for this purpoſe, was the ſame that is uſed now; which Dr. Shaw, (ibid. note.) ſays, is " a rich " lead ore, pounded into an impalpable powder." *Alcoholados*; the word משקרות, in this place, is thus rendered in an old Spaniſh tranſlation. Sanctius. See alſo Ruſſell's Nat. Hiſt. of Aleppo, p. 102.

The following inventory, as one may call it, of the wardrobe of a Hebrew lady muſt, from its antiquity, and from the nature of the ſubject, have been very obſcure, even to the moſt antient interpreters, which we have of it; and, from its obſcurity, muſt have been alſo peculiarly liable to the miſtakes of tranſcribers: however, it is rather matter of curioſity than of importance; and indeed it is, upon the whole, more intelligible, and leſs corrupted, than one might have reaſonably expected. Clemens Alexandrinus (Pædag. lib. II. cap. 12.) and Julius Pollux (lib. VII. cap. 22.) have each of them preſerved, from a comedy of Ariſtophanes, now loſt, a ſimilar catalogue of the ſeveral parts of the dreſs and ornaments of a Grecian lady; which though much more capable of illuſtration from other writers, though of later date, and quoted and tranſmitted down to us by two different authors; yet ſeems to be much leſs intelligible, and conſiderably more corrupted, than this paſſage of Iſaiah. Salmaſius has endeavoured, by comparing the two quotations, and by much critical conjecture and learned diſquiſition, to reſtore the true reading, and to explain the particulars; with what ſucceſs, I leave to the determination of the learned reader, whoſe curioſity ſhall lead him to compare the paſſage of the Comedian with this of the Prophet, and to examine the Critic's learned labours upon it. Exercit. Plinian. p. 1148; or

ſee Clem. Alex. as cited above, Edit. Potter, where the paſſage as corrected by Salmaſius is given.

Nich. Guil. Schroederus, profeſſor of Oriental languages in the univerſity of Marpurg, has publiſhed a very learned and judicious treatiſe upon this paſſage of Iſaiah. The title of it is, "Commentarius Philo-"logico-Criticus De Veſtitu Mulierum Hebræarum ad Ieſai. III. v. 16—"24. Lugd. Bat. 1745," 4to. As I think no one has handled this ſubject with ſo much judgement and ability as this author, I have for the moſt part followed him, in giving the explanation of the ſeveral terms denoting the different parts of dreſs, of which this paſſage conſiſts; ſignifying the reaſons of my diſſent, where he does not give me full ſatisfaction.

17. —will the Lord humble—] ταπεινωσει, LXX; and ſo Syr. and Chald. For שפח they read שפל.

Ibid. —expoſe their nakedneſs] It was the barbarous cuſtom of the Conquerors of thoſe times to ſtrip their captives naked, and to make them travel in that condition, expoſed to the inclemency of the weather; and, the worſt of all, to the intolerable heat of the ſun. But this to the women was the highth of cruelty and indignity; and eſpecially to ſuch as thoſe here deſcribed, who had indulged themſelves in all manner of delicacies of living, and all the ſuperfluities of ornamental dreſs; and even whoſe faces had hardly ever been expoſed to the ſight of man. This is always mentioned as the hardeſt part of the lot of captives. Nahum, denouncing the fate of Niniveh, paints it in very ſtrong colours:

"Behold, I am againſt thee, ſaith JEHOVAH God of Hoſts:
"And I will diſcover thy ſkirts upon thy face;
"And I will expoſe thy nakedneſs to the nations;
"And to the kingdoms thy ſhame.
"And I will throw ordures upon thee;
"And I will make thee vile, and ſet thee as a gazing ſtock."

Nahum, III. 5, 6.

18. —the ornaments of the feet-rings—] The late learned Dr. Hunt, profeſſor of Hebrew and Arabic in the univerſity of Oxford, has very well explained the word עכס, both verb and noun, in his very ingenious Diſſertation on Prov. VII. 22, 23. The verb means to ſkip, to bound, to dance along; and the noun, thoſe ornaments of the feet, which the Eaſtern

tern ladies wore; chains, or rings, which made a tinkling ſound as they moved nimbly in walking. Eugene Roger, Deſcription de la Terre Sainte, liv. II. chap. 2. ſpeaking of the Arabian women, of the firſt rank, in Paleſtine, ſays, "Au lieu de braſſelets elles ont de menottes d'argent, "qu'elles portent aux poignets & aux pieds; où ſont attachez quantité "de petits annelets d'argent, qui font un cliquetis comme d'une cym- "bale, lorſqu'elles cheminent ou ſe mouvent quelque peu." See Dr. Hunt's Diſſertation; where he produces other teſtimonies to the ſame purpoſe from authors of Travels.

Ibid. —the net-works] I am obliged to differ from the learned Schroederus, almoſt at firſt ſetting out: he renders the word שביסים by *ſolieuli*, little ornaments, bullæ, or ſtuds, in ſhape repreſenting the *ſun*, and ſo anſwering to the following word שהרנים, *lunulæ*, *creſcents*. He ſuppoſes the word to be the ſame with שמישים, the י in the ſecond ſyllable making the word diminutive, and the letter מ being changed for ב, a letter of the ſame organ. How juſt and well-founded his authorities for the tranſmutation of theſe letters in the Arabic language are, I cannot pretend to judge; but, as I know of no ſuch inſtance in Hebrew, it ſeems to me a very forced etymology. Being diſſatisfied with this account of the matter, I applied to my good friend abovementioned, the late Dr. Hunt, who very kindly returned the following anſwer to my inquiries:

"I have conſulted the Arabic Lexicons, as well MS as printed, but can- "not find שביסים in any of them, nor any thing belonging to it. So "that no help is to be had from that language towards clearing up the "meaning of this difficult word. But what the Arabic denies, the Syriac "perhaps may afford; in which I find the verb שבש to *entangle*, or *inter- "weave*, an etymology which is equally favourable to our marginal tran- "ſlation, *net-works*, with שבץ, to *make chequer-work*, or *embroider*, (the "word by which Kimchi and others have explained שביס;) and has "moreover this advantage over it, that the letters ש and ס are very fre- "quently put for each other, but צ and ס ſcarce ever. Aben Ezra joins "שביסים and עכסים, (which immediately precedes it,) together; and "ſays, that שביס *was the ornament of the legs, as* עכס *was of the feet.* "His words are, "שביס תכשיט של שוקים כמו עכס של רגלים

21. The jewels of the noſtril—] נזמי האף. Schroederus explains this, as many others do, of jewels, or ſtrings of pearl, hanging from the

forehead, and reaching to the upper part of the noſe. But it appears from many paſſages of Holy Scripture, that the phraſe is to be literally and properly underſtood of Noſe-jewels, rings ſet with jewels, hanging from the noſtrils, as ear-rings from the ears, by holes bored to receive them.

Ezekiel, enumerating the common ornaments of women of the firſt rank, has not omitted this particular, and is to be underſtood in the ſame manner: chap. XVI. 11, 12. (See alſo Gen. XXIV. 47.)

" And I decked thee with ornaments;
" And I put bracelets upon thine hands,
" And a chain on thy neck:
" And I put a jewel on thy noſe,
" And ear-rings on thine ears,
" And a ſplendid crown upon thine head."

And in an elegant proverb of Solomon there is a manifeſt alluſion to this kind of ornament, which ſhews it to have been uſed in his time:

" As a jewel ſet in gold in the ſnout of a ſwine;
" So is a woman beautiful, but wanting diſcretion." Prov. XI. 22.

This faſhion, however ſtrange it may appear to us, was formerly, and is ſtill, common in many parts of the Eaſt, among women of all ranks. Paul Lucas, ſpeaking of a village, or clan, of wandering people, a little on this ſide of the Euphrates; " The women, ſays he, (IIId Voyage du Levant, tom. i. art. 24.) almoſt all of them travel on foot; I ſaw none handſome among them. They have almoſt all of them the noſe bored, and wear in it a great ring, which makes them ſtill more deformed." But in regard to this cuſtom, better authority cannot be produced, than that of Pietro della Valle, in the account which he gives of the lady before-mentioned, Signora Maani Gioerida, his own wife. The deſcription of her dreſs, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us ſome notion of the taſte of the Eaſtern ladies for finery. " The ornaments of gold, and of jewels, for the head, for the neck, for the arms, for the legs, and for the feet, (for they wear rings even on their toes) are indeed, unlike thoſe of the Turks, carried to great exceſs; but not of great value: for in Baghdad jewels of high price either are not to be had, or are not uſed; and they wear ſuch only as are of little value; as turquoiſes, ſmall rubies, emeralds, carbuncles, garnets, pearls,

pearls, and the like. My ſpouſe dreſſes herſelf with all of them according to their faſhion; with exception however of certain ugly rings of very large ſize, ſet with jewels, which, in truth very abſurdly, it is the cuſtom to wear faſtened to one of their noſtrils, like buffalos: an ancient cuſtom however in the Eaſt, which, as we find in the Holy Scriptures, prevailed among the Hebrew ladies even in the time of Solomon. (Prov. xi. 22.) Theſe Noſe-rings in complaiſance to me ſhe has left off: but I have not yet been able to prevail with her couſin and her ſiſters to do the ſame: ſo fond are they of an old cuſtom, be it ever ſo abſurd, who have been long habituated to it." Viaggi, Tom. i. Lett. 17.

23. The tranſparent garments—] הגליונים, τα διαφανη λακωνικα, LXX. A kind of ſilken dreſs, tranſparent, like gauze; worn only by the moſt delicate women, and ſuch as dreſſed themſelves "elegantius, quam neceſſe eſſet probis." This ſort of garments was afterwards in uſe among the Greeks. Prodicus, in his celebrated Fable (Xenoph. Memorab. Socr. Lib. ii.) exhibits the perſonage of Sloth in this dreſs: εσθηται δε, εξ ης αν μαλιςα ωρα διαλαμποι.

Her robe betray'd
Through the clear texture every tender limb,
Highth'ning the charms it only ſeem'd to ſhade;
And as it flow'd adown ſo looſe and thin,
Her ſtature ſhew'd more tall, more ſnowy-white her ſkin.

They were called Multitia, and Coa (ſc. veſtimenta) by the Romans, from their being invented, or rather introduced into Greece, by one Pamphila of the iſland of Cos. This, like other Grecian faſhions, was received at Rome, when luxury began to prevail under the Emperors; it was ſometimes worn even by the men, but looked upon as a mark of extreme effeminacy: (ſee Juvenal Sat. ii. 65, &c.) Publius Syrus, who lived when the faſhion was firſt introduced, has given a humourous ſatirical deſcription of it in two lines, which by chance have been preſerved:

"Æquum eſt, induere nuptam ventum textilem?
"Palam proſtare nudam in nebula lineâ?"

24. Inſtead of perfume—] A principal part of the delicacy of the Aſiatic ladies conſiſts in the uſe of baths, and of the richeſt oils and perfumes: an attention to which is, in ſome degree, neceſſary in thoſe hot

countries. Frequent mention is made of the rich ointments of the Spouſe in the Song of Solomon:

" How beautiful are thy breaſts, my ſiſter, my ſpouſe!
" How much more excellent than wine;
" And the odour of thine ointments than all perfumes!
" Thy lips drop as the honey-comb, my ſpouſe!
" Honey and milk are under thy tongue;
" And the odour of thy garments is as the odour of Lebanon."

Cant. IV. 10. 11.

The preparation for Eſther's being introduced to king Ahaſuerus was a courſe of bathing and perfuming for a whole year; " Six months with oil of myrrhe, and ſix months with ſweet odours." Eſth. II. 12. A diſeaſed and loathſome habit of body, inſtead of a beautiful ſkin, ſoftened and made agreeable with all that Art could deviſe, and all that Nature, ſo prodigal in thoſe countries of the richeſt perfumes, could ſupply, muſt have been a puniſhment the moſt ſevere, and the moſt mortifying to the delicacy of theſe haughty daughters of Sion.

Ibid. A ſun-burnt ſkin—] Gaſpar Sanctius thinks the words כי תחת an interpolation, becauſe the Vulgate has omitted them. The clauſe כי תחת יפי— ſeems to me rather to be imperfect at the end. Not to mention, that כי, taken as a noun, for *aduſtio*, *burning*, is without example, and very improbable; the paſſage ends abruptly, and ſeems to want a fuller concluſion.

In agreement with which opinion of the defect of the Hebrew text in this place, the LXX according to MSS Pachom. and I. D. II. and Marchal. which are of the beſt authority, expreſs it with the ſame evident marks of imperfection at the end of the ſentence; thus, ταυτα σοι αντι καλλωπισμου— The two latter add σχ. This chaſm in the text, from the loſs probably of three or four words, ſeems therefore to be of long ſtanding.

Taking כי in its uſual ſenſe, as a particle, and ſupplying לך from σοι of the LXX, it might poſſibly have been originally ſomewhat in this form:

כי תחת יפי תהיה לך רעת מראה:

" Yea, inſtead of beauty, thou ſhalt have an ill-favoured countenance."

כי תחת יפי [q. יחת] " for beauty *ſhall be deſtroyed.*" Syr. from חתת, or נחת. DR. DURELL.

" May

"May it not be כהי, "*wrinkles* inſtead of beauty"? as from יפה is formed יפי; from מרה, מרי, &c.; ſo from כהה, *to be wrinkled*, כהי." Dr. Jubb.

25. thy mighty men—] For גבורתך, an Antient ms has גבורך. The true reading from lxx, Vulg. Syr. Chald. ſeems to be גבוריך.

26. —ſit on the ground.] Sitting on the ground was a poſture that denoted mourning and deep diſtreſs. The prophet Jeremiah has given it the firſt place among many indications of ſorrow in the following elegant deſcription of the ſame ſtate of diſtreſs of his country:

"The elders of the daughter of Sion ſit on the ground, they are ſilent:

"They have caſt up duſt on their heads; they have girded themſelves with ſackcloth:

"The virgins of Jeruſalem have bowed down their heads to the ground." Lam. II. 8.

"We find Judea, ſays Mr. Addiſon, (On Medals, Dial. II.) on ſeveral coins of Veſpaſian and Titus, in a poſture that denotes ſorrow and captivity.—I need not mention her ſitting on the ground, becauſe we have already ſpoken of the aptneſs of ſuch a poſture to repreſent an extreme affliction. I fancy the Romans might have an eye on the cuſtoms of the Jewiſh nation, as well as thoſe of their country, in the ſeveral marks of ſorrow they have ſet on this figure. The Pſalmiſt deſcribes the Jews lamenting their captivity in the ſame penſive poſture. "By the waters of Babylon we ſat down and wept, when we remembered thee, O Sion." But what is more remarkable, we find Judea repreſented as a woman in ſorrow ſitting on the ground, in a paſſage of the Prophet, that foretels the very captivity recorded on this medal." Mr. Addiſon, I preſume, refers to this place of Iſaiah; and therefore muſt have underſtood it as foretelling the deſtruction of Jeruſalem and the Jewiſh nation by the Romans: whereas it ſeems plainly to relate, in its firſt and more immediate view at leaſt, to the deſtruction of the city by Nebuchadnezzar, and the diſſolution of the Jewiſh ſtate under the captivity at Babylon.

## CHAP. IV.

1. And ſeven women—] THE diviſion of the chapters has interrupted the Prophet's diſcourſe, and broken it off almoſt in the midſt of the ſentence. "The

" The numbers ſlain in battle ſhall be ſo great, that ſeven women ſhall be leſt to one man." The Prophet has deſcribed the greatneſs of this diſtreſs by images and adjuncts the moſt expreſſive and forcible. The young women, contrary to their natural modeſty, ſhall become ſuitors to the men: they will take hold of them, and uſe the moſt preſſing importunity to be married; in ſpight of the natural ſuggeſtions of jealouſy, they will be content with a ſhare only of the rights of marriage in common with ſeveral others; and that on hard conditions, renouncing the legal demands of the wife on the huſband, (ſee Exod. XXI. 10.) and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy. (See chap. LIV. 4, 5.) Like Marcia, on a different occaſion, and in other circumſtances:

" Da tantum nomen inane
" Connubii: liceat tumulo ſcripſiſſe, Catonis
" Marcia." Lucan. II. 342.

Ibid. —in that day—] Theſe words are omitted in LXX. and MS.

Ibid. The Branch of JEHOVAH—] The Meſſiah of JEHOVAH, ſays the Chaldee. The Branch is an appropriated title of the Meſſiah; and the Fruit of the land means the great Perſon to ſpring from the houſe of Judah, and is only a parallel expreſſion ſignifying the ſame: or perhaps the bleſſings conſequent upon the redemption procured by him. Compare chap. XLV. 8. where the ſame great event is ſet forth in ſimilar images; and ſee the Note there.

Ibid. —the houſe of Iſrael.] A MS. has בית ישראל.

3. —written among the living.] That is, whoſe name ſtands in the inrollment or regiſter of the people; or every man living, who is a citizen of Jeruſalem. See Ezek. XIII. 9. where " they ſhall not be written in the writing of the houſe of Iſrael," is the ſame with what immediately goes before, " they ſhall not be in the aſſembly of my people." Compare Pſ. LXXXVII. 6. LXIX. 28. Exod. XXXII. 32. To number and regiſter the people was agreeable to the law of Moſes, and probably was always practiced; being, in ſound policy, uſeful and even neceſſary. David's deſign of numbering the people was of another kind; it was to inroll them for his army. Michaelis, Moſaiſches Recht, Part III. p. 227. ſee alſo his Diſſert. de Cenſibus Hebræorum.

4. " The ſpirit of burning," means the fire of God's wrath, by which he will prove and purify his people; gathering them into his furnace, in order to ſeparate the droſs from the ſilver, the bad from the good. The

ſeverity

ſeverity of God's judgements, the fiery trial of his ſervants, Ezekiel, (ch. XXII. 18—22.) has ſet forth at large, after his manner, with great boldneſs of imagery and force of expreſſion. God threatens to gather them into the midſt of Jeruſalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi treats the ſame ſubject, and repreſents the ſame event under the like images:

"But who may abide the day of his coming?
"And who ſhall ſtand, when he appeareth?
"For he is like the fire of the refiner,
"And like the ſope of the fullers.
"And he ſhall ſit refining and purifying the ſilver;
"And he ſhall purify the ſons of Levi;
"And cleanſe them like gold, and like ſilver;
"That they may be JEHOVAH's miniſters,
"Preſenting unto him an offering in righteouſneſs." III. 2, 3.

5. —the ſtation—] The Hebrew text has, *every ſtation*; but four MSS (one Antient) omit כל; very rightly, as it ſhould ſeem: for the ſtation was mount Sion itſelf, and no other. See Exod. XV. 17. And the LXX, and MS, add the ſame word כל before מקראיה, probably right: the word has only changed its place by miſtake. מקראיה, "the place where they were gathered together in their holy aſſemblies," ſays Sal. b. Melec.

Ibid. A cloud by day—] This is a manifeſt alluſion to the pillar of a cloud and of fire, which attended the Iſraelites in their paſſage out of Egypt, and to the glory that reſted on the Tabernacle. Exod. XIII. 21. XL. 38. The prophet Zechariah applies the ſame image to the ſame purpoſe:

"And I will be unto her a wall of fire round about;
"And a glory will I be in the midſt of her." II. 5.

That is, the viſible preſence of God ſhall protect her. Which explains the concluſion of this verſe of Iſaiah; where the Makkaph between כל and כבוד, connecting the two words in conſtruction, which ought not to be connected, has thrown an obſcurity upon the ſentence, and miſled moſt of the tranſlators.

6. And a tabernacle—] In countries ſubject to violent tempeſts, as well as to intolerable heat, a portable tent is a neceſſary part of a traveller's baggage, for defence and ſhelter.

## CHAP. V.

This chapter likewiſe ſtands ſingle and alone, unconnected with the preceding or following. The ſubject of it is nearly the ſame with that of the firſt chapter. It is a general reproof of the Jews for their wickedneſs: but it exceeds that chapter in force, in ſeverity, in variety, and elegance; and it adds a more expreſs declaration of vengeance, by the Babylonian invaſion.

1. Let me ſing now a ſong] A MS, reſpectable for its antiquity, adds the word שיר (*a ſong*) after נא: which gives ſo elegant a turn to the ſentence by the repetition of it in the next member, and by diſtinguiſhing the members ſo exactly in the ſtyle and manner of the Hebrew poetical compoſition, that I am much inclined to think it genuine.

Ibid. A ſong of loves] דודי, for דודים; *ſtatus conſtructus pro abſoluto*, as the grammarians ſay, as Micah VI. 16. Lament. III. 14, and 66. ſo Archbiſhop Secker. Or rather, in all theſe and the like caſes, a miſtake of the tranſcribers, by not obſerving a ſmall ſtroke, which in many MSS is made to ſupply the ם of the Plural, thus דודי. שירת דודים is the ſame with שיר ידידת, Pſ. XLV. 1. In this way of underſtanding it, we avoid the great impropriety of making the author of the ſong, and the perſon, to whom it is addreſſed, to be the ſame.

Ibid. On a high and fruitful hill] Heb. "on a horn the ſon of oil." The expreſſion is highly deſcriptive and poetical. "He calls the land of Iſrael a horn, becauſe it is higher than all lands; as the horn is higher than the whole body: and the ſon of oil, becauſe it is ſaid to be a land flowing with milk and honey." Kimchi on the place. The parts of animals are, by any eaſy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a cape, or head; the Turks call it a noſe. "Dorſum immane mari ſummo:" Virg. a back, or ridge, of rocks.

"Hanc latus anguſtum jam ſe cogentis in arctum
"Heſperiæ tenuem producit in æquora *linguam*,
"Adriacas flexis claudit quæ *cornibus* undas."

Lucan. II. 612. of Brunduſium, i. e. Βρεντεσιον, which, in the antient language of that country, ſignifies ſtags-head, ſays Strabo. A horn is a proper

per and obvious image for a mountain, or mountainous country. Solinus, cap. VIII. ſays, "Italiam, ubi longius proceſſerit, in *cornua* duo ſcindi:" that is, the high ridge of the Alps, which runs through the whole length of it, divides at laſt into two ridges, one going through Calabria, the other through the country of the Bruttii. "Cornwall is called by the "inhabitants in the Britiſh tongue *Kernaw*, as leſſening by degrees like a "horn, running out into promontories like ſo many horns. For the Bri-"tains call a horn *corn*, in the plural *kern*." Camden. "And Sammes "is of opinion, that the country had this name originally from the Phe-"nicians, who traded hither for tin; *keren*, in their language, being a "*horn*." Gibſon.

Here the preciſe idea ſeems to be that of a high mountain ſtanding by itſelf; "vertex montis, aut pars montis ab aliis diviſa;" which ſignification, ſays I. H. Michaelis, (Bibl. Hallens. Not. in loc.) the word has in Arabic.

Judea was in general a mountainous country; whence Moſes ſometimes calls it the Mountain: "Thou ſhalt plant them in the Mountain of thine "inheritance." Exod. xv. 17. "I pray thee let me go over, and ſee "the good land, that is beyond Jordan; that goodly Mountain, and Le-"banon." Deut. III. 25. And in a political and religious view it was detached and ſeparated from all the nations round it. Whoever has conſidered the deſcriptions given of mount Tabor, (ſee Reland, Palæſtin. Eugene Roger, Terre Sainte, p. 64.) and the views of it which are to be ſeen in books of travels, (Maundrell, p. 114. Egmont and Heyman, vol. II. p. 25. Thevenot, vol. I. p. 429.) its regular conic form, riſing ſingly in a plain to a great highth, from a baſe ſmall in proportion, its beauty and fertility to the very top, will have a good idea of "a horn the ſon of oil;" and will perhaps be induced to think, that the Prophet took his image from that mountain.

2. and he cleared it from the ſtones.] This was agreeable to the antient huſbandry: "Saxa, ſumma parte terræ, & vites & arbores lædunt; "ima parte, refrigerant." Columell. De Arb. 3. "Saxoſum facile eſt "expedire lectione lapidum." Id. II. 2. "Lapides, qui ſuperſunt, "[al. inſuper ſunt] hieme rigent, æſtate ferveſcunt; idcirco ſatis, ar-"buſtis, & vitibus nocent." Pallad. I. 6. A piece of ground thus cleared of the ſtones, Perſius, in his hard way of metaphor, calls "Exoſ-ſatus ager." Sat. VI. 52.

Ibid. Sorek.] Many of the antient interpreters, LXX, Aq. Theod. have retained this word as a proper name; I think, very rightly. Sorek was a valley lying between Aſcalon and Gaza, and running far up eaſtward in the tribe of Judah. Both Aſcalon and Gaza were anciently famous for wine; the former is mentioned as ſuch by Alexander Trallianus; the latter by ſeveral authors: (quoted by Reland, Palæſt. p. 589, and 986.) And it ſeems, that the upper part of the valley of Sorek, and that of Eſhcol, where the ſpies gathered the ſingle cluſter of grapes, which they were obliged to bear between two upon a ſtaff, being both near to Hebron, were in the ſame neighbourhood; and that all this part of the country abounded with rich vineyards. Compare Num. XIII. 22, 23. Jud. XVI. 3, 4. P. Nau ſuppoſes Eſhcol and Sorek to be only different names for the ſame valley. Voyage nouveau de la Terre Sainte, Liv. IV. chap. 18. So likewiſe De Liſle's poſthumous map of the Holy Land. Paris, 1763. See Bochart, Hieroz. II. col. 725. Thevenot, I. p. 406. Michaelis, (note on Jud. XVI. 4. German tranſlation,) thinks it probable, from ſome circumſtances of the hiſtory there given, that Sorek was in the tribe of Judah, not in the country of the Philiſtines.

The vine of Sorek was known to the Iſraelites, being mentioned by Moſes (Gen. XLIX. 11.) before their coming out of Egypt. Egypt was not a wine country. "Throughout this country there are no wines." Sandys, p. 101. At leaſt in very antient times they had none. Herodotus, II. 77. ſays, it had no vines; and therefore uſed an artificial wine made of barley: that is not ſtrictly true; for the vines of Egypt are ſpoken of in Scripture, (Pſ. LXXVIII. 47. CV. 33. and ſee Gen. XL. 11. by which it ſhould ſeem, that they drank only the freſh juice preſſed from the grape; which was called οινος ἀμπελινος. Herodot. II. 37.) but they had no large vineyards; nor was the country proper for them, being little more than one large plain, annually overflowed by the Nile. The Mareotic in later times is, I think, the only celebrated Egyptian wine, which we meet with in hiſtory. The vine was formerly, as Haſſelquiſt tells us it is now, "cultivated in Egypt for the ſake of eating the grapes, not for wine; which "is brought from Candia, &c." "They were ſupplied with wine from "Greece, and likewiſe from Phenicia." Herodot. III. 6. The vine and the wine of Sorek therefore, which lay near at hand for importation into Egypt, muſt, in all probability, have been well known to the Iſraelites, when

when they ſojourned there. There is ſomething remarkable in the manner in which Moſes makes mention of it, which, for want of conſidering this matter, has not been attended to: it is in Jacob's Prophecy of the future proſperity of the tribe of Judah:

" Binding his fole to the vine,
" And his aſſes colt to his own Sorek;
" He waſheth his raiment in wine,
" And his cloak in the blood of grapes."

Gen. XLIX. 11.

I take the liberty of rendering שרקה, for שרקו; *his* Sorek, as the Maſoretes do of pointing עירה, for עירו, *his* fole. עיר might naturally enough appear in the feminine form, but it is not at all probable that שרק ever ſhould. By naming particularly the vine of Sorek, and as the vine belonging to Judah, the prophecy intimates the very part of the country, which was to fall to the lot of that tribe. Sir John Chardin ſays, " That at Caſbin, a city in Perſia, they turn their cattle into the vineyards, after the vintage, to brouſe on the vines. He ſpeaks alſo of vines in that country ſo large, that he could hardly compaſs the trunks of them with his arms." Voyages, tom. III. p. 12. 12mo. This ſhews, that the aſs might be ſecurely bound to the vine; and without danger of damaging the tree by brouſing on it.

Ibid. And he built a tower in the midſt of it.] Our Saviour, who has taken the general idea of one of his Parables (Matt. XXI. 33. Mark XII. 1.) from this of Iſaiah, has likewiſe inſerted this circumſtance of building a tower; which is generally explained by Commentators, as deſigned for the keeper of the vineyard to watch and defend the fruits. But for this purpoſe it was uſual to make a little temporary hut (Iſ. I. 8.) which might ſerve for the ſhort ſeaſon while the fruit was ripening, and which was removed afterwards. The tower therefore ſhould rather mean a building of a more permanent nature and uſe; the Farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus, neceſſary for the culture of the vineyard, and the making of the wine. To which image in the allegory, the ſituation, the manner of building, the uſe, and the whole ſervice, of the Temple exactly anſwered. And ſo the Chaldee Paraphraſt very rightly expounds it: " Et " ſtatui eos (Iſraelitas) ut plantam vineæ ſelectæ, & ædificavi *Sanctuarium*

" *meum*

"*meum* in medio illorum." So alſo Hieron. in loc. "Ædificavit quoque "Turrim in medio ejus: Templum videlicet in media civitate." That they have ſtill ſuch towers, or buildings, for uſe or pleaſure, in their gardens in the Eaſt, ſee Harmer's Obſervations, II. p. 241.

Ibid. And hewed out a lake therein.] This image alſo our Saviour has preſerved in his parable. יקב, LXX render it here ωροληνιον; and in four other places, ὑπολήνιον, Iſ. XVI. 10. Joel III. 13. Hagg. II. 17. Zech. XIV. 10. I think, more properly: and this latter word St. Mark uſes. It means, not the wine-preſs itſelf, or *calcatorium*, which is called גת, or פורה, but what the Romans called *lacus*, the *lake*; the large open place, or veſſel, which, by a conduit, or ſpout, received the muſt from the wine-preſs. In very hot countries it was perhaps neceſſary, or at leaſt very convenient, to have the lake under ground, or in a cave hewed out of the ſide of the rock, for coolneſs; that the heat might not cauſe too great a fermentation, and ſour the muſt. "Vini confectio inſtituitur in cella, "vel intimæ domus camera quadam, a ventorum ingreſſu remota." Kempfer, of Schiras wine. Amœn. Exot. p. 376. For the hot wind, to which that country is ſubject, would injure the wine. "The wine-preſſes "in Perſia, ſays Sir John Chardin, are formed by making hollow places "in the ground, lined with maſon's work." Harmer's Obſervations, I. p. 392. See a print of one in Kempfer, p. 377. Nonnus deſcribes, at large, Bacchus hollowing the inſide of the rock, and hewing out a place for the wine-preſs, or rather the lake:

Και σκοπέλως ελαχηνε· ϖεδοσκαφεος δε σιδηρω
Θηγαλεη γλωχινι μυχον κοιληνατο ϖετρης·
Λεηνας δε μεϖωπα βαθυνομενων κενεωνων
Αφρον [f. ακρον.] εὐξαφυλοιο τυπον ϖοιησαϝο ληνω.
He pierc'd the rock; and with the ſharpen'd tool
Of ſteel well-temper'd ſcoop'd its inmoſt depth:
Then ſmooth'd the front, and form'd the dark receſs
In juſt dimenſion for the foaming lake."

Dionyſiac. lib. XII.

Ibid. And he expected—] Jeremiah uſes the ſame image, and applies it to the ſame purpoſe, in an elegant paraphraſe of this part of Iſaiah's parable, in his flowing and plaintive manner:

"But I planted thee a Sorek, a cion perfectly genuine:

" How then art thou changed, and become to me the degenerate
" ſhoots of the ſtrange vine!" Chap. II. 21.

Ibid. poiſonous berries] בְּאֻשִׁים, not merely uſeleſs, unprofitable grapes, ſuch as wild grapes; but grapes offenſive to the ſmell, noxious, poiſonous. By the force and intent of the allegory, to good grapes ought to be oppoſed fruit of a dangerous and pernicious quality; as in the explication of it, to judgement is oppoſed tyranny, and to righteouſneſs oppreſſion. גֶּפֶן, the vine, is a common name, or genus, including ſeveral ſpecies under it; and Moſes, to diſtinguiſh the true vine, or that from which wine is made, from the reſt, calls it, Num. VI. 4. גֶּפֶן הַיָּיִן, the wine-vine. Some of the other ſorts were of a poiſonous quality; as appears from the ſtory related among the miraculous acts of Eliſha, 2 Kings IV. 39—41. " And one went out into the field to gather pot-herbs;
" and he found a field-vine: and he gathered from it wild fruit, his
" lapful; and he went, and ſhred them into the pot of pottage: for they
" knew them not. And they poured it out for the men to eat: and
" it came to paſs, as they were eating of the pottage, that they cried
" out, and ſaid: There is death in the pot, O man of God! and they
" could not eat of it. And he ſaid, Bring meal; (leg. קָחוּ, nine MSS,
" one Edition) and he threw it into the pot. And he ſaid, Pour out for
" the people, that they may eat. And there was nothing hurtful in the
" pot."

From ſome ſuch ſort of poiſonous fruits, of the grape-kind, Moſes has taken thoſe ſtrong and highly poetical images, with which he has ſet forth the future corruption and extreme degeneracy of the Iſraelites, in an allegory which has a near relation, both in its ſubject and imagery, to this of Iſaiah:

" Their vine is from the vine of Sodom,
" And from the fields of Gomorrah:
" Their grapes are grapes of gall;
" Their cluſters are bitter:
" Their wine is the poiſon of dragons,
" And the cruel venom of aſpics." Deut. XXXII. 32, 33.

" I am inclined to believe, (ſays Haſſelquiſt,) that the prophet here
" (Iſaiah v. 2 and 4) means the hoary nightſhade, *Solanum incanum*; be-
" cauſe it is common in Egypt, Paleſtine, and the Eaſt; and the Arabian
" name

" name agrees well with it. The Arabs call it *aneb el dib*, i. e. *wolf-*
" *grapes*. The prophet could not have found a plant more oppoſite to
" the vine than this; for it grows much in the vineyards, and is very per-
" nicious to them; wherefore they root it out: it likewiſe reſembles a vine
" by its ſhrubby ſtalk." Travels, p. 289. See alſo Michaelis, Queſtions aux Voyageurs Danois, N°. 64.

3. —inhabitants] ישבי, in the plural number; three MSS, (two Antient;) and ſo likewiſe LXX and Vulg.

6. —the thorn ſhall ſpring up *in it*.] A MS has בשמיר; the true reading ſeems to be בו שמיר: which is confirmed by LXX, Syr. Vulg.

7. And he looked for judgement—] The Paronomaſia, or play on the words, in this place, is very remarkable; *miſpat*, *miſpach*; *zedakah*, *zeakah*. There are many examples of it in the other Prophets; but Iſaiah ſeems peculiarly fond of it: ſee chap. XIII. 6. XXIV. 17. XXVII. 7. XXXIII. 1. LVII. 6. LXI. 3. LXV. 11, 12. The Rabbins eſteem it a great beauty: their term for it is צחות הלשון, " elegance of language."

Ibid. —tyranny] משפח, from שפח, ſervum fecit, Arab. Houbigant: שפחה, is ſerva, a handmaid, or female ſlave. מספח, eighteen MSS.

8. You who lay field—] Read תקריבו, in the ſecond perſon; to anſwer to the verb following; ſo Vulg.

9. To mine ear—] The ſentence in the Hebrew text ſeems to be imperfect in this place; as likewiſe in chap. XXII. 14. where the very ſame ſenſe ſeems to be required, as here. See the note there: and compare 1 Sam. IX. 15. In this place LXX ſupply the word ηκουσθη, and Syr. אשתמע, *auditus eſt* JEHOVAH in auribus meis: i. e. נגלה, as in ch. XXII. 14.

9, 10. —many houſes—] This has reference to what was ſaid in the preceding verſe: " In vain are ye ſo intent upon joining houſe to houſe,
" and field to field; your houſes ſhall be left uninhabited, and your fields
" ſhall become deſolate and barren: ſo that a vineyard of ten acres ſhall
" produce but one Bath (not eight gallons) of wine, and the huſbandman
" ſhall reap but a tenth part of the ſeed which he has ſown."

11. —to follow ſtrong drink] Theodoret and Chryſoſtom on this place, both Syrians, and unexceptionable witneſſes in what belongs to their own country, inform us, that שכר, (σικερα in the Greek of both Teſtaments, rendered by us by the general term *ſtrong drink*,) meant properly Palm-wine, or Date-wine, which was and is ſtill much in uſe in the Eaſtern Countries

Countries. Judea was famous for the abundance and excellence of its Palm-trees; and conſequently had plenty of this wine. "Fiunt (vina) & "è pomis:—primumque è palmis, quo Parthi & Indi utuntur, & Oriens "totus: maturarum modio in aquæ congiis tribus macerato expreſſoque." Plin. XIV. 19. "Ab his *cariotæ* [palmæ] maxime celebrantur; & cibo "quidem, ſed & ſucco, uberrimæ. Ex quibus præcipua vina Orienti; "iniqua capiti, unde pomo nomen." Id. XIII. 9. Καρος ſignifies *ſtupefaction*: and in Hebrew likewiſe, the wine has its name from its remarkable *inebriating* quality.

11, 12. Wo unto them who riſe early—] There is a likeneſs between this and the following paſſage of the Prophet Amos, who probably wrote before Iſaiah; if the latter is the copyer, he ſeems hardly to have equalled the elegance of the original:

"Ye that put far away the evil day,
"And affect the ſeat of violence;
"Who lie upon beds of ivory,
"And ſtretch yourſelves upon your couches;
"And eat the lambs from the flock,
"And calves from the midſt of the ſtall;
"Who chant to the ſound of the viol,
"And like David invent for yourſelves inſtruments of muſic;
"Who quaff wine in large bowls,
"And are anointed with the choiceſt ointments:
"But are not grieved for the affliction of Joſeph."
Amos VI. 3—6.

13, 14. And their nobles—] Theſe verſes have likewiſe a reference to the two preceding. They, that indulged in feaſting and drinking, ſhall periſh with hunger and thirſt: and Hades ſhall indulge his appetite, as much as they had done, and devour them all. The image is ſtrong, and expreſſive in the higheſt degree. Habakuk uſes the ſame image with great force: the ambitious and avaricious conqueror

"Enlargeth his appetite like Hades;
"And he is like death, and will never be ſatisfied." II. 5.

But, in Iſaiah, Hades is introduced, to much greater advantage, in perſon; and placed before our eyes in the form of a ravenous monſter, opening wide his unmeaſurable jaws, and ſwallowing them all together.

17. —without reſtraint—] כדברם, ſecundum ductum eorum; i. e. ſuo ipſorum ductu; as their own will ſhall lead them.

Ibid. And the kids—] Heb. גרים, *ſtrangers*. The LXX read, more agreeably to the deſign of the prophet, כרים, ἀρνες, *the lambs*: גדים, *the kids*, DR. DURELL; nearer to the preſent reading: and ſo Archbiſhop Secker. The meaning is, their luxurious habitations ſhall be ſo intirely deſtroyed, as to become a paſture for flocks.

18. —as a long cable] The LXX, Aquila, Sym. and Theod. for בחבלי read כחבלי, ὡς σχοινιῳ, or σχοινιοις: and the LXX, inſtead of עון, read ſome other word ſignifying *long*; ὡς σχοινιῳ μακρῳ: and ſo likewiſe the Syriac, אריכא. Houbigant conjectures, that the word, which the LXX had in their copies, was שרוע, which is uſed, Lev. xxi. 18. xxii. 23, for ſomething in an animal body ſuperfluous, lengthened beyond its natural meaſure. And he explains it of ſin added to ſin, and one ſin drawing on another, till the whole comes to an enormous length and magnitude; compared to the work of a rope-maker, ſtill increaſing and lengthening his rope, with the continued addition of new materials. "Eos Propheta "ſimiles facit homini reſtiario, qui funem torquet, cannabe addita & "contorta, eadem iterans, donec funem in longum duxerit, neque eum "liceat protrahi longius." "An evil inclination (ſays Kimchi on the "place, from the antient Rabbins) is at the beginning like a fine hair-"ſtring, but at the finiſhing like a thick cart-rope." By a long progreſſion in iniquity, and a continued accumulation of ſin, men arrive at length to the higheſt degree of wickedneſs; bidding open defiance to God, and ſcoffing at his threatened judgements, as it is finely expreſſed in the next verſe. The Chaldee paraphraſt explains it in the ſame manner, of wickedneſs increaſing from ſmall beginnings, till it arrives to a great magnitude.

23. —the righteous] צדיק, ſingular, LXX, Vulg. and two Editions.

24. —the tongue of fire] "The flame, becauſe it is in the ſhape of a "tongue; and ſo it is called metaphorically." Sal. b. Melec. The metaphor is ſo exceedingly obvious, as well as beautiful, that one may wonder, that it has not been more frequently uſed. Virgil very elegantly intimates, rather than expreſſes, the image: Æn. ii. 682.

"Ecce levis ſummo de vertice viſus Iuli
"Fundere lumen apex; tractuque innoxia molli

"*Lambere*

" *Lambere* flamma comas, & circum tempora *paſci*."

And more boldly of Ætna darting out flames from its top; Æn. III. 574

" Attollitque globos flammarum, & ſidera *lambit*."

The diſparted tongues, as it were, of fire, (Acts II. 3.) which appeared at the deſcent of the Holy Spirit on the Apoſtles, give the ſame idea; that is, of flames ſhooting diverſely into pyramidal forms, or points, like tongues. It may be further obſerved, that the prophet in this place has given the metaphor its full force, in applying it to the action of fire in eating up and devouring whatever comes in its way, like a ravenous animal, whoſe tongue is principally employed in taking in his food or prey; which image Moſes has ſtrongly exhibited in a moſt expreſſive compariſon: " And Moab ſaid to the elders of Midian, Now ſhall this collection of " people lick up all that are round about us, as the ox licketh up the graſs " of the field." Numb. XXII. 4. See alſo 1 Kings XVIII. 38.

25. —and the mountains trembled—] Probably referring to the great earthquakes in the days of Uzziah king of Judah, in, or not long before, the time of the Prophet himſelf; recorded as a remarkable era in the Title of the Prophecies of Amos, chap. I. 1. and by Zechariah, chap. XIV. 5.

26. —he will hiſt—] " The metaphor is taken from the practice of " thoſe that keep bees; who draw them out of their hives into the fields, " and lead them back again, συριστμασι, by a hiſs, or a whiſtle." Cyril, on the place; and to the ſame purpoſe, Theodoret, ibid. In chap. VII. 18. the metaphor is more apparent, by being carried further; where the hoſtile armies are expreſſed by the Fly and the Bee:

" JEHOVAH ſhall hiſt the fly,
" That is in the utmoſt parts of Egypt;
" And the bee, that is in the land of Aſſyria."

On which place ſee Deut. I. 44. Pſ. CXVIII. 12. and God calls the locuſts his great army, Joel II. 25. Exod. XXIII. 28. See Huet. Quæſt. Alnet. II. 12.

Ibid. —with ſpeed—] This refers to the 19th verſe. As the ſcoffers had challenged God to make ſpeed and to haſten his work of vengeance; ſo now God aſſures them, that with ſpeed and ſwiftly it ſhall come.

27. Nor ſhall the girdle—] The Eaſtern people, wearing long and looſe garments, were unfit for action, or buſineſs of any kind, without girding

their cloaths about them: when their buſineſs was finiſhed, they took off their girdles. A girdle therefore denotes ſtrength and activity; and to unlooſe the girdle is to deprive of ſtrength, to render unfit for action. God promiſes to unlooſe the loins of kings before Cyrus: chap. XLV. 1. The girdle is ſo eſſential a part of a ſoldier's accoutrement, being the laſt that he puts on to make himſelf ready for action, that *to be girded*, ζωννυσθαι, with the Greeks, means to be compleatly armed, and ready for battle:

Ατρειδης δ' εβοησεν, ιδε ζωννυσθαι ανωγεν
Αργειους. Il. XI. 15.

Το δε ενδυναι τα ὁπλα εκαλουν οἱ παλαιοι ζωννυσθαι. Pauſan. Bœot. It is uſed in the ſame manner by the Hebrews: "Let not him, that girdeth "himſelf, boaſt, as he that unlooſeth his girdle." 1 Kings xx. 11. that is, "triumph not, before the war is finiſhed."

28. The hoofs of their horſes ſhall be counted as adamant.] The ſhoeing of horſes with iron plates nailed to the hoof is quite a modern practice, and unknown to the antients; as appears from the ſilence of the Greek and Roman writers, eſpecially thoſe that treat of horſe-medicine; who could not have paſſed over a matter ſo obvious, and of ſuch importance, that now the whole ſcience takes its name from it, being called by us Ferriery. The horſe-ſhoes of leather and of iron, which are mentioned; the ſilver and the gold ſhoes, with which Nero and Poppea ſhod their mules, uſed occaſionally to preſerve the hoofs of delicate cattle, or for vanity, were of a very different kind; they incloſed the whole hoof, as in a caſe, or as a ſhoe does a man's foot, and were bound or tied on. For this reaſon the ſtrength, firmneſs, and ſolidity of a horſe's hoof was of much greater importance with them, than with us; and was eſteemed one of the firſt praiſes of a fine horſe. Xenophon ſays, that a good horſe's hoof is hard, hollow, and ſounds upon the ground like a cymbal. Hence the χαλκοποδες ἱπποι of Homer: and Virgil's "ſolidō graviter "ſonat ungula cornu." And Xenophon gives directions for hardening the horſe's hoofs, by making the pavement, on which he ſtands in the ſtable, with round-headed ſtones. For want of this artificial defence to the foot, which our horſes have, Amos, VI. 12. ſpeaks of it as a thing as much impracticable to make horſes run upon a hard rock, as to plough up the ſame rock with oxen:

"Shall

"Shall horſes run upon a rock?
"Shall one plough it up with oxen?"

Theſe circumſtances muſt be taken into conſideration, in order to give us a full notion of the propriety and force of the image, by which the Prophet ſets forth the ſtrength and excellence of the Babyloniſh cavalry; which made a great part of the ſtrength of the Aſſyrian army. Xenoph. Cyrop. lib. II.

27, 28. None among them—] Kimchi has well illuſtrated this continued exaggeration, or hyperbole, as he rightly calls it, to the following effect: "Through the greatneſs of their courage, they ſhall not be fa-"tigued with their march; nor ſhall they ſtumble, though they march "with the utmoſt ſpeed: they ſhall not ſlumber by day, nor ſleep by "night; neither ſhall they ungird their armour, or put off their ſandals, "to take their reſt: their arms ſhall be always in readineſs, their arrows "ſharpened, and their bows bent: the hoofs of their horſes are hard as "a rock; they ſhall not fail, or need to be ſhod with iron: the wheels of "their carriages ſhall move as rapidly as a whirlwind."

30. And theſe ſhall look to the heaven upward, and down to the earth.] ונבט לארץ. και εμβλεψονται εις την γην. So the LXX, according to Vat. and Alex. Copies; but the Compl. and Ald. Editions have it more fully thus: και εμβλεψονται εις τον ϑρανον ανω, και κατω:—and the Arabic, from the LXX, as if it had ſtood thus: και εμβλεψονται εις τον ϑρανον, και εις την γην κατω: both of which are plainly defective; the words εις την γην being wanted in the former, and the word ανω in the latter. But an antient Coptic Verſion from the LXX, ſuppoſed to be of the 2d century, ſome fragments of which are preſerved in the library of St. Germain des Prez at Paris, completes the ſentence; for, according to this Verſion, it ſtood thus in LXX: και εμβλεψονται εις τον ϑρανον ανω, και εις την γην κατω; and ſo it ſtands in LXX, MSS Pachom. and 1 D. II. according to which they muſt have read in their Hebrew text in this manner: ונבט לשמים למעלה ולארץ למטה. This is probably the true reading; with which I have made the tranſlation agree. Compare chap. VIII. 22. where the ſame ſenſe is expreſſed in regard to both particulars, which are here equally and highly proper, the looking upwards, as well as down to the earth; but the form of expreſſion is varied. I believe the Hebrew text in that place to be right, though not ſo full as I ſuppoſe it was originally here; and that of the LXX

there to be redundant, being as full as the Coptic verſion, and MSS Pachom, and 1 D. 11. repreſent it in this place, from which I ſuppoſe it has been interpolated.

Ibid. the gloomy vapour] Syr. and Vulg. ſeem to have read בערפלה. But Jarchi explains the preſent reading as ſignifying darkneſs; and ſo poſſibly Syr. and Vulg. may have underſtood it in the ſame manner.

## CHAP. VI.

As this viſion ſeems to contain a ſolemn deſignation of Iſaiah to the prophetical office, it is by moſt interpreters thought to be the firſt in order of his prophecies. But this perhaps may not be ſo: for Iſaiah is ſaid, in the general title of his prophecies, to have prophecied in the time of Uzziah; whoſe acts firſt and laſt he wrote, 2 Chron. XXVI. 22. which was uſually done by a contemporary Prophet: and the phraſe, in the year when Uzziah died, probably means after the death of Uzziah; as the ſame phraſe, chap. XIV. 28. means after the death of Ahaz. Not that Iſaiah's prophecies are placed in exact order of time: chapters II. III. IV. V. ſeem by internal marks to be antecedent to chap. I. they ſuit the time of Uzziah, or the former part of Jotham's reign; whereas chap. I. can hardly be earlier than the laſt years of Jotham. See note on ch. I. 7. and II. 1. This might be a new deſignation, to introduce more ſolemnly a general declaration of the whole courſe of God's diſpenſations in regard to his people, and the fates of the nation; which are even now ſtill depending, and will not be fully accompliſhed till the final reſtoration of Iſrael.

In this viſion the ideas are taken in general from Royal Majeſty, as diſplayed by the Monarchs of the Eaſt: for the Prophet could not repreſent the ineffable preſence of God by any other than ſenſible and earthly images. The particular ſcenery of it is taken from the Temple. God is repreſented as ſeated on his throne above the Ark in the moſt holy place, where the glory appeared above the Cherubim, ſurrounded by his attendant miniſters. This is called by God himſelf, "The place of his throne, and the place "of the ſoles of his feet." Ezek. XLIII. 7. "A glorious throne, ex-"alted of old, is the place of our ſanctuary;" ſaith the Prophet Jeremiah, ch. XVII. 12. The very poſture of ſitting is a mark of ſtate and ſolemnity: "Sed et ipſum verbum *ſedere* regni ſignificat poteſtatem;" ſaith Jerom,

Jerom, Comment. in Ephes. I. 20. See note on chap. LII. 2. St. John, who has taken many ſublime images from the Prophets of the Old Teſtament, and in particular from Iſaiah, hath exhibited the ſame ſcenery, drawn out into a greater number of particulars, Rev. chap. IV.

The veil, ſeparating the moſt holy place from the holy, or outermoſt part of the Temple, is here ſuppoſed to be taken away; for the Prophet, to whom the whole is exhibited, is manifeſtly placed by the altar of burnt-offering, at the entrance of the Temple, (compare Ezek. XLIII. 5, 6.) which was filled with the train of the robe, the ſpreading and overflowing of the Divine Glory. The Lord upon the throne, according to St. John, XII. 41. was Chriſt; and the viſion related to his future kingdom; when the veil of ſeparation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind: which is likewiſe implied in the hymn of the Seraphim; the deſign of which is, ſaith Jerom on the place, "ut myſterium Trinitatis in una Divinitate demonſtrent; "& nequaquam templum Judaicum, ſicut prius, ſed omnem terram illius "gloria plenam eſſe teſtentur." It relates indeed primarily to the Prophet's own time, and the obduration of the Jews of that age, and their puniſhment by the Babyloniſh captivity; but extends in its full latitude to the age of Meſſiah, and the blindneſs of the Jews to the goſpel; (ſee Matt. XIII. 14. John XII. 40. Acts XXVIII. 26. Rom. XI. 8.) the deſolation of their country by the Romans, and their being rejected by God: that nevertheleſs a holy ſeed, a remnant, ſhould be preſerved, and that the nation ſhould ſprout out and flouriſh again from the old ſtock.

In the 1ſt verſe, fifty-one MSS, and one Edition; in the 8th verſe, forty-four MSS, and one Edition; and in the 11th verſe, thirty-three MSS, and one Edition, for אדני, "the Lord," read יהוה, "JEHOVAH;" which is probably the true reading; (compare verſe 6th:) as in many other places, in which the ſuperſtition of the Jews has ſubſtituted אדני for יהוה.

2. he covereth his feet.] By the *feet* the Hebrews mean all the lower parts of the body. But the people of the Eaſt generally wearing long robes reaching to the ground, and covering the lower parts of the body down to the feet, it may hence have been thought want of reſpect and decency to appear in public, and on ſolemn occaſions, with even the feet themſelves uncovered. Kempfer, ſpeaking of the king of Perſia giving audience, ſays; "Rex in medio ſupremi atrii cruribus more patrio inflexis "ſedebat:

" ſedebat: corpus tunica inveſtiebat flava, ad ſuras cum ſtaret protenſa;
" diſcumbentis vero *pedes diſcalceatos pro urbanitate patria operiens.*" Amœn. Exot. p. 227. Sir John Chardin's MS note on this place of Iſaiah is as follows: " Grande marque de reſpect en Orient de ſe cacher les pieds,
" quand on eſt aſſis, & de baiſſer le viſage. Quand le Soverain ſe monſtre
" en Chine & à Japon, chacun ſe jette le viſage contre terre, & il n'eſt
" pas permis de regarder le Roi."

3. Holy, holy, holy—] This hymn, performed by the Seraphim, divided into two choirs, the one ſinging reſponſively to the other; which Gregory Nazian. Carm. 18. very elegantly calls Συμφωνον, αντιφωνον, αγγελων ϛασιν, is formed upon the practice of alternate ſinging, which preyailed in the Jewiſh church from the time of Moſes, whoſe Ode at the Red Sea was thus performed, (ſee Exod. xv. 20, 21.) to that of Ezra, under whom the Prieſts and Levites ſung alternately,

" O praiſe JEHOVAH, for he is gracious;
" For his mercy endureth forever."

Ezra III. 11. See De S. Poes. Hebr. Præl. XIX. at the beginning.

5. I am ſtruck dumb.] נדמתי, twenty-eight MSS (five Antient) and three Editions. I underſtand it as from דום, or דמם, ſilere; and ſo it is rendered by Syr. Vulg. Sym. and by ſome of the Jewiſh interpreters, apud Sal. b. Melec. The rendering of the Syriac is, תויר אני, ſtupens, attonitus ſum. He immediately gives the reaſon, why he was ſtruck dumb; becauſe he was a man of polluted lips, and dwelt among a people of polluted lips; and was unworthy either to join the Seraphim in ſinging praiſes to God, or to be the meſſenger of God to his people. Compare Exod. IV. 10. VI. 12. Jer. I. 6.

6. from off the altar.] That is, from the altar of burnt-offerings, before the door of the Temple; on which the fire that came down at firſt from heaven, Lev. IX. 24. 2 Chron. VII. 1. was perpetually kept burning; it was never to be extinguiſhed: Lev. VI. 12, 13.

9. Thirteen MSS have ראה, in the regular form.

10. Make groſs—] The Prophet ſpeaks of the event, the fact as it would actually happen; not of God's purpoſe, and act by his miniſtry. The Prophets are in other places ſaid to perform the thing, which they only foretell:

" Lo!

" Lo! I have given thee a charge this day,
" Over the nations, and over the kingdoms;
" To pluck up, and to pull down;
" To deſtroy, and to demoliſh;
" To build, and to plant," Jer. I. 10.

And Ezekiel ſays, " when I came to deſtroy the city;" that is, as it is rendered in the margin of our verſion, " when I came to prophecy, that " the city ſhould be deſtroyed." Chap. XLIII. 3. To hear, and not underſtand; to ſee, and not perceive; is a common ſaying in many languages. Demoſthenes uſes it, and expreſsly calls it a proverb: ὡς᾽ το της παροιμιας ὁρωντας μη ὁρᾶν, και ακουοντας μη ακουειν. Contra Ariſtogit. I. ſub fin. The Prophet, by the bold figure in the ſentiment above-mentioned, and the elegant form and conſtruction of the ſentence, has raiſed it from a common proverb into a beautiful *Maſhal*, and given it the ſublime air of poetry.

Ibid. —cloſe up] השע: this word Sal. b. Melec explains to this ſenſe, in which it is hardly uſed elſewhere, on the authority of Onkelos. He ſays, it means cloſing up the eyes, ſo that one cannot ſee; that the root is שוע, by which word the Targum has rendered the word טח, Lev. XIV. 42. וטח את בית, " and ſhall plaſter the houſe." And the word טח is uſed in the ſame ſenſe, Iſaiah XLIV. 18. So that it ſignifies to cloſe up the eyes by ſome matter ſpread upon the lids. Mr. Harmer very ingeniouſly applies to this paſſage a practice of ſealing up the eyes as a ceremony, or as a kind of puniſhment, uſed in the Eaſt, from which the image may poſſibly be taken. Obſervations II. 278.

Ibid. —with their hearts.] ובלבבו, fifteen MSS, and two Editions.

Ibid. —and I ſhould heal,] וארפא, LXX. Vulg. So likewiſe Matt. XIII. 14. John XII. 40. Acts XXVIII. 27.

11. —be left.] For תשאה, LXX. and Vulg. read תשאר.

13. —a tenth part] This paſſage, though ſomewhat obſcure, and variouſly explained by various interpreters, yet, I think, has been made ſo clear by the accompliſhment of the prophecy, that there remains little room to doubt of the ſenſe of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer ſort, left to be vine-dreſſers and huſbandmen, under Gedaliah, 2 Kings XXV. 12, 22. and the diſperſed Jews

gathered themſelves together, and returned to him, Jer. XL. 12: yet even theſe, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the Prophet Jeremiah, miſerably periſhed there. Again, in the ſubſequent and more remarkable completion of the Prophecy in the deſtruction of Jeruſalem and the diſſolution of the commonwealth by the Romans, when the Jews, after the loſs of above a million of men, had increaſed from the ſcanty reſidue that was left of them, and had become very numerous again in their country; Hadrian, provoked by their rebellious behaviour, ſlew above half a million more of them, and a ſecond time almoſt extirpated the nation. Yet after theſe ſignal and almoſt univerſal deſtructions of that nation, and after ſo many other repeated exterminations and maſſacres of them, in different times and on various occaſions ſince, we yet ſee, with aſtoniſhment, that the ſtock ſtill remains, from which God, according to his promiſe frequently given by his Prophets, will cauſe his people to ſhoot forth again, and to flouriſh.

For בם, above ſeventy MSS (eleven Antient) read בה; and ſo LXX.

## CHAP. VII.

The confederacy of Retſin king of Syria, and Pekah king of Iſrael, againſt the kingdom of Judah, was formed in the time of Jotham; and perhaps the effects of it were felt in the latter part of his reign: ſee 2 Kings xv. 37. and Note on chap. I. 7—9. However, in the very beginning of the reign of Ahaz, they jointly invaded Judah with a powerful army, and threatened to deſtroy, or to dethrone, the Houſe of David. The king and royal family being in the utmoſt conſternation on receiving advices of their deſigns, Iſaiah is ſent to them to ſupport and comfort them in their preſent diſtreſs, by aſſuring them, that God would make good his promiſes to David and his Houſe. This makes the ſubject of this, and the following, and the beginning of the ninth, chapters; in which there are many and great difficulties.

Chapter VII. begins with an hiſtorical account of the occaſion of this Prophecy: and then follows, v. 4—16, a prediction of the ill ſucceſs of the deſigns of the Iſraelites and Syrians againſt Judah: and, from thence to the end of the chapter, a denunciation of the calamities to be brought upon the king and people of Judah by the Aſſyrians, whom they had now hired

hired to aſſiſt them. Chapter VIII. has a pretty cloſe connection with the foregoing: it contains a confirmation of the Prophecy before given of the approaching deſtruction of the kingdoms of Iſrael and Syria by the Aſſyrians; of the denunciation of the invaſion of Judah by the ſame Aſſyrians: v. 9, 10, give a repeated general aſſurance, that all the deſigns of the enemies of God's people ſhall be in the end diſappointed, and brought to nought; v. 11, &c. admonitions and threatnings, (I do not attempt a more particular explanation of this very difficult part), concluding with an illuſtrious prophecy (chap. IX. 1—6) of the manifeſtation of Meſſiah; the tranſcendent dignity of his character; and the univerſality and eternal duration of his kingdom.

4. The Syriac omits וארם; Vulg. reads מלך ארם: one or the other ſeems to be the true reading. I prefer the former: or, inſtead of ונארם ובן, read ופקח בן, MS.

8, 9. Though the head of Syria be Damaſcus,
And the head of Damaſcus, Retſin;
Yet within threeſcore and five years,
Ephraim ſhall be broken, that he be no more a people:
And the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's ſon.]

"Here are ſix lines, or three diſtichs, the order of which ſeems to have been diſturbed by a tranſpoſition, occaſioned by three of the lines beginning with the ſame word וראש; which three lines ought not to have been ſeparated by any other line intervening; but a copyiſt, having written the firſt of them, and caſting his eye on the third, might eaſily proceed to write after the firſt line beginning with וראש that which ought to have followed the third line beginning with וראש. Then, finding his miſtake, to preſerve the beauty of his copy, added at the end the diſtich, which ſhould have been in the middle; making that the ſecond diſtich, which ought to have been the third. For the order as it now ſtands is prepoſterous; the deſtruction of Ephraim is denounced, and then their grandeur is ſet forth: whereas naturally the repreſentation of the grandeur of Ephraim ſhould precede that of their deſtruction. And the deſtruction of Ephraim has no coherence with the grandeur of Syria, ſimply as ſuch, which it now follows; but it naturally and properly follows the grandeur of Ephraim, joined to that of Syria their ally."

" The arrangement then of the whole ſentence ſeems originally to have been thus:

Though the head of Syria be Damaſcus;
And the head of Damaſcus, Retſin;
And the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's ſon:
Yet within threeſcore and five years,
Ephraim ſhall be broken, that he be no more a people."

DR. JUBB.

8. —threeſcore and five years] It was ſixty-five years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Iſrael by Eſarhaddon, who carried away the remains of the ten tribes, which had been left by Tiglath Pileſer, and Shalmaneſer, and who planted the country with new inhabitants. That the country was not wholly ſtripped of its inhabitants by Shalmaneſer, appears from many paſſages of the hiſtory of Joſiah; where Iſraelites are mentioned as ſtill remaining there, 2 Chron. xxxiv. 6, 7, 33. and xxxv. 18. 2 Kings xxiii. 19, 20. This ſeems to be the beſt explanation of the chronological difficulty in this place, which has much embarraſſed the commentators: ſee Uſſerii Annal. V. T. ad an. 3327. and Sir I. Newton, Chronol. p. 283.

" That the laſt deportation of Iſrael by Eſarhaddon was in the ſixty-fifth year after the ſecond of Ahaz, is probable, for the following reaſons: The Jews, in Seder Olam Rabba, and the Talmudiſts, in D. Kimchi on Ezek. iv. ſay, that Manaſſeh king of Judah was carried to Babylon by the king of Aſſyria's captains, 2 Chron. xxxiii. 11. in the twenty-ſecond year of his reign; that is, before Chriſt 676, according to Dr. Blair's Tables. And they are probably right in this. It could not be much earlier; as the king of Aſſyria was not king of Babylon till 680, ibid. As Eſarhaddon was then in the neighbourhood of Samaria, it is highly probable, that he did then carry away the laſt remains of Iſrael; and brought thoſe ſtrangers thither, who mention him as their founder, Ezra iv. 2. But this year is juſt the ſixty-fifth year from the ſecond of Ahaz, which was 740 before Chriſt. Now the carrying away of the laſt remains of Iſrael, (who, till then, though their kingdom was deſtroyed forty-five years before, and though ſmall in number, yet might keep up

ſome

ſome form of being a people, by living according to their own laws,) intirely put an end to the people of Iſrael, as a people ſeparate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the Captivity, and the whole people, the ten tribes included, were called Jews." DR. JUBB.

9. If ye believe not—] "This clauſe is very much illuſtrated, by conſidering the Captivity of Manaſſeh as happening at the ſame time with this predicted final ruin of Ephraim as a people. The near connexion of the two facts makes the prediction of the one naturally to cohere with the prediction of the other. And the words are well ſuited to this event in the hiſtory of the people of Judah. "If ye believe not, ye ſhall not be "eſtabliſhed:" that is, unleſs ye believe this prophecy of the deſtruction of Iſrael, ye Jews alſo, as well as the people of Iſrael, ſhall not remain eſtabliſhed as a kingdom and people; ye alſo ſhall be viſited with puniſhment at the ſame time. As our Saviour told the Jews in his time, "unleſs ye repent, ye ſhall all likewiſe periſh;" intimating their deſtruction by the Romans; to which alſo, as well as to the Captivity of Manaſſeh, and to the Babyloniſh Captivity, the views of the Prophet might here extend. The cloſe connexion of this threat to the Jews, with the prophecy of the deſtruction of Iſrael, is another ſtrong proof, that the order of the preceding lines above propoſed is right." DR. JUBB.

Ibid. If ye believe not in me—] The exhortation of Jehoſhaphat to his people, when God had promiſed to them, by the Prophet Jahaziel, victory over the Moabites and Ammonites, is very like this both in ſenſe and expreſſion, and ſeems to be delivered in verſe:

"Hear me, O Judah; and ye inhabitants of Jeruſalem!
"Believe in JEHOVAH your God, and ye ſhall be eſtabliſhed:
"Believe his Prophets, and ye ſhall proſper."

2 Chron. xx. 20.

Where both the ſenſe and conſtruction render very probable a conjecture of Archbiſhop Secker on this place; that inſtead of בי we ſhould read בו. "If ye will not believe *in me*, ye ſhall not be eſtabliſhed." So likewiſe Dr. Durell. The Chaldee has, "If ye will not believe in the words of "the Prophet:" which ſeems to be a paraphraſe of the reading here propoſed. In favour of which it may be further obſerved, that in one MS בו

is upon a raſure; and another for the laſt לא reads ולא, which would properly follow בי; but could not follow כי.

11. Go deep to the grave—] So Aquila, Sym. Theodot. Vulg.

14. JEHOVAH] For אדני, twenty-five Mss (nine Antient) read יהוה. And ſo v. 20. eighteen Mss.

14—16. When he ſhall know—] "Though ſo much has been written on this important paſſage, there is an obſcurity and inconſequence which ſtill attends it, in the general run of all the interpretations given to it by the moſt learned. And this obſcure incoherence is given to it by the falſe rendering of a Hebrew particle, viz. ל in לדעתו. This has been generally rendered, either "that he may know," or "till he know." It is capable of either verſion, without doubt. But either of theſe verſions makes v. 15. incoherent and inconſiſtent with v. 16. For v. 16. plainly means to give a reaſon for the aſſertion in v. 15; becauſe it is ſubjoined to it by the particle כי, *for*. But it is no reaſon why a child ſhould eat butter and honey *till* he was at an age to diſtinguiſh, that *before* that time the land of his nativity ſhould be free from its enemies. This latter ſuppoſition indeed implies what is inconſiſtent with the preceding aſſertion. For it implies, that in part of that time of the infancy ſpoken of the land ſhould not be free from enemies, and conſequently theſe ſpecies of delicate food could not be attainable, as they are in times of peace. The other verſion "that "he may know," has no meaning at all: for what ſenſe is there in aſſerting, that a child ſhall eat butter and honey, *that* he may know to refuſe evil and chooſe good? is there any ſuch effect in this food? Surely no. Beſides, the child is thus repreſented to eat thoſe things, which only a ſtate of peace produces, during its whole infancy, inconſiſtently with v. 16, which promiſes a relief from enemies only before the *end* of this infancy; implying plainly, that part of it would be paſſed in diſtreſsful times of war and ſiege; which was the ſtate of things, when the prophecy was delivered."

"But all theſe objections are cut off, and a clear coherent ſenſe is given to this paſſage by giving another ſenſe to the particle ל; which never occurred to me, till I ſaw it in Harmer's Obſervat. vol. 1. p. 299. See how coherent the words of the Prophet run, with how natural a connexion one clauſe follows another, by properly rendering this one particle. "Be-

"hold

" hold this Virgin ſhall conceive, and bear a Son, and thou ſhalt call his " name Immanuel: butter and honey ſhall he eat, *when* he ſhall know to " refuſe evil, and chooſe good. For, before this child ſhall know to re- " fuſe evil, and chooſe good, the land ſhall be deſolate, by whoſe two " kings thou art diſtreſſed." Thus v. 16. ſubjoins a plain reaſon why the child ſhould eat butter and honey, the food of plentiful times, *when* he came to a diſtinguiſhing age; viz. becauſe before that time the country of the two kings, who now diſtreſſed Judea, ſhould be deſolated; and ſo Judea ſhould recover that plenty which attends peace. That this rendering, which gives perſpicuity and rational connexion to the paſſage, is according to the uſe of the Hebrew particle is certain. Thus, לפנות בקר, 'at the appearing 'of morning, or, *when* morning appeared;' Exod. xiv. 27. לעת האכל, "at meal-time, or, *when* it was time to eat.' Ruth ii. 14. In the ſame manner, לדעתו; " *at* his knowing, that is, *when* he knows."

" Harmer (ibid.) has clearly ſhewn, that theſe articles of food are delicacies in the eaſt; and as ſuch denote a ſtate of plenty. See alſo Joſh. v. 6. They therefore naturally expreſs the plenty of the country, as a mark of peace reſtored to it. Indeed, ver. 22. it expreſſes a plenty ariſing from the thinneſs of the people: but that it ſignifies, v. 15. a plenty ariſing from deliverance from war then preſent, is evident. Becauſe otherwiſe there is no expreſſion of this deliverance. And that a deliverance was intended to be here expreſſed is plain, from calling the child, which ſhould be born, Immanuel, God with us. It is plain alſo, becauſe it is before given to the Prophet in charge to make a declaration of the deliverance, v. 3—7; and it is there made; and this Prophecy muſt undoubtedly be conformable to that in this matter." DR. JUBB.

The circumſtance of the child's eating butter and honey is explained by Jarchi, as denoting a ſtate of plenty: " Butyrum & mel comedet infans " iſte, quoniam terra noſtra plena erit omnis boni." Comment. in locum. The infant Jupiter, ſays Callimachus, was tenderly nurſed with goat's milk and honey. Hymn. in Jov. 48. Homer, of the orphan daughters of Pandareus;

" κομισσε δε δι' Αφροδιτη
" Τυρῳ, και μελιτι γλυκερῳ, και ἡδεϊ οινῳ." Odyſſ. xx. 68.
" Venus in tender delicacy rears
" With honey, milk, and wine their infant years." Pope.

Τρυφης εστιν ενδειξις. "This is a deſcription of delicate food;" ſays Euſtathius on the place.

Agreeably to the obſervations, communicated by the learned Perſon above-mentioned, which perfectly well explain the hiſtorical ſenſe of this much-diſputed paſſage, not excluding a higher ſecondary ſenſe, the obvious and literal meaning of the prophecy is this: 'that within the time that a 'young woman, now a virgin, ſhould conceive and bring forth a child, and 'that child ſhould arrive at ſuch an age as to diſtinguiſh between good and 'evil, that is, within a few years, (compare ch. VIII. 4.) the enemies of 'Judah ſhould be deſtroyed.' But the prophecy is introduced in ſo ſolemn a manner; the ſign is ſo marked, as a ſign ſelected and given by God himſelf, after Ahaz had rejected the offer of any ſign of his own chooſing out of the whole compaſs of nature; the terms of the prophecy are ſo peculiar, and the Name of the child ſo expreſſive, containing in them much more than the circumſtances of the birth of a common child required, or even admitted; that we may eaſily ſuppoſe, that, in minds prepared by the general expectation of a great Deliverer to ſpring from the houſe of David, they raiſed hopes far beyond what the preſent occaſion ſuggeſted; eſpecially when it was found, that in the ſubſequent prophecy, delivered immediately afterward, this child, called Immanuel, is treated as the Lord and Prince of the land of Judah. Who could this be, other than the Heir of the throne of David? under which character a great and even a Divine Perſon had been promiſed. No one of that age anſwered to this character, except Hezekiah; but he was certainly born nine or ten years before the delivery of this prophecy. That this was ſo underſtood at that time, is collected, I think, with great probability, from a paſſage of Micah, a Prophet contemporary with Iſaiah, but who began to prophecy after him; and who, as I have already obſerved, imitated him, and ſometimes uſed his expreſſions. Micah, having delivered that remarkable prophecy, which determines the place of the birth of Meſſiah, "the Ruler of God's people, "whoſe goings forth have been of old, from everlaſting;" that it ſhould be Bethlehem Ephrata; adds immediately, that nevertheleſs, in the mean time, God would deliver his people into the hands of their enemies; "he "will give them up, till ſhe, who is to bear a child, ſhall bring forth." Mic. v. 3. This obviouſly and plainly refers to ſome known prophecy concerning a woman to bring forth a child; and ſeems much more properly

perly applicable to this paſſage of Iſaiah, than to any others of the ſame Prophet, to which ſome interpreters have applied it. St. Matthew therefore in applying this prophecy to the birth of Chriſt, does it not merely in the way of accommodating the words of the Prophet to a ſuitable caſe not in the Prophet's view; but takes it in its ſtricteſt, cleareſt, and moſt important ſenſe, and applies it according to the original deſign and principal intention of the Prophet.

17. *But* JEHOVAH will bring] Houbigant reads ויבוא, from LXX; αλλα επαξει ὁ θεος: to mark the tranſition to a new ſubject.

Ibid. Even the king of Aſſyria—] Houbigant ſuppoſes theſe words to have been a marginal gloſs, brought into the text by miſtake: and ſo likewiſe Archbp. Secker. Beſides their having no force or effect here, they do not join well in conſtruction with the words preceding: as may be ſeen by the ſtrange manner in which the antient interpreters have taken them; and they very inelegantly foreſtall the mention of the king of Aſſyria, which comes in with great propriety in the 20th verſe. I have therefore taken the liberty of omitting them in the tranſlation.

18. —hiſt the fly] See Note on ch. v. 26.

Ibid. Egypt and Aſſyria] Senacherib, Eſarhaddon, Pharao Necho, and Nebuchadnezzar, who one after another deſolated Judea.

19. —caverns] So LXX, Syr. Vulg. whence Houbigant ſuppoſes the true reading to be הנחלים.

20. —the River] That is, the Euphrates; הנהר, ſo read the LXX, and two MSS.

Ibid. JEHOVAH ſhall ſhave by the hired raſor—] To ſhave with the hired raſor the head, the feet, and the beard, is an expreſſion highly parabolical; to denote the utter devaſtation of the country from one end to the other, and the plundering of the people from the higheſt to the loweſt, by the Aſſyrians; whom God employed as his inſtrument to puniſh the Jews. Ahaz himſelf, in the firſt place, hired the king of Aſſyria to come to help him againſt the Syrians, by a preſent made to him of all the treaſures of the Temple, as well as his own: and God himſelf conſidered the great nations, whom he thus employed, as his mercenaries, and paid them their wages; thus he paid Nebuchadnezzar for his ſervices againſt Tyre, by the conqueſt of Egypt: Ezek. XXIX. 18—20. The hairs of the head are thoſe of the higheſt order in the ſtate; thoſe of

the feet, or the lower parts, are the common people; the beard is the king, the high prieſt, the very ſupreme in dignity and majeſty. The eaſtern people have always held the beard in the higheſt veneration, and have been extremely jealous of its honour. To pluck a man's beard is an inſtance of the greateſt indignity that can be offered. See Iſaiah L. 6. The king of the Ammonites, to ſhew the utmoſt contempt of David, 'cut off 'half the beards of his ſervants; and the men were greatly aſhamed: 'and David bade them tarry at Jericho till their beards were grown.' 2 Sam. x. 4, 5. Niebuhr, Arabie, p. 275, gives a modern inſtance of the very ſame kind of inſult. "The Turks, ſays Thevenot, greatly eſteem "a man who has a fine beard: it is a very great affront to take a man by "his beard, unleſs it be to kiſs it: they ſwear by the beard." Voyages, I. p. 57. D'Arvieux gives a remarkable inſtance of an Arab, who, having received a wound in his jaw, choſe to hazard his life, rather than ſuffer his ſurgeon to take off his beard. Memoires, tom. iii. p. 214. See alſo Niebuhr, Arabie, p. 61.

The remaining verſes of this chapter, 21—25, contain an elegant and very expreſſive deſcription of a country depopulated, and left to run wild, from its adjuncts and circumſtances: the vineyards and cornfields, before well cultivated, now overrun with briers and thorns; much graſs, ſo that the few cattle that are left, a young cow and two ſheep, have their full range, and abundant paſture; ſo as to yield milk in plenty to the ſcanty family of the owner: the thinly ſcattered people living not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land given up to the wild beaſts; ſo that the miſerable inhabitants are forced to go out armed with bows and arrows, either to defend themſelves againſt the wild beaſts, or to ſupply themſelves with neceſſary food by hunting.

## CHAP. VIII.

The prophecy in the foregoing chapter relates directly to the kingdom of Judah only: the firſt part of it promiſes them deliverance from the united invaſion of the Iſraelites and Syrians; the latter part, from v. 17. denounces the deſolation to be brought upon the kingdom of Judah by the Aſſyrians. The 6th, 7th, and 8th verſes of this chapter, ſeem to take

take in both the kingdoms of Iſrael and Judah. This people, that refuſeth the waters of Siloah, may be meant of both: the Iſraelites deſpiſed the kingdom of Judah, which they had deſerted, and now attempted to deſtroy; the people of Judah, from a conſideration of their own weakneſs, and a diſtruſt of God's promiſes, being reduced to deſpair, applied to the Aſſyrians for aſſiſtance againſt the two confederate kings. But how could it be ſaid of Judah, that they rejoiced in Retſin, and the ſon of Remaliah, the enemies confederated againſt them? If ſome of the people were inclined to revolt to the enemy, which however does not clearly appear from any part of the hiſtory or the prophecy, yet there was nothing like a tendency to a general defection. This therefore muſt be underſtood of Iſrael. The Prophet denounces the Aſſyrian invaſion, which ſhould overwhelm the whole kingdom of Iſrael under Tiglath Pileſer, and Shalmaneſer; and the ſubſequent invaſion of Judah by the ſame power under Senacherib, which would bring them into the moſt imminent danger, like a flood reaching to the neck, in which a man can but juſt keep his head above water. The two next verſes, 9, 10. are addreſſed by the Prophet, as a ſubject of the kingdom of Judah, to the Iſraelites and Syrians; and perhaps to all the enemies of God's people; aſſuring them, that their attempts againſt that kingdom ſhall be fruitleſs; for that the promiſed Immanuel, to whom he alludes, by uſing his name to expreſs the ſignification of it, *for God is with us*, ſhall be the defence of the houſe of David, and deliver the kingdom of Judah out of their hands: he then proceeds to warn the people of Judah againſt idolatry, divination, and the like forbidden practices; to which they were much inclined, and which would ſoon bring down God's judgements upon Iſrael. The prophecy concludes, at the 6th verſe of chap. ix. with promiſes of bleſſings in future times, by the coming of the great Deliverer already pointed out by the name of Immanuel, whoſe perſon and character is ſet forth in terms the moſt ample and magnificent.

And here it may be obſerved, that it is almoſt the conſtant practice of the Prophet to connect in like manner deliverances temporal with ſpiritual. Thus the xith chapter, ſetting forth the kingdom of Meſſiah, is cloſely connected with the xth, which foretells the deſtruction of Senacherib. So likewiſe the deſtruction of nations enemies to God in the xxxivth chapter, introduces the flouriſhing ſtate of the kingdom of Chriſt in the xxxvth.

And thus the chapters, from XL to XLIX, inclusive, plainly relating to the deliverance from the Captivity of Babylon, do in some parts as plainly relate to the greater deliverance by Christ.

1. Take unto thee a large mirror—] The word גליון is not regularly formed from גלל, *to roll*, but from גלה; as פדיון from פדה, כליון from כלה, נקיון from נקה, עליון from עלה, &c. the י supplying the place of the radical ה. גלה signifies to shew, to reveal; properly, as Schroederus says, (De Vestitu Mulier. Hebr. p. 294.) to render clear and bright by rubbing, to polish: גליון therefore, according to this derivation, is not a roll, or volume; but may very well signify a polished tablet of metal, such as antiently was used for a mirror; the Chaldee paraphrast renders it by לוח, a tablet: and the same word, though somewhat differently pointed, the Chaldee paraphrast and the Rabbins render a mirror, chap. III. 23. The mirrors of the Israelitish women were made of brass finely polished, Exod. XXXVIII. 8. from which place it likewise appears, that what they used were little hand-mirrors, which they carried with them, even when they assembled at the door of the Tabernacle. I have a metalline mirror found in Herculaneum, which is not above three inches square. The Prophet is commanded to take a mirror, or brazen polished tablet, not like these little hand-mirrors, but a large one; large enough for him to engrave upon it in deep and lasting characters, בחרט אנוש, with a workman's graving tool, the prophecy which he was to deliver. חרט in this place certainly signifies an instrument to write, or to engrave with; but חריט, the same word, only differing a little in the form, means something belonging to a lady's dress, chap. III. 22. (where however five MSS leave out the י, whereby only it differs from the word in this place;) either a crisping-pin, which might be not unlike a graving-tool, as some will have it; or a purse, as others infer from 2 Kings v. 23. It may therefore be called here חרט אנוש, a workman's instrument, to distinguish it from חריט אשה, an instrument of the same name used by the women. In this manner he was to record the prophecy of the destruction of Damascus and Samaria by the Assyrians: the subject and sum of which prophecy is here expressed with great brevity in four words, *maher shalal, hash baz*; i. e. "to hasten the spoil, to take quickly the prey:" which are afterwards applied as the name of the Prophet's son, who was made a sign of the speedy completion of it; Maher-shalal Hash-baz: Haste-to-the-spoil Quick-to-

the-

the-prey. And that it might be done with the greater ſolemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witneſſes to atteſt the recording of it.

4. For before the child—] The prophecy was accordingly accompliſhed within three years; when Tiglath-Pileſer, king of Aſſyria, went up againſt Damaſcus, and took it, and carried the people of it captive to Kir, and ſlew Retſin, and alſo took the Reubenites, and the Gadites, and the half tribe of Manaſſeh, and carried them captive to Aſſyria, 2 Kings xvi. 9. xv. 29. 1 Chron. v. 26.

6, 7. Becauſe this people have rejected—] The gentle waters of Siloah, a ſmall fountain and brook juſt without Jeruſalem, which ſupplied a pool within the city for the uſe of the inhabitants, is an apt emblem of the ſtate of the kingdom and houſe of David, much reduced in its apparent ſtrength, yet ſupported by the bleſſing of God: and is finely contraſted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down, like a mighty flood, upon all theſe apoſtates of both kingdoms, as a puniſhment for their manifold iniquities, and their contemptuous diſregard of his promiſes. The brook and the river are put for the kingdoms, to which they belong, and the different ſtates of which reſpectively they moſt aptly repreſent. Juvenal, inveighing againſt the corruption of Rome by the importation of Aſiatic manners, ſays, with great elegance, that the Orontes has been long diſcharging itſelf into the Tiber:

"Jampridem Syrus in Tiberim defluxit Orontes."

And Virgil, to expreſs the ſubmiſſion of ſome of the eaſtern countries to the Roman arms, ſays, that the waters of Euphrates now flowed more humbly and gently:—"Euphrates ibat jam mollior undis." Æn. viii. 726. But the happy contraſt between the brook and the river gives a peculiar beauty to this paſſage of the Prophet, with which the ſimple figure in the Roman poets, however beautiful, yet uncontraſted, cannot contend.

8. Even to the neck ſhall he reach] He compares Jeruſalem (ſays Kimchi) to the head in the human body: as when the waters come up to a man's neck, he is very near drowning; for a little increaſe of them would go over his head; ſo the king of Aſſyria coming up to Jeruſalem was like a flood reaching to the neck; the whole country was overflowed,

and

and the capital was in imminent danger. Accordingly the Chaldee renders reaching to the neck, by reaching to Jerusalem.

9. Know ye this] God by his Prophet plainly declares to the confederate adversaries of Judah, and bids them regard and attend to his declaration, that all their efforts shall be in vain. The present reading רעו, is subject to many difficulties: I follow that of the LXX, דעו, γνωτε. Archbishop Secker approves this reading. דעו, *know ye this*, is parallel and synonymous to האזינו, *give ear to it*, in the next line. The LXX have likewise very well paraphrased the conclusion of this verse; "when ye "have strengthened yourselves, ye shall be broken; and though ye again "strengthen yourselves, again shall ye be broken;" taking חתו as meaning the same with נשברו.

11. As taking me by the hand] Eleven Mss (two Antient) read בחזקת: and so Sym. Syr. Vulg.

12. Say ye not, It is holy—] קשר. Both the reading and the sense of this word are doubtful. The LXX manifestly read קשה; for they render it by σκληρον, *hard*. Syr. and Chald. render it מרדא and מרוד, *rebellion*. How they came by this sense of the word, or what they read in their copies, is not so clear. But the worst of it is, that neither of these readings, or renderings, gives any clear sense in this place. For why should God forbid his faithful servants to say with the unbelieving Jews, it is *hard*; or, there is a *rebellion*; or, as our Translators render it, a *confederacy*? And how can this be called, "walking in the way of this people," ver. 11. which usually means, following their example; joining with them in religious worship? Or what confederacy do they mean? the union of the kingdoms of Syria and Israel against Judah? That was properly a league between two independent states; not an unlawful conspiracy of one part against another in the same state; for this is the meaning of the word קשר. For want of any satisfactory interpretation of this place, that I can meet with, I adopt a conjecture of Archbishop Secker, which he proposes with great diffidence; and even seems immediately to give up, as being destitute of any authority to support it. I will give it in his own words: "Videri potest ex cap. v. 16. & hujus cap. 13, 14, 19. legendum "קדש, vel קדוש, eadem sententia, qua אלהיבו, Hos. xiv. 3. Sed nihil "necesse est. Vide enim Jer. xi. 9. Ezek. xxii. 25. Optimè tamen sic

" reſponderent huic verſiculo verſiculi 13, 14." The paſſages of Jeremiah and Ezekiel, above referred to, ſeem to me not at all to clear up the ſenſe of the word קשר in this place. But the context greatly favours the conjecture here given, and makes it highly probable: " walk not in " the way of this people; call not their idols holy; nor fear ye the object " of their fear: (that is, the αγιασματα, or gods of the idolaters; for ſo " fear, here, ſignifies, to wit, the thing feared; ſo God is called " the " Fear of Iſaac:" Gen. XXXI. 42. 53.) but look up to JEHOVAH as your " Holy One; and let Him be your Fear, and let Him be your dread; and " He ſhall be a holy refuge unto you." Here there is a harmony and conſiſtency running through the whole ſentence; and the latter part naturally ariſes out of the former, and anſwers to it. Obſerve, that the difference between קשר and קדש is chiefly in the tranſpoſition of the two laſt letters; for the letters ר and ד are hardly diſtinguiſhable in ſome copies, printed as well as MSS: ſo that the miſtake, in reſpect of the letters themſelves, is a very eaſy and a very common one.

14. And He ſhall be unto you a ſanctuary.] The word לכם, *unto you*, abſolutely neceſſary, as I conceive, to the ſenſe, is loſt in this place: it is preſerved by the Vulgate; " & erit *vobis* in ſanctificationem:" the LXX have it in the ſingular number; εσται σοι εις αγιασμον. Or elſe, inſtead of מקדש, *a ſanctuary*, we muſt read מוקש, *a ſnare*, which would then be repeated, without any propriety or elegance, at the end of the verſe: the Chaldee reads inſtead of it משפט, *judgement*; for he renders it by פורען, which word frequently anſwers to משפט in his Paraphraſe. A MSS has (inſtead of מקדש ולאבן) להם לאבן; which clears the ſenſe and conſtruction. But the reading of the Vulgate is, I think, the beſt remedy to this difficulty; and is in ſome degree authoriſed by להם, the reading of the MS above mentioned.

16. among my diſciples] בלמדי. " The LXX render it, τε μη μαθειν. " Biſhop Chandler, Defence of Chriſtianity, p. 308, thinks they read " מלמד, *that it be not underſtood*; and approves this reading." Archbiſhop SECKER.

18. God of Hoſts] A MS reads אלהי צבאות.

19. Should they ſeek—] After ידרש; the LXX, repeating the word, read היידרש: Ουκ εθνος τωρος θεον αυτε εκζητησωσι; τι εκζητησωσι τωερι των ζωντων τας νεκρας; and this repetition of the verb ſeems neceſſary to the ſenſe; and,

and, as Procopius on the place obſerves, it ſtrongly expreſſes the Prophet's indignation at their folly.

20. Unto the command, and unto the teſtimony—] "Is not תעודה here the atteſted prophecy, ver. 1—4? and perhaps תורה the command, ver. 11—15? for it means ſometimes a particular, and even a human command: ſee Prov. VI. 20. and VII. 2, 3. where it is ordered to be hid, that is, ſecretly kept." Archbp. SECKER. So Deſchamps in his Tranſlation, or rather Paraphraſe, underſtands it: "tenons-nous a l'inſtrument authentique, mis en dépôt par ordre du Seigneur." If this be right, the 16th verſe muſt be underſtood in the ſame manner.

Ibid. In which there is no obſcurity] שחר, as an adjective, frequently ſignifies *dark*, *obſcure:* and the noun שחר ſignifies *darkneſs*, *gloomineſs*, Joel II. 2. if we may judge by the context:

"A day of darkneſs and obſcurity;
"Of cloud, and of thick vapour;
"As the gloom ſpread upon the mountains:
"A people mighty and numerous;"

Where the *gloom*, שחר, ſeems to be the ſame with the cloud and thick vapour, mentioned in the line preceding: ſee Lam. IV. 8. Job XXX. 30. See this meaning of the word שחר well ſupported in Chriſt. Muller Satura Obſervationum Philolog. p. 53. Lugd. Bat. 1752. The *morning* ſeems to be an idea wholly incongruous in the paſſage of Joel. And in this of Iſaiah, the words, "in which there is no morning," (for ſo it ought to be rendered, if שחר in this place ſignifies, according to its uſual ſenſe, *morning*) ſeems to give no meaning at all. "It is becauſe there is no light in them," ſays our Tranſlation: if there be any ſenſe in theſe words, it is not the ſenſe of the original; which cannot juſtly be ſo tranſlated. Qui n'a rien d'obſcur. Deſchamps. The reading of LXX, and Syr. שחד, *gift*, affords not any aſſiſtance towards the clearing up of this difficult place.

21. —diſtreſſed—] Inſtead of נקשה, *diſtreſſed*, the Vulg. Chald. and Sym. manifeſtly read נכשל, *ſtumbling, tottering through weakneſs, ready to fall*; a ſenſe which ſuits very well with the place.

22. And he ſhall caſt his eyes upward—] The learned profeſſor Michaelis, treating of this place, (Not. in De S. Poeſ. Hebr. Præl. IX.)

refers to a paſſage in the Koran, which is ſimilar to it. As it is a very celebrated paſſage, and on many accounts remarkable, I ſhall give it here at large, with the ſame author's further remarks upon it in another place of his writings. It muſt be noted here, that the learned Profeſſor renders יבזק in this and the parallel place, chap. v. 30. which I tranſlate *be looketh*, by *it thundereth*, from Schultens, Orig. Ling. Hebr. lib. 1. chap. 11. of the juſtneſs of which rendering I much doubt. This brings the image of Iſaiah more near, in one circumſtance, to that of Mohammed, than it appears to be in my tranſlation:

"Labid, contemporary with Mohammed, the laſt of the ſeven Arabian poets, who had the honour of having their poems, one of each, hung up in the entrance of the Temple of Mecca, ſtruck with the ſublimity of a paſſage in the Koran, became a convert to Mohammediſm; for he concluded, that no man could write in ſuch a manner, unleſs he were divinely inſpired."

"One muſt have a curioſity to examine a paſſage which had ſo great an effect upon Labid. It is, I muſt own, the fineſt that I know in the whole Koran; but I ſcarce think it will have a ſecond time the like effect, ſo as to tempt any one of my readers to ſubmit to circumciſion. It is in the ſecond chapter; where he is ſpeaking of certain apoſtates from the Faith. 'They are like, ſaith he, to a man, who kindleth a light. As ſoon as it begins to ſhine, God takes from them the light, and leaves them in darkneſs, that they ſee nothing. They are deaf, dumb, and blind; and return not into the right way. Or they fare, as when a cloud, full of darkneſs, thunder, and lightning, covers the heaven: when it burſteth, they ſtop their ears with their fingers, with deadly fear; and God hath the unbelievers in his power. The lightning almoſt robbeth them of their eyes: as often as it flaſheth, they go on by its light; and when it vaniſheth in darkneſs, they ſtand ſtill. If God pleaſed, they would retain neither hearing nor ſight.' That the thought is beautiful, no one will deny: and Labid, who had probably a mind to flatter Mohammed, was lucky in finding a paſſage in the Koran, ſo little abounding in poetical beauties, to which his converſion might with any propriety be aſcribed. It was well, that he went no further; otherwiſe his taſte for poetry might have made him again an infidel." Michaelis, Erpenii Arabiſche Grammatik abgekurzt, Vorrede, ſ. 32.

23. —accumulated darkneſs] Either מנרחה, Fem. to agree with אפלה; or אפל המנרח, alluding perhaps to the palpable Egyptian darkneſs, Exod. x. 21.

Ibid. The land of Zebulon—] Zebulon, Naphthali, Manaſſeh, that is, the country of Galilee all round the ſea of Geneſareth, were the parts that principally ſuffered in the firſt Aſſyrian invaſion under Tiglath Pileſer: ſee 2 Kings xv. 29. 1 Chron. v. 26. And they were the firſt that enjoyed the bleſſing of Chriſt's preaching the Goſpel, and exhibiting his miraculous works among them.

## CHAP. IX.

2. Thou haſt increaſed their joy] Eleven MSS (two Antient) read לו, according to the Maſoretical correction.

Ibid. —as with the joy of harveſt] כשמחת בקציר. For בקציר a MS has קציר, and another הקציר: one of which ſeems to be the true reading, as the noun preceding is *in regimine*.

4. The greaves of the armed warriour] סאון סאן. This word, occurring only in this place, is of very doubtful ſignification. Schindler fairly tells us, that we muſt gueſs at it by the context. The Jews have explained it, by gueſs I believe, as ſignifying *battle, conflict*: the Vulgate renders it *violenta prædatio*. But it ſeems as if ſomething was rather meant, which was capable of becoming fuel for the fire, together with the garments mentioned in the ſame ſentence. In Syriac the word, as a noun, ſignifies a *ſhoe*, or a *ſandal*, as a learned Friend ſuggeſted to me ſome years ago: ſee Luke xv. 22. Acts xii. 8. I take it therefore to mean that part of the armour which covered the legs and feet, and I would render the two words in Latin by *caliga caligati*. The burning of heaps of armour, gathered from the field of battle, as an offering made to the god ſuppoſed to be the giver of victory, was a cuſtom that prevailed among ſome heathen nations; and the Romans uſed it as an emblem of peace: which perfectly well ſuits with the deſign of the Prophet in this place. A medal, ſtruck by Veſpaſian on finiſhing his wars both at home and abroad, repreſents the goddeſs Peace, holding an olive branch in one hand, and with a lighted torch in the other ſetting fire to a heap of armour. Virgil mentions the cuſtom:

"Cum

" Cum primam aciem Præneſte ſub ipſa
" Stravi, ſcutorumque incendi victor acervos."

Æn. VIII. 561.

See Addiſon on Medals, Series II. 18. And there are notices of ſome ſuch practice among the Iſraelites, and other nations of the moſt early times. God promiſes to Joſhuah victory over the kings of Canaan: " to morrow I will deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire." Joſ. XI. 6. See alſo Nahum II. 13. And the Pſalmiſt employs this image to expreſs complete victory, and a perfect eſtabliſhment of peace:

" He maketh wars to ceaſe, even to the end of the land:
" He breaketh the bow, and cutteth the ſpear in ſunder;
" And burneth the chariots in the fire."

Pſ. XLVI. 9.

עגלות, properly *plauſtra*, the *baggage-waggons:* which however the LXX and Vulg. render *ſcuta*, *ſhields*; and Chald. *round ſhields*, to ſhew the propriety of that ſenſe of the word from the etymology; which, if admitted, makes the image the ſame with that uſed by the Romans.

Ezekiel, in his bold manner, has carried this image to a degree of amplification, which, I think, hardly any other of the Hebrew poets would have attempted. He deſcribes the burning of the arms of the enemy, in conſequence of the complete victory to be obtained by the Iſraelites over Gog and Magog:

" Behold, it is come to paſs, and it is done:
" Saith the Lord JEHOVAH.
" This is the day, of which I ſpake:
" And the inhabitants of the cities of Iſrael ſhall go forth;
" And ſhall ſet on fire the armour, and the ſhield,
" And the buckler, and the bow, and the arrows,
" And the clubs, and the lances;
" And they ſhall ſet them on fire for ſeven years:
" And they ſhall not bear wood from the field;
" Neither ſhall they hew from the foreſt:
" For of the armour ſhall they make their fires;

" And they ſhall ſpoil their ſpoilers,
" And they ſhall plunder their plunderers."

Ezek. xxxix. 8—10.

5. The government ſhall be upon his ſhoulder.] That is, the enſign of government; the ſceptre, the ſword, the key, or the like, which was born upon, or hung from the ſhoulder. See Note on chap. xxii. 22.

Chap. ix. 7.—Chap. x. 4.] This whole paſſage, reduced to its proper and intire form, and healed of the diſlocation, which it ſuffers by the abſurd diviſion of the chapters, makes a diſtinct prophecy, and a juſt poem; remarkable for the regularity of its diſpoſition, and the elegance of its plan. It has no relation to the preceding or the following prophecy; though the parts, violently torn aſunder, have been, on the one ſide and the other, patched on to them. Thoſe relate principally to the kingdom of Judah; this is addreſſed excluſively to the kingdom of Iſrael. The ſubject of it is a denunciation of vengeance awaiting their crimes. It is divided into four parts, each threatening the particular puniſhment of ſome grievous offence: of their pride; of their perſeverance in their vices; of their impiety; and of their injuſtice. To which is added a general denunciation of a further reſerve of divine wrath, contained in a diſtich, before uſed by the Prophet on a like occaſion, chap. v. 25. and here repeated after each part: this makes the intercalary verſe of the poem, or, as we call it, the burthen of the ſong.

" Poſt hoc comma (cap. x. 4.) interponitur ſpatium unius lineæ, in cod. 2 & 3: idemque obſervatur in 245, in quo nullum eſt ſpatium ad finem capitis ix." Kennicott, Var. Lect.

7. JEHOVAH] For אדני, thirty MSS and three Editions read יהוה.

8. —carry themſelves haughtily] וידעו, *and they ſhall know:* ſo ours, and the Verſions in general. But what is it, that they ſhall know? The verb ſtands deſtitute of its object; and the ſenſe is imperfect. The Chaldee is the only one, as far as I can find, that expreſſes it otherwiſe. He renders the verb in this place by ואתרברבו, *they exalt themſelves*, or *carry themſelves haughtily*; the ſame word by which he renders גבהו, chap. iii. 16. He ſeems therefore in this place to have read ויגבהו; which agrees perfectly well with what follows, and clears up the difficulty. Archbiſhop Secker

Secker conjectured וידברו, referring it to לאמר in the next verſe; which ſhews, that he was not ſatisfied with the preſent reading. Houbigant reads וירעו, *& pravi facti ſunt*; which is found in a Ms: but I prefer the reading of the Chaldee, which ſuits much better with the context.

9. The bricks—] "The eaſtern bricks, (ſays Sir John Chardin, ſee Harmer Obſerv. 1. p. 176.) are only clay well moiſtened with water, and mixed with ſtraw, and dried in the ſun." So that their walls are commonly no better than our mud-walls: ſee Maundrell, p. 124. That ſtraw was a neceſſary part in the compoſition of this ſort of bricks, to make the parts of the clay adhere together, appears from Exodus, ch. v. Theſe bricks are properly oppoſed to hewn ſtone, ſo greatly ſuperior in beauty and durableneſs. The ſycamores, which, as Jerom on the place ſays, are timber of little worth, with equal propriety are oppoſed to the cedars. "As the grain and texture of the ſycamore is remarkably coarſe "and ſpongy, it could therefore ſtand in no competition at all (as it is "obſerved, Iſ. IX. 10.) with the cedar, for beauty and ornament." Shaw, Supplement to Travels, p. 96. We meet with the ſame oppoſition of cedars to ſycamores, 1 Kings x. 27. where Solomon is ſaid to have made ſilver as the ſtones, and cedars as the ſycamores in the vale, for abundance. By this *maſhal*, or figurative and ſententious ſpeech, they boaſt, that they ſhall eaſily be able to repair their preſent loſſes, ſuffered perhaps by the firſt Aſſyrian invaſion under Tiglath-Pileſer; and to bring their affairs to a more flouriſhing condition than ever.

10. —the princes of Retſin againſt him] For צרי, *enemies*, Houbigant by conjecture reads שרי, *princes*; which is confirmed by twenty-one Mss, (two Antient,) and nine more have ר upon a raſure, and therefore had probably at firſt שרי. The princes of Retſin, the late ally of Iſrael, that is, the Syrians, expreſsly named in the next verſe, ſhall now be excited againſt Iſrael.

The LXX in this place give us another variation; for ורצין, they read והר ציון, ορος Σιων, *mount Sion*; of which this may be the ſenſe: but JEHOVAH ſhall ſet up the adverſaries of mount Sion againſt him, (i. e. againſt Iſrael) and will *ſtrengthen* his enemies together: the Syrians—the Philiſtines—who are called the adverſaries of mount Sion. See Simonis Lex. in voce סכך.

11. —on

11. —on every ſide] בכל פה, in every corner; in every part of their country, purſuing them to the remoteſt extremities, and the moſt retired parts. So the Chald. בכל אתר, in every place.

13. —in one day] Eight Mss read ביום; and another has a raſure in the place of the letter ב.

16. JEHOVAH] For אדני, eighteen Mss read יהוה.

17. For wickedneſs—] Wickedneſs rageth like a fire, deſtroying and laying waſte the nation: but it ſhall be its own deſtruction, by bringing down the fire of God's wrath, which ſhall burn up the briers and the thorns; that is, the wicked themſelves. Briers and thorns are an image frequently applied in Scripture; when ſet on fire, to the rage of the wicked, violent, yet impotent, and of no long continuance: "They are ex-"tinct as the fire of thorns." Pſ. CXVIII. 12. to the wicked themſelves, as uſeleſs and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind: "As thorns cut up, they ſhall be con-"ſumed in the fire." Iſ. XXXIII. 12. Both theſe ideas ſeem to be joined in Pſ. LVIII. 9.

"Before your pots ſhall feel the thorn,

"As well the green as the dry, the tempeſt ſhall bear them away."

The green and the dry is a proverbial expreſſion, meaning all ſorts of them, good and bad, great and ſmall, &c. So Ezekiel: "Behold, I will "kindle a fire, and it ſhall devour every green tree, and every dry tree." Chap. XX. 47. D'Herbelot quotes a Perſian poet deſcribing a peſtilence under the image of a conflagration: "This was a lightning that, falling "upon a foreſt, conſumed there the green wood with the dry." See Harmer Obſer. I. p. 187.

19. —the fleſh of his neighbour] "Του βραχιονος τυ αδελφυ αυτυ, LXX "Alexand. Duplex verſio, quarum altera legit רעו, quæ vox extat Jer. "VI. 21. Nam רע αδελφος, Gen. XLIII. 33. Recte, ni fallor." SECKER. I add to this excellent remark, that the Chaldee manifeſtly reads רעו, not זרעו; for he renders it by קריביה, *his neighbour*. And Jeremiah has the very ſame expreſſion: ואיש בשר רעהו יאכלו, "And every one ſhall eat "the fleſh of his neighbour." Ch. XIX. 9. This obſervation, I think, gives the true reading and ſenſe of this place: and the context ſtrongly confirms it, by explaining the general idea by particular inſtances, in the following

following verſe: "Every man ſhall devour the fleſh of his neighbour; "(that is, they ſhall harraſs and deſtroy one another;) Manaſſeh ſhall de- "vour Ephraim, and Ephraim Manaſſeh; (which two tribes were moſt "cloſely connected both in blood and ſituation, as brothers and neigh- "bours;) and both of them in the midſt of their own diſſenſions ſhall "agree in preying upon Judah." The common reading, "ſhall devour "the fleſh of his own *arm*," in connexion with what follows, ſeems to make either an inconſiſtency, or an anticlimax: whereas by this correction the following verſe becomes an elegant illuſtration of the foregoing.

## CHAP. X.

4. Without me—] That is, without my aid, they ſhall be taken captive even by the captives, and ſhall be ſubdued by the vanquiſhed. "The י in בלתי is a pronoun, as in Hoſ. XIII. 4." Kimchi on the place.

5. Ho to the Aſſyrian—] Here begins a new and diſtinct prophecy; continued to the end of the XIIth chapter: and it appears from v. 9—11. of this chap. that this prophecy was delivered after the taking of Samaria by Shalmaneſer; which was in the ſixth year of the reign of Hezekiah: and as the former part of it foretells the invaſion of Senacherib, and the deſtruction of his army, which makes the whole ſubject of this chapter, it muſt have been delivered before the fourteenth of the ſame reign.

Ibid. The ſtaff in whoſe hand] The word הוא in this place ſeems to embarraſs the ſentence. I omit it on the authority of the Alexandrine copy of LXX; and five MSS, (two Antient,) for ומטה הוא, read מטהו. Archbiſhop Secker was not ſatisfied with the preſent reading: he propoſes another method of clearing up the ſenſe; by reading ביום inſtead of בידם: "And he is a ſtaff *in the day* of mine indignation."

12. JEHOVAH] For אדני, fourteen MSS, and three Editions, read יהוה.

Ibid. —the effect—] "פרי, f. צבי, vid. XIII. 19. ſed confer Prov. I. "31. XVI. 31." SECKER. The Chaldee renders the word פרי, by עובדי, *opera*; which ſeems to be the true ſenſe: and I have followed it.

13. —ſtrongly—] Twelve MSS agree with the Keri in reading נכיר, without the א. And S. b. Melec and Kimchi thus explain it: "them, "who dwelled in a great and ſtrong place, I have brought down to the "ground."

15. —its

15. —its maſter] I have here given the meaning, without attempting to keep to the expreſſion of the original: לא עץ, "the no-wood;" that which is not wood like itſelf, but of a quite different and ſuperior nature. The Hebrews have a peculiar way of joining the negative particle לא to a noun, to ſignify in a ſtrong manner a total negation of the thing expreſſed by the noun.

"How haſt thou given help ללא כח, to the no-ſtrength?
"And ſaved the arm לא עז, of the no-power?
"How haſt thou given counſel ללא תבונה, to the no-wiſdom?"

That is, to the man totally deprived of ſtrength, power, and wiſdom. Job xxvi. 2, 3.

"Ye that rejoice ללא דבר, in no-thing."

That is, in your fancied ſtrength, which is none at all, a mere non-entity. Amos vi. 13.

"For I am God, ולא איש, and no-man;
"The Holy One in the midſt of thee, yet do not frequent cities."
Hoſea xi. 9.

"And the Aſſyrian ſhall fall by a ſword לא איש, of no-man;
"And a ſword of לא אדם, no-mortal, ſhall devour him."
If. xxxi. 8.

"Wherefore do ye weigh out your ſilver בלוא לחם, for the no-
"bread." If. lv. 2.

So here לא עץ means him, who is far from being an inert piece of wood; but is an animated and active being; not an inſtrument, but an agent.

16. JEHOVAH] For אדני, fifty-two MSS, and ſix Editions, read יהוה.

Ibid. And under his glory] That is, all that he could boaſt of as great and ſtrong in his army: (Sal. b. Melec in loc.) expreſſed afterwards, v. 18. by the glory of his foreſt, and of his fruitful field.

17, 18. And he ſhall burn and conſume his thorn—] The briers and thorns are the common people; the glory of his foreſt are the nobles, and thoſe of higheſt rank and importance. See Note on chap. ix. 17. and compare Ezek. xx. 47. The fire of God's wrath ſhall deſtroy them both great and ſmall, it ſhall conſume them *from the ſoul to the fleſh*; a proverbial expreſſion; *ſoul and body*, as we ſay; it ſhall conſume them intirely and altogether. And the few that eſcape ſhall be looked upon as having eſcaped from the moſt imminent danger; "as a firebrand plucked out of the fire:"

Amos IV. 11. ὡς διὰ πυρος, 1 Cor. III. 15. as a man, when a houſe is burning, is forced to make his eſcape by running through the midſt of the fire.

I follow here the reading of the LXX; כמאש נסס, ὡς ὁ φευγων απο φλογος καιομενης. Symmachus alſo renders the latter word by φευγων.

22, 23. For though thy people, O Iſrael—] I have endeavoured to keep to the letter of the text, as nearly as I can, in this obſcure paſſage. But it is remarkable, that neither the LXX, nor St. Paul, Rom. IX. 28. who, except in a few words of no great importance, follows them nearly in this place, nor any one of the antient Verſions, take any notice of the word שטף, *overflowing*; which ſeems to give an idea not eaſily reconcileable with thoſe with which it is here joined. I. S. Mœrlius (Schol. Philolog. ad Selecta S. Cod. loca) conjectures, that the two laſt letters of this word are by miſtake tranſpoſed, and that the true reading is שפט, *judging* with ſtrict juſtice. The LXX might think this ſufficiently expreſſed by εν δικαιοσυνη. A MS, with St. Paul and LXX Alex. omits בו in the 22d verſe: ſixty-nine MS, and ſix Editions, omit כל in the 23d verſe: and ſo St. Paul, Rom. IX. 28.

The learned Dr. Bagot, Dean of Chriſtchurch, Oxford, in ſome obſervations on this place, which he has been ſo kind as to communicate to me, and which will appear in their proper light, when he himſelf ſhall give them to the public, renders the word כלין by *accompliſhment*, and makes it refer to the predictions of Moſes; the bleſſing and the curſe, which he laid before the people; both conditional, and depending on their future conduct. They had by their diſobedience incurred thoſe judgements which were now to be fully executed upon them. His tranſlation is: "The accompliſhment determined overflows with juſtice; for it is ac-" compliſhed, and that which is determined the Lord God of hoſts doeth " in the midſt of the land."

24 and 26. —in the way of Egypt] I think there is a deſigned ambiguity in theſe words. Senacherib, ſoon after his return from his Egyptian expedition, which, I imagine, took him up three years, inveſted Jeruſalem. He is repreſented by the Prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done, when they purſued them to the Red Sea. But God in his turn will lift up his rod over the ſea, as he did at that time, in the way, or after the manner, of Egypt: and as Senacherib has imitated

the Egyptians in his threats, and came full of rage againſt them from the ſame quarter; ſo God will act over again the ſame part, that he had taken formerly in Egypt, and overthrow their enemies in as ſignal a manner. It was all to be, both the attack and the deliverance, בדרך, or כדרך, as a MS has it in each place, in the way, or after the manner, of Egypt.

25. mine indignation] Indignatio mea, Vulg. ἡ ὀργη, LXX. μȣ ἡ ὀργη ἡ κατα σȣ, MS Pachom. μȣ ἡ οργη κατα σȣ, MS. 1 D. 11. So that זעמי, or הזעם, as a MS has it, ſeems to be the true reading.

26. And like his rod which he lifted up over the ſea] The Jewiſh interpreters ſuppoſe here an ellipſis of כ, the particle of ſimilitude, before מטהו, to be ſupplied from the line above: ſo that here are two ſimilitudes; one comparing the deſtruction of the Aſſyrians to the ſlaughter of the Midianites at the rock of Oreb; the other to that of the Egyptians at the Red Sea. Aben Ezra, Kimchi, Salomo b. Melec.

27. —from off your ſhoulders] I follow here the LXX, who, for מפני שמן, read משכמיכם, απο των ωμων ὑμων; not being able to make any good ſenſe out of the preſent reading. I will add here the marginal conjectures of Archbiſhop Secker, who appears, like all others, to have been at a loſs for a probable interpretation of the text as it now ſtands. "ò. leg. " שכם; forte legend. מבני שמן. vid. cap. v. 1. Zech. iv. 14. Et poſſunt " intelligi Judæi uncti Dei. Pſ. cv. 15. vel Aſſyrii משמנים, hic v. 16. " ut dicat Propheta depulſum iri jugum ab his impoſitum: ſed hoc du- " rius. Vel poteſt legi מפני שמי." SECKER.

28—32. He is come to Aiath—] A deſcription of the march of Senacherib's army approaching Jeruſalem in order to inveſt it, and of the terror and confuſion ſpreading and increaſing through the ſeveral places, as he advanced; expreſſed with great brevity, but finely diverſified. The places here mentioned are all in the neighbourhood of Jeruſalem; from Ai northward, to Nob weſtward of it; from which laſt place he might probably have a proſpect of mount Sion. Anathoth was within three Roman miles of Jeruſalem; according to Euſebius, Jerom, and Joſephus: Onomaſt. Loc. Hebr. & Antiq. Jud. x. 7. 3. Nob probably ſtill nearer. And it ſhould ſeem from this paſſage of Iſaiah, that Senacherib's army was deſtroyed near the latter of theſe places. In coming out of Egypt, he might perhaps join the reſt of his army at Aſhdod, after the taking of that place, which happened about that time; (ſee chap. xx.) and

march

march from thence near the coaſt by Lachiſh and Libnah, which lay in his way, from South to North, and both which he inveſted, till he came to the northweſt of Jeruſalem; croſſing over to the North of it, perhaps by Joppa and Lydda, or ſtill more North through the plain of Eſdraelon.

29. They have paſſed the ſtrait—] The ſtrait here mentioned is that of Michmas; a very narrow paſſage between two ſharp hills or rocks; ſee 1 Sam. XIV. 4, 5. where a great army might have been oppoſed with advantage by a very inferior force. The author of the book of Judith might perhaps mean this paſs, at leaſt among others: "Charging them to "keep the paſſages of the hill country; for by them there was an en-"trance into Judea, and it was eaſy to ſtop them that would come up; "becauſe the paſſage was ſtrait, for two men at the moſt." Judith IV. 7. The enemies having paſſed the ſtrait without oppoſition ſhews, that all thoughts of making a ſtand in the open country were given up, and that their only reſource was in the ſtrength of the city.

Ibid. —their lodging—] The ſenſe ſeems neceſſarily to require, that we read למו, inſtead of לנו. Theſe two words are in other places miſtaken one for the other. Thus Iſ. XLIV. 7. for למו, read לנו, with the Chaldee: and in the ſame manner Pſ. LXIV. 6. with Syr. and Pſ. LXXX. 7. on the authority of LXX, and Syr. beſide the neceſſity of the ſenſe.

30. Hearken unto her, O Laiſh; anſwer her, O Anathoth!] I follow in this the Syriac verſion. The Prophet plainly alludes to the name of the place; and with a peculiar propriety, if it had its name from its remarkable echo. "ענתות, *reſponſiones*: eadem ratio nominis, quæ in "בית ענת, *locus echûs*; nam hodienum ejus rudera oſtenduntur in valle, "ſcil. in medio montium, ut referunt Robertus in Itiner. p. 70. & Mon-"connyſius, p. 301." Simonis Onomaſticon Vet. Teſt.

## CHAP. XI.

The Prophet had deſcribed the deſtruction of the Aſſyrian army under the image of a mighty foreſt, conſiſting of flouriſhing trees, growing thick together, and of a great highth; of Lebanon itſelf crowned with lofty cedars; but cut down, and laid level with the ground, by the ax, wielded by the hand of ſome powerful and illuſtrious agent: in oppoſition to this image he repreſents the great Perſon, who makes the ſubject of

this chapter, as a ſlender twig, ſhooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed: which tender plant, ſo weak in appearance, ſhould nevertheleſs become fruitful and proſper. This contraſt ſhews plainly the connexion between this and the preceding chapter; which is moreover expreſſed by the connecting particle: and we have here a remarkable inſtance of that method ſo common with the Prophets, and particularly with Iſaiah, of taking occaſion, from the mention of ſome great temporal deliverance, to launch out into the diſplay of the ſpiritual deliverance of God's people by the Meſſiah: for that this prophecy relates to the Meſſiah, we have the expreſs authority of St. Paul, Rom. xv. 12. "Conjungit Paraſciam hanc, quæ reſpicit dies futuros Meſſiæ, cum fiducia, quæ fuit in diebus Ezekiæ." Kimchi in ver. 1. Thus in the latter part of Iſaiah's prophecies the ſubject of the great Redemption, and of the glories of Meſſiah's kingdom, ariſes out of the reſtoration of Judah by the deliverance from the Captivity of Babylon, and is all along connected and intermixed with it.

4. By the blaſt of his mouth] For בשבט, by the *rod*, Houbigant reads בשבת, by the *blaſt* of his mouth, from נשב, *to blow*. The conjecture is ingenious and probable; and ſeems to be confirmed by the LXX, and Chaldee, who render it by the *word* of his mouth, which anſwers much better to the correction than to the preſent reading. Add to this, that the *blaſt of his mouth* is perfectly parallel to *the breath of his lips* in the next line.

5. —the cincture—] All the antient verſions, except that of Symmachus, have two different words for *girdle* in the two hemiſtichs. It is not probable, that Iſaiah would have repeated אזור, when a ſynonymous word ſo obvious as חגור occurred. The tautology ſeems to have ariſen from the miſtake of ſome tranſcriber. The meaning of this verſe is, that a zeal for juſtice and truth ſhall make him active and ſtrong in executing the great work, which he ſhall undertake. See Note on chap. v. 27.

6—8. Then ſhall the wolf—] The idea of the renewal of the Golden Age, as it is called, is much the ſame in the Oriental writers, with that of the Greeks and Romans: the wild beaſts grow tame; ſerpents and poiſonous herbs become harmleſs; all is peace and harmony, plenty and happineſs:

"Occidet

" Occidet & ſerpens, & fallax herba veneni
" Occidet."
——— " Nec magnos metuent armenta leones."
" Nec lupus inſidias pecori ——." Virg.
" Nec veſpertinus circumgemit urſus ovile,
" Nec intumeſcit alta vipeſis humus." Hor.
" Εξαι δη τουτ' αμαρ, οπηνικα νεβρον εν ευνᾳ
" Καρχαροδων σινεσθαι ιδων λυκος ουκ εθελησει. Theoc.

I have laid before the reader theſe common paſſages from the moſt elegant of the antient poets, that he may ſee how greatly the Prophet on the ſame ſubject has the advantage upon the compariſon; how much the former fall ſhort of that beauty and elegance, and variety of imagery, with which Iſaiah has ſet forth the very ſame ideas. The wolf and the leopard not only forbear to deſtroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the ſame band, and that by a little child. The heifer and the ſhe-bear not only feed together, but even lodge their young ones, for whom they uſed to be moſt jealouſly fearful, in the ſame place. All the ſerpent-kind is ſo perfectly harmleſs, that the ſucking infant, and the newly weaned child, puts his hand on the baſiliſk's den, and plays upon the hole of the aſpic. The lion not only abſtains from preying on the weaker animals, but becomes tame and domeſtic, and feeds on ſtraw like the ox. Theſe are all beautiful circumſtances, not one of which has been touched upon by the antient poets. The Arabian and Perſian poets elegantly apply the ſame ideas, to ſhew the effects of juſtice impartially adminiſtered, and firmly ſupported, by a great and good king:

" Rerum dominus Mahmud, rex potens;
" Ad cujus aquam potum veniunt ſimul agnus & lupus."
Ferduſi.
" Juſtitia, a qua manſuetus ſit lupus fame aſtrictus,
" Eſuriens, licet hinnuleum candidum videat." Ibn Onein.
Jones, Poeſ. Aſiat. Comment. p. 380.

The application is extremely ingenious and beautiful; but the exquiſite imagery of Iſaiah is not equalled.

7. Toge-

7. Together—] Here a word is omitted in the text, יחדו, *together*; which ought to be repeated in the ſecond hemiſtich, being quite neceſſary to the ſenſe. It is accordingly twice expreſſed by the LXX, and Syr.

10. The root of Jeſſe, which ſtandeth—] St. John hath taken this expreſſion from Iſaiah, Rev. v. 5. and XXII. 16. where Chriſt hath twice applied it to himſelf. Seven MSS have עומד, the preſent participle. "Radix Iſæi dicitur jam ſtare, & aliquantum ſtetiſſe, in ſignum populorum." Vitringa. Which rightly explains either of the two readings.

11. JEHOVAH] For אדני, thirty-three MSS, and two Editions, read יהוה.

11—16. And it ſhall come to paſs in that day—] This part of the chapter contains a prophecy, which certainly remains yet to be accompliſhed. See Lowth on the place.

13. And the enmity of Judah—] צררים. "Poſtulat pars poſte-
"rior verſus, ut intelligantur *inimicitiæ* Judæ in Ephraimum:—& po-
"teſt צררים inimicitiam notare, ut נחמים pœnitentiam, Hoſ. XI. 8."
SECKER.

15. ſmite with a drought—] The Chaldee reads החריב; and ſo perhaps LXX, who have ερημωσει, the word by which they commonly render it. Vulg. *deſolabit*. The LXX. Vulg. and Chald. read הדריכהו, "ſhall make *it* paſſable," adding the pronoun, which is neceſſary.

Here is a plain alluſion to the paſſage of the Red Sea. And the Lord's ſhaking his hand over the river with his vehement wind, refers to a particular circumſtance of the ſame miracle: for "he cauſed the ſea "to go back by a ſtrong eaſt-wind all that night, and made the ſea dry "land." Exod. XIV. 21. The tongue; a very appoſite and deſcriptive expreſſion for a bay, ſuch as that of the Red Sea: it is uſed in the ſame ſenſe, Joſh. XV. 2. 5. XVIII. 19. The Latins gave the ſame name to a narrow ſtrip of land running into the ſea: "tenuem producit in æquora "linguam. Lucan. II. 613.

Herodotus I. 189. tells a ſtory of his Cyrus, (a very different character from that of the Cyrus of the Scriptures and Xenophon,) which may ſomewhat illuſtrate this paſſage; in which it is ſaid, that God would inflict a kind of puniſhment and judgement on the Euphrates, and render it fordable, by dividing it into ſeven ſtreams. "Cyrus being impeded in his march

march to Babylon by the Gyndes, a deep and rapid river, which falls into the Tigris; and having loſt one of his ſacred white horſes that attempted to paſs it, was ſo enraged againſt the river, that he threatened to reduce it, and make it ſo ſhallow, that it ſhould be eaſily fordable even by women, who ſhould not be up to their knees in paſſing it. Accordingly he ſet his whole army to work; and cutting three hundred and ſixty trenches, from both ſides of the river, turned the waters into them, and drained them off."

## CHAP. XII.

This hymn ſeems, by its whole tenor, and by many expreſſions in it, much better calculated for the uſe of the Chriſtian Church, than for the Jewiſh in any circumſtances, or at any time, that can be aſſigned. The Jews themſelves ſeem to have applied it to the times of Meſſiah. On the laſt day of the feaſt of Tabernacles they fetched water in a golden pitcher from the fountain of Siloah, ſpringing at the foot of Mount Sion without the city: they brought it through the water-gate into the Temple, and poured it, mixed with wine, on the ſacrifice as it lay upon the altar, with great rejoicing. They ſeem to have taken up this cuſtom, for it is not ordained in the law of Moſes, as an emblem of future bleſſings, in alluſion to this paſſage of Iſaiah: "Ye ſhall draw waters with joy from the foun-"tains of ſalvation:" expreſſions, that can hardly be underſtood of any benefits afforded by the Moſaic diſpenſation. Our Saviour applied the ceremony, and the intention of it, to himſelf, and to the effuſion of the Holy Spirit, promiſed, and to be given, by him. The ſenſe of the Jews in this matter is plainly ſhewn by the following paſſage of the Jeruſalem Talmud: "Why is it called the place, or houſe, of drawing?" (for that was the term for this ceremony, or for the place where the water was taken up;) "becauſe from thence they draw the Holy Spirit; as it is written: and "ye ſhall draw water with joy from the fountains of ſalvation." See Wolf. Curæ Philol. in N. T. on John VII. 37. 39.

1. for, though thou haſt been angry—] The Hebrew phraſe, to which the LXX, Vulg. and our Tranſlation, have too cloſely adhered, is exactly the ſame with that of St. Paul, Rom. VI. 17. "But thanks be to God, that ye were the ſlaves of ſin; but have obeyed from the heart—" that is,

"that

" that, whereas, or though, ye were the ſlaves of ſin; yet ye have now obeyed from the heart the doctrine, on the model of which ye were formed."

2. —my ſong—] The pronoun is here neceſſary; and it is added by LXX, Vulg. Syr. who read וזמרתי: as it is in a MS. Two MSS omit יה: See Houbigant, not. in loc. Another MS has it in one word, וזמרתיה. Seven others omit יהוה. See Exod. xv. 2. with Var. Lect. Kennicott.

## CHAP. XIII, and XIV.

Theſe two chapters (ſtriking off the five laſt verſes of the latter, which belong to a quite different ſubject,) contain one intire prophecy, foretelling the deſtruction of Babylon by the Medes and Perſians; delivered probably in the reign of Ahaz, (ſee Vitringa, I. 380.) about 200 years before the completion of it. The captivity itſelf of the Jews at Babylon (which the Prophet does not expreſsly foretell, but ſuppoſes, in the ſpirit of prophecy, as what was actually to be effected,) did not fully take place till about 130 years after the delivery of this prophecy: and the Medes, who are expreſsly mentioned chap. XIII. 17. as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were releaſed from that captivity, were at this time an inconſiderable people; having been in a ſtate of anarchy ever ſince the fall of the great Aſſyrian Empire, of which they had made a part, under Sardanapalus; and did not become a kingdom under Deioces till about the 17th of Hezekiah.

The former part of this prophecy is one of the moſt beautiful examples, that can be given, of elegance of compoſition, variety of imagery, and ſublimity of ſentiment and diction, in the prophetic ſtyle: and the latter part conſiſts of an Ode of ſupreme and ſingular excellence.

The prophecy opens with the command of God to gather together the forces which he had deſtined to this ſervice; v. 2, 3. Upon which the Prophet immediately hears the tumultuous noiſe of the different nations crowding together to his ſtandard; he ſees them advancing, prepared to execute the divine wrath; v. 4, 5. He proceeds to deſcribe the dreadful conſequences of this viſitation; the conſternation which will ſeiſe thoſe that are the objects of it; and transferring unawares the ſpeech from him-

ſelf to God, v. 11. ſets forth, under a variety of the moſt ſtriking images, the dreadful deſtruction of the inhabitants of Babylon, which will follow; v. 11—16. and the everlaſting deſolation, to which that great city is doomed; v. 17—22.

The deliverance of Judah from captivity, the immediate conſequence of this great revolution, is then ſet forth, without being much enlarged upon, or greatly amplified: chap. XIV. 1, 2. This introduces, with the greateſt eaſe, and the utmoſt propriety, the triumphant Song on that ſubject; v. 4—28. The beauties of which, the various images, ſcenes, perſons introduced, and the elegant tranſitions from one to another, I ſhall here endeavour to point out in their order; leaving a few remarks upon particular paſſages of theſe two chapters, to be given after theſe general obſervations on the whole.

A chorus of Jews is introduced, expreſſing their ſurpriſe and aſtoniſhment at the ſudden downfall of Babylon, and the great reverſe of fortune that had befallen the tyrant, who, like his predeceſſors, had oppreſſed his own, and harraſſed the neighbouring kingdoms. Theſe oppreſſed kingdoms, or their rulers, are repreſented under the image of the fir-trees and the cedars of Libanus, frequently uſed to expreſs any thing in the political or religious world, that is ſupereminently great and majeſtic: the whole earth ſhouteth for joy; the cedars of Libanus utter a ſevere taunt over the fallen tyrant; and boaſt their ſecurity, now he is no more.

The ſcene is immediately changed; and a new ſet of perſons is introduced: the regions of the dead are laid open, and Hades is repreſented as rouſing up the ſhades of the departed monarchs: they riſe from their thrones to meet the king of Babylon at his coming; and inſult him on his being reduced to the ſame low eſtate of impotence and diſſolution with themſelves. This is one of the boldeſt Proſopopoeias, that ever was attempted in poetry; and is executed with aſtoniſhing brevity and perſpicuity, and with that peculiar force, which in a great ſubject naturally reſults from both. The image of the ſtate of the dead, or the Infernum Poeticum of the Hebrews, is taken from their cuſtom of burying, thoſe at leaſt of the higher rank, in large ſepulchral vaults hewen in the rock. Of this kind of ſepulchres there are remains at Jeruſalem now extant; and ſome that are ſaid to be the ſepulchres of the kings of Judah. See Maundrell, p. 76. You are to form to yourſelf an idea of an immenſe

ſubterraneous vault, a vaſt gloomy cavern, all round the ſides of which there are cells to receive the dead bodies: here the deceaſed monarchs lie in a diſtinguiſhed ſort of ſtate, ſuitable to their former rank, each on his own couch, with his arms beſide him, his ſword at his head, and the bodies of his chiefs and companions round about him. See Ezek. XXXII. 27. On which place Sir John Chardin's MS Note is as follows: "En "Mingrelie ils dorment tous leur epée ſous leurs têtes, & leurs autres "armes à leur cotè; & on les enterre de meſme, leurs armes poſées de "cette façon." Theſe illuſtrious ſhades riſe at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with inſults on his fall.

The Jews now reſume the ſpeech; they addreſs the king of Babylon as the morning-ſtar fallen from heaven, as the firſt in ſplendor and dignity in the political world fallen from his high ſtate: they introduce him as uttering the moſt extravagant vaunts of his power and ambitious deſigns in his former glory: theſe are ſtrongly contraſted in the cloſe with his preſent low and abject condition.

Immediately follows a different ſcene, and a moſt happy image, to diverſify the ſame ſubject, to give it a new turn and an additional force. Certain perſons are introduced, who light upon the corpſe of the king of Babylon, caſt out and lying naked on the bare ground, among the common ſlain, juſt after the taking of the city; covered with wounds, and ſo disfigured, that it is ſome time before they know him. They accoſt him with the ſevereſt taunts, and bitterly reproach him with his deſtructive ambition, and his cruel uſage of the conquered; which have deſervedly brought upon him this ignominious treatment, ſo different from that which thoſe of his rank uſually meet with, and which ſhall cover his poſterity with diſgrace.

To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total deſolation of the city; the deliverance of his people, and the deſtruction of their enemies; confirming the irreverſible decree by the awful ſanction of his oath.

I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the ſubject is ſo well laid out, and ſo happily conducted, with ſuch a richneſs of invention, with ſuch variety of

of images, perſons, and diſtinct actions, with ſuch rapidity and eaſe of tranſition, in ſo ſmall a compaſs, as in this Ode of Iſaiah. For beauty of diſpoſition, ſtrength of colouring, greatneſs of ſentiment, brevity, perſpicuity, and force of expreſſion, it ſtands among all the monuments of antiquity unrivalled.

2. Exalt the voice—] The word להם, *to them*, which is of no uſe, and rather weakens the ſentence, is omitted by an Antient MS, and Vulg.

4. —for the battle] The Bodley MS has למלחמה. Cyrus's army was made up of many different nations. Jeremiah calls it "an aſſembly of "great nations from the north country:" ch. L. 9. And afterwards mentions the kingdoms of "Ararat, Minni, and Aſhchenaz, (i. e. Armenia, "Corduene, Pontus vel Phrygia. Vitring.) with the kings of the Medes." ch. LI. 27, 28. See Xenophon. Cyrop.

8. —and they ſhall be terrified] I join this verb, ונבהלו, to the preceding verſe, with Syr. and Vulg.

Ibid. pangs ſhall ſeize *them*] The LXX, Syr. and Chald. read יאחזום, inſtead of יאחזון, which does not expreſs the pronoun *them*, neceſſary to the ſenſe.

10. Yea the ſtars of heaven—] The Hebrew poets, to expreſs happineſs, proſperity, the inſtauration and advancement of ſtates, kingdoms, and potentates, make uſe of images taken from the moſt ſtriking parts of nature, from the heavenly bodies, from the ſun, moon, and ſtars; which they deſcribe as ſhining with increaſed ſplendor, and never ſetting; the moon becomes like the meridian ſun, and the ſun's light is augmented ſevenfold: ſee Iſ. xxx. 26. new heavens and a new earth are created, and a brighter agè commences. On the contrary, the overthrow and deſtruction of kingdoms is repreſented by oppoſite images: the ſtars are obſcured, the moon withdraws her light, and the ſun ſhines no more; the earth quakes, and the heavens tremble; and all things ſeem tending to their original chaos. See Joel II. 10. III. 15, 16. Amos VIII. 9. Matth. XXIV. 29. and De S. Poes. Hebr. Præl. VI. & IX.

11. I will viſit the world] That is, the Babyloniſh empire: as ἡ οικουμενη, for the Roman empire, or for Judea; Luke II. 1. Acts XI. 28. So, univerſus orbis Romanus, for the Roman empire; Salvian. Lib. V. Minos calls Crete his world: "Creten, quæ meus eſt orbis." Ovid. Metam. VIII. 99.

14. And the remnant—] Here is plainly a defect in this ſentence, as it ſtands in the Hebrew text; the ſubject of the propoſition is loſt. What is it, that ſhall be like a roe chaſed? The LXX happily ſupply it: οἱ καταλελειμμενοι, שאר, *the remnant*. A MS here ſupplies the word ישב, *the inhabitant*: which makes a tolerably good ſenſe; but I mueh prefer the reading of the LXX.

Ibid. They ſhall look—] That is, the forces of the king of Babylon, deſtitute of their leader, and all his auxiliaries, collected from Aſia Minor, and other diſtant countries, ſhall diſperſe, and flee to their reſpective homes.

15. Every one that is overtaken—] That is, none ſhall eſcape from the ſlaughter: neither they who flee ſingly, diſperſed, and in confuſion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies; they ſhall all be equally cut off by the ſword of the enemy. The LXX have underſtood it in this ſenſe; which they have well expreſſed:

" Ὁς γαρ αν ἀλῳ ἡτ[ηθησεται,
" Και ὁιτινες συνηγμενοι εισι πεσουνται μαχαιρᾳ.

Where for ἡτ[ηθησεται, MS Pachom. has εκκενθησεται; & οἱ Γ Cod. Marchal. in margine, & MS 1 D. 11. εκκεντηθησεται: which ſeems to be right, being properly expreſſive of the Hebrew.

17. Who ſhall hold ſilver of no account] That is, who ſhall not be induced, by large offers of gold and ſilver for ranſom, to ſpare the lives of thoſe whom they have ſubdued in battle: their rage and cruelty will get the better of all ſuch motives. We have many examples in the Iliad and in the Æneid of addreſſes of the vanquiſhed to the pity and avarice of the vanquiſhers, to induce them to ſpare their lives.

" Eſt domus alta: jacent penitus defoſſa talenta
" Cælati argenti: ſunt auri pondera facti
" Infectique mihi: non hic victoria Teucrûm
" Vertitur; aut anima una dabit diſcrimina tanta.
" Dixerat: Æneas contra cui talia reddit:
" Argenti atque auri memoras quæ multa talenta
" Gnatis parce tuis." Æn. x. 526.
" High in my dome are ſilver talents roll'd,
" With piles of labour'd and unlabour'd gold.

" Theſe

" Theſe, to procure my ranſom, I reſign;
" The war depends not on a life like mine:
" One, one poor life can no ſuch difference yield,
" Nor turn the mighty balance of the field.
" Thy talents, (cried the prince) thy treaſur'd ſtore,
" Keep for thy ſons." Pitt.

It is remarkable, that Xenophon makes Cyrus open a ſpeech to his army, and in particular to the Medes, who made the principal part of it, with praiſing them for their diſregard of riches. Ανδρες Μηδοι, και παντες οι παροντες, εγω υμας οιδα σαφως, ὁτι ουτε χρηματων δεομενοι συν εμοι εξηλθετε— " Ye Medes, and others who now hear me, I well know, that you have " not accompanied me in this expedition with a view of acquiring wealth." Cyrop. Lib. v.

18. Their bows ſhall daſh—] Both Herodotus, i. 61. and Xenophon, Anab. iii. mention, that the Perſians uſed large bows; τοξα μεγαλα: and the latter ſays particularly, that their bows were three cubits long; Anab. iv. They were celebrated for their archers: ſee chap. xxii. 6. Jer. xlix. 35. Probably their neighbours and allies, the Medes, dealt much in the ſame ſort of arms. In Pſ. xviii. 35. and Job xx. 24. mention is made of a bow of braſs: if the Perſian bows were of metal, we may eaſily conceive, that with a metalline bow of three cubits length, and proportionably ſtrong, the ſoldiers might daſh and ſlay the young men, the weaker and unreſiſting part of the inhabitants, (for they are joined with the fruit of the womb and the children,) in the general carnage on taking the city.

18. And on the fruit—] A Ms reads ועל פרי. And nine Mss (three Antient) and two Editions, with LXX, Vulg. Syr. add likewiſe the conjunction ו to על afterward.

19. And Babylon] The great city of Babylon was at this time riſing to its highth of glory, while the Prophet Iſaiah was repeatedly denouncing its utter deſtruction. From the firſt of Hezekiah to the firſt of Nebuchadnezzar, under whom it was brought to the higheſt degree of ſtrength and ſplendor, are about 120 years. I will here very briefly mention ſome particulars of the greatneſs of the place, and note the ſeveral ſteps by which this remarkable prophecy was at length accompliſhed in the total ruin of it.

It was, according to the loweſt account given of it by antient hiſtorians, a regular ſquare, forty-five miles in compaſs, incloſed by a wall two

hundred foot high, fifty broad; in which there were a hundred gates of braſs. Its principal ornaments were the Temple of Belus, in the middle of which was a tower of eight ſtories of building, upon a baſe of a quarter of a mile ſquare; a moſt magnificent palace; and the famous hanging gardens; which were an artificial mountain, raiſed upon arches, and planted with trees of the largeſt as well as the moſt beautiful ſorts.

Cyrus took the city, by diverting the waters of the Euphrates, which ran through the midſt of it, and entering the place at night by the dry channel. The river, being never reſtored afterward to its proper courſe, overflowed the whole country, and made it little better than a great moraſs: this and the great ſlaughter of the inhabitants, with other bad conſequences of the taking of the city, was the firſt ſtep to the ruin of the place. The Perſian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatneſs. Darius Hyſtaſpis not long afterward moſt ſeverely puniſhed it for a revolt, greatly depopulated the place, lowered the walls, and demoliſhed the gates. Xerxes deſtroyed the Temples, and with the reſt the great Temple of Belus. Herod. III. 159. Arrian. Exp. Alexandri, Lib. VII. The building of Seleucia on the Tigris exhauſted Babylon by its neighbourhood, as well as by the immediate loſs of inhabitants taken away by Seleucus to people his new city. Strabo, Lib. XVI. A king of the Parthians ſoon after carried away into ſlavery a great number of the inhabitants, and burnt and deſtroyed the moſt beautiful parts of the city. Valeſii Excerpt. Diodori, p. 377. Strabo (ibid.) ſays, that in his time great part of it was a mere deſert: that the Perſians had partly deſtroyed it; and that time, and the neglect of the Macedonians, while they were maſters of it, had nearly completed its deſtruction. Jerom (in loc.) ſays, that in his time it was quite in ruins, and that the walls ſerved only for the incloſure of a park or foreſt for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unſatisfactory account of their ſucceſs: what Benjamin of Tudela and Pietro della Valle ſuppoſed to have been ſome of its ruins, Tavernier thinks are the remains of ſome late Arabian building. Upon the whole, Babylon is ſo utterly annihilated, that even the place, where this Wonder of the world ſtood, cannot now be determined with any certainty. See alſo Note on chap. XLIII. 14.

We

We are aſtoniſhed at the accounts which antient hiſtorians of the beſt credit give, of the immenſe extent, highth, and thickneſs of the walls of Niniveh and Babylon: nor are we leſs aſtoniſhed, when we are aſſured, by the concurrent teſtimony of modern travellers, that no remains, not the leaſt traces, of theſe prodigious works are now to be found. Our wonder will, I think, be moderated in both reſpects, if we conſider the fabric of theſe celebrated walls, and the nature of the materials of which they conſiſted. Buildings in the Eaſt have always been, and are to this day, made of earth or clay mixed, or beat up, with ſtraw to make the parts cohere, and dried only in the ſun. This is their method of making bricks. See note on chap. IX. 9. The walls of the city were built of the earth digged out on the ſpot, and dried upon the place; by which means both the ditch and the wall were at once formed; the former furniſhing materials for the latter. That the walls of Babylon were of this kind is well known; and Beroſus expreſsly ſays, (apud Joſeph. Antiq. X. 11.) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this ſort muſt have a great thickneſs in proportion to its highth, otherwiſe it cannot ſtand. The thickneſs of the walls of Babylon is ſaid to have been one fourth of their highth; which ſeems to have been no more than was abſolutely neceſſary. Maundrell, ſpeaking of the garden walls of Damaſcus; "they "are, ſays he, of a very ſingular ſtructure. They are built of great pieces "of earth, made in the faſhion of brick, and hardened in the ſun. In "their dimenſions they are two yards long each, and ſomewhat more than "one broad, and half a yard thick." And afterward, ſpeaking of the walls of the houſes; "From this dirty way of building they have this "amongſt other inconveniences, that upon any violent rain the whole city "becomes, by the waſhing of the houſes, as it were a quagmire." p. 124. And ſee note on ch. XXX. 13. When a wall of this ſort comes to be out of repair, and is neglected, it is eaſy to conceive the neceſſary conſequences; namely, that in no long courſe of ages it muſt be totally deſtroyed by the heavy rains, and at length waſhed away, and reduced to its original earth.

22. —in their palaces] בארמנותיו, a plain miſtake, I preſume, for בארמנותיו. It is ſo corrected in one MS.

"Πουλυποδες δ'εν εμοι θαλαμοις, φωκαιτε μελαιναι,
"Οικια ποιησονται ακηδεα, χητει λαων. Homer. Hymn. in Apol. 77.

Of

Of which the following paſſage of Milton may be taken for a tranſlation, though not ſo deſigned:

" And in their palaces,
" Where luxury late reign'd, ſea-monſters whelp'd,
" And ſtabled." P. L. XI. 750.

## CHAP. XIV.

1. And will yet chooſe Iſrael.] That is, will ſtill regard Iſrael as his choſen people; however he may ſeem to deſert them, by giving them up to their enemies, and ſcattering them among the nations. Judah is ſometimes called Iſrael: ſee Ezek. XIII. 16. Malach. I. 1. II. 11. but the name of Jacob, and of Iſrael, uſed apparently with deſign in this place; each of which names includes the twelve Tribes; and the other circumſtances mentioned in this and the next verſe, which did not in any complete ſenſe accompany the return from the captivity of Babylon; ſeem to intimate, that this whole prophecy extends its views beyond that event.

3. —in that day] ביום ההוא. The word ההוא is added in two MSS, and was in the copies from which the LXX and Vulg. tranſlated: εν τη ἡμερᾳ εκεινη, *in die illa*, (ἡ αναπαυσει, MS Pachom. adding ἡ). This is a matter of no great conſequence: however, it reſtores the text to the common form, almoſt conſtantly uſed on ſuch occaſions; and is one among many inſtances of a word loſt out of the printed copies.

4. —this parable—] *Maſhal.* I take this to be the general name for poetic ſtyle among the Hebrews, including every ſort of it, as ranging under one, or other, or all of the characters, of Sententious, Figurative, and Sublime; which are all contained in the original notion, or in the uſe and application of the word *maſhal.* Parables or Proverbs, ſuch as thoſe of Solomon, are always expreſſed in ſhort pointed ſentences; frequently figurative, being formed on ſome compariſon; generally forcible and authoritative, both in the matter and the form. And ſuch in general is the ſtyle of the Hebrew Poetry. The verb *maſhal* ſignifies to rule, to exerciſe authority; to make equal, to compare one thing with another; to utter parables, or acute, weighty, and powerful ſpeeches, in the form and manner of parables, though not properly ſuch. Thus Balaam's firſt prophecy, Num. XXIII. 7—10, is called his *maſhal*; though it has hardly

any

any thing figurative in it; but it is beautifully ſententious, and, from the very form and manner of it, has great ſpirit, force, and energy. Thus Job's laſt ſpeeches, in anſwer to the Three Friends, chap. xxvii,—xxxi. are called *maſhals*; from no one particular character, which diſcriminates them from the reſt of the poem, but from the ſublime, the figurative, the ſententious manner, which equally prevails through the whole poem, and makes it one of the firſt and moſt eminent examples extant of the truly great and beautiful in poetic ſtyle.

The LXX in this place render the word by θρηνος, *a lamentation*. They plainly conſider the ſpeech here introduced as a piece of poetry; and of that ſpecies of poetry, which we call the Elegiac: either from the ſubject, it being a poem on the fall and death of the king of Babylon; or from the form of the compoſition, which is of the Longer ſort of Hebrew verſe, in which the Lamentations of Jeremiah, called by the LXX θρηνοι, are written.

11. —thy covering] Twenty-eight MSS, (ten Antient) and ſeven Editions, with the LXX and Vulg. read מכסך, in the ſingular number.

12. O Lucifer, ſon of the Morniug] See Note on XIII. 10.

13. the mount of the divine preſence—] It appears plainly from Exod. xxv. 22. and xxix. 42, 43. where God appoints the place of meeting with Moſes, and promiſes to meet with him before the ark, to commune with him, and to ſpeak unto him; and to meet the children of Iſrael at the door of the Tabernacle; that the Tabernacle, and afterward the Temple, and Mount Sion, (or Moriah, which is reckoned a part of Sion,) whereon it ſtood, was called the Tabernacle, and the Mount, of Convention, or of Appointment; not from the people's aſſembling there to perform the ſervices of their religion, (which is what our Tranſlation expreſſes by calling it the Tabernacle of the Congregation,) but becauſe God appointed that for the place, where He himſelf would meet with Moſes, and commune with him, and would meet with the people. Therefore, הר מועד, or אהל מועד, means the place appointed by God, where he would preſent himſelf: agreeably to which I have rendered it in this place, the Mount of the Divine Preſence.

19. —like the tree abominated] That is, as an object of abomination and deteſtation; ſuch as the tree is, on which a malefactor has been hanged. "It is written, ſaith St. Paul, Galat. III. 13.

" curſed is every man that hangeth on a tree :" from Deut. XXI. 23. The Jews therefore held alſo as accurſed and polluted the tree itſelf on which a malefactor had been executed, or on which he had been hanged after having been put to death by ſtoning. " Non ſuſpendunt ſuper arbore, quæ radicibus ſolo adhæreat; ſed ſuper ligno eradicato, ut ne ſit exciſio moleſta: nam lignum, ſuper quo fuit aliquis ſuſpenſus, cum ſuſpendioſo ſepelitur; ne maneat illi malum nomen, & dicant homines, Iſtud eſt lignum, in quo ſuſpenſus eſt ille, ὁ δεινα. Sic lapis, quo aliquis fuit lapidatus; & gladius, quo fuit occiſus is qui eſt occiſus; & ſudarium ſive mantile, quo fuit aliquis ſtrangulatus; omnia hæc cum iis, qui perierunt, ſepeliuntur." Maimonides, apud Caſaub. in Baron. Exercitat. XVI. An. 34. Num. 134. " Cum itaque homo ſuſpenſus maximæ eſſet abominationi,—Judæi quoque præ cæteris abominabantur lignum quo fuerat ſuſpenſus, ita ut illud quoque terra tegerent, tanquam rem abominabilem. Unde Interpres Chaldæus hæc verba tranſtulit כחש טמיר, ſicut virgultum abſconditum, ſive ſepultum." Kalinſki, Vaticinia Obſervationibus illuſtrata, p. 342. Agreeably to which, Theodoret, Hiſt. Eccleſiaſt. I. 17, 18, in his account of the finding of the Croſs by Helena, ſays, that the three Croſſes were buried in the earth near the place of our Lord's ſepulchre.

Ibid. —cloathed with the ſlain.] Thirty-five MSS (ten Antient), and three Editions, have the word fully written, לבוש. It is not a noun, but the participle paſſive: thrown out among the common ſlain, and covered with the dead bodies. So ver. 11. the earth-worm is ſaid to be his bed-covering.

20. Becauſe thou haſt deſtroyed thy country; thou haſt ſlain thy people.] Xenophon gives an inſtance of this king's wanton cruelty in killing the ſon of Gobrias, on no other provocation than that, in hunting, he ſtruck a boar and a lion, which the king had miſſed. Cyrop. IV. p. 309.

23. I will plunge it—] I have here very nearly followed the verſion of the LXX: the reaſons for which ſee in the laſt Note on De Poeſi Hebr. Prælect. XXVIII.

25. To cruſh the Aſſyrian—on my mountains] The Aſſyrians and Babylonians are the ſame people: Herod. I. 199, 200. Babylon is reckoned the principal city in Aſſyria: ibid. 178. Strabo ſays the ſame thing; lib.

lib. XVI. ſub init. The circumſtance of this judgement's being to be executed on God's mountains is of importance: it may mean the deſtruction of Senacherib's army near Jeruſalem; and have ſtill a further view: compare Ezek. XXXIX. 4. and ſee Lowth on this place of Iſaiah.

28. Uzziah had ſubdued the Philiſtines, 2 Chron. XXVI. 6, 7; but taking advantage of the weak reign of Ahaz, they invaded Judea, and took and held in poſſeſſion ſome cities in the ſouthern part of the kingdom. On the death of Ahaz, Iſaiah delivers this prophecy, threatening them with the deſtruction that Hezekiah, his ſon, and great-grandſon of Uzziah, ſhould bring upon them: which he effected; for "he ſmote the Philiſtines, even unto Gaza, and the borders thereof." 2 Kings XVIII. 8. Uzziah therefore muſt be meant by the rod that ſmote them, and by the ſerpent, from whom ſhould ſpring the flying fiery ſerpent; that is, Hezekiah, a much more terrible enemy, than even Uzziah had been.

30. —he will ſlay] The LXX read הִמִּית, in the third perſon, ἀνεῖλε; and ſo Chald. The Vulgate remedies the confuſion of perſons in the preſent Text, by reading both the verbs in the firſt perſon.

31. from the North cometh a ſmoke] That is, a cloud of duſt, raiſed by the march of Hezekiah's army againſt Philiſtia; which lay to the ſouth-weſt from Jeruſalem. A great duſt raiſed has, at a diſtance, the appearance of ſmoke: "fumantes pulvere campi." Virg. Æn. XI. 908.

32. —to the ambaſſadors of the nations] The LXX read גּוֹיִם, ἐθνῶν, plural; and ſo the Chaldee, and one MS. The ambaſſadors of the neighbouring nations, that ſend to congratulate Hezekiah on his ſucceſs; which in his anſwer he will aſcribe to the protection of God. See 2 Chron. XXXII. 23. Or, if גּוֹי, ſingular, the reading of the Text, be preferred, the ambaſſadors ſent by the Philiſtines to demand peace.

## CHAP. XV.

This and the following chapter, taken together, make one intire prophecy, very improperly divided into two parts. The time of the delivery, and conſequently of the completion of it, which was to be in three years from that time, is uncertain; the former not being marked in the prophecy itſelf, nor the latter recorded in hiſtory. But the moſt pro-

bable account is, that it was delivered ſoon after the foregoing, in the firſt year of Hezekiah: and that it was accompliſhed in his fourth year, when Shalmaneſer invaded the kingdom of Iſrael. He might probably march through Moab; and, to ſecure every thing behind him, poſſeſs himſelf of the whole country, by taking their principal ſtrong places, Ar and Kirhares.

Jeremiah has happily introduced much of this prophecy of Iſaiah into his own larger prophecy againſt the ſame people in his XLVIIIth chapter; denouncing God's judgements on Moab, ſubſequent to the calamity here foretold, and to be executed by Nebuchadnezzar: by which means ſeveral miſtakes in the preſent Text of both Prophets may be rectified.

1. Becauſe in the night—] בליל. That both theſe cities ſhould be taken in the night is a circumſtance ſomewhat unuſual; and not ſo material, as to deſerve to be ſo ſtrongly inſiſted upon. Vitringa, by his remark on this word, ſhews, that he was diſſatisfied with it in its plain and obvious meaning; and is forced to have recourſe to a very hard metaphorical interpretation of it. "Noctu, vel nocturno impetu; vel metaphorice, repente, ſubito, inexpectata deſtructione: placet poſterius." Calmet conjectures, and I think it probable, that the true reading is בליל. There are many miſtakes in the Hebrew text ariſing from the very great ſimilitude of the letters ב and כ, which in many MSS, and even in ſome printed Editions, are hardly diſtinguiſhable. Admitting this reading, the tranſlation will be:

"Becauſe Ar is utterly deſtroyed, Moab is undone!
"Becauſe Kir is utterly deſtoyed, Moab is undone!

2. Beth-Dibon:—] This is the name of one place; and the two words are to be joined together, without the ו intervening: ſo Chald. and Syr.

Ibid. —on every head] For ראשיו, read ראש. So the parallel place, Jer. XLVIII. 37. and ſo three MSS (one Antient). An Antient MS reads על כל ראש.

Ibid. On every head there is baldneſs, and every beard is ſhorn.] Herodotus, II. 36, ſpeaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. "Cut off thy hair and caſt it away, ſays Jeremiah, VII. 9, and take up a lamentation."

Τῶ νυ καὶ γέρας οἷον ὀΐζυροισι βροτοισι
Κείρασθαί τε κομὴν, βαλέειν τ' ἀπο δακρυ τανύσσαι.

Hom. Odyſſ. IV. 197.

" The rites of woe
" Are all, alas! the living can beſtow;
" O'er the congenial duſt enjoin'd to ſhear
" The graceful curl, and drop the tender tear." Pope.

Ibid. —ſhorn—] The printed Editions, as well as the MSS, are divided on the reading of this word: ſome have גדועה, others גרעה. The ſimilitude of the letters ד and ר has likewiſe occaſioned many miſtakes. In the preſent caſe, the ſenſe is pretty much the ſame with either reading. The text of Jer. XLVIII. 37. has the latter.

4. —the very loins—] So the LXX, ἡ ὀσφυς, and Syr. They cry out violently, with their utmoſt force.

5. The heart of Moab crieth within her.] For לבי, LXX read לבו, or לב; the Chald. לבו. For בריחיה, Syr. reads בדוחה; and ſo likewiſe the LXX, rendering it εν αυλῃ, Edit. Vat. or εν ἑαυτῃ, Edit. Alex. and MS 1 D. II.

Ibid. —a young heifer] Heb. a heifer *three years* old, in full ſtrength; as Horace uſes *equa trima*, for a young mare juſt coming to her prime. Bochart obſerves from Ariſtotle, Hiſt. Animal. lib. IV. that, in this kind of animals alone, the voice of the female is deeper than that of the male: therefore the lowing of the heifer, rather than of the bullock, is choſen by the Prophet, as the properer image to expreſs the mourning of Moab. But I muſt add, that the expreſſion here is very ſhort and obſcure, and the opinions of interpreters are various in regard to the meaning. Compare Jer. XLVIII. 34.

Ibid. —they ſhall aſcend] For יעלה, LXX and a MS read in the plural יעלו. And from this paſſage, the parallel place in Jer. XLVIII. 5, muſt be corrected; where for יעלה בכי, which gives no good ſenſe, read יעלה בו.

7. —ſhall periſh] אבדו, or אבדה. This word ſeems to have been loſt out of the Text: it is ſupplied by the parallel place, Jer. XLVIII. 36. Syr. expreſſes it by עבר, præteriit; and Chald. by יתבזון, diripientur.

Ibid. to the valley of willows.] That is, to Babylon. Hieron. and Jarchi in loc. both referring to Pſ. CXXXVII. 2. So likewiſe Prideaux, Le Clerc, &c.

9. Upon

9. Upon the eſcaped of Moab and Ariel, and the remnant of Admah.] The LXX for אריה read אריאל. Ar Moab was called alſo Ariel, or Areopolis, Hieron. and Theodoret. ſee Cellarius. They make אדמה alſo a proper name. Michaelis thinks, that the Moabites might be called the remnant of Admah, as ſprung from Lot and his daughters eſcaped from the deſtruction of that and the other cities; or metaphorically, as the Jews are called the princes of Sodom, and people of Gomorrah, chap. I. 10. Bibliothek Orient. Part v. p. 195. The reading of this verſe is very doubtful; and the ſenſe, in every way in which it can be read, very obſcure.

## CHAP. XVI.

1. I will ſend forth the ſon—] Both the reading and meaning of this verſe are ſtill more doubtful than thoſe of the preceding. The LXX and Syr. read אשלח, in the firſt perſon ſing. future tenſe: the Vulg. and Talmud Babylon. read שלח, ſing. imperative. The Syr. for כר reads בר, which is confirmed by one MS, and perhaps by a ſecond. The two firſt verſes deſcribe the diſtreſs of Moab on the Aſſyrian invaſion; in which even the ſon of the prince of the country is repreſented as forced to flee for his life through the deſert, that he may eſcape to Judea; and the young women are driven forth, like young birds caſt out of the neſt, and endeavouring to wade through the fords of the river Arnon.

3. Impart counſel—] The Vulg. renders the verbs in the beginning of this verſe in the ſingular number. So the Keri; and ſo likewiſe many MSS have it, and ſome Editions, and Syr. The verbs throughout the verſe are alſo in the feminine gender; agreeing with Sion, which I ſuppoſe to be underſtood.

4. —the outcaſts of Moab—] Setting the points aſide, this is by much the moſt obvious conſtruction of the Hebrew, as well as moſt agreeable to the context, and the deſign of the Prophet. And it is confirmed by the LXX, οἱ φυγαδες Μωαβ, & Syr.

Ibid. —the oppreſſor—] Perhaps the Iſraelites; who in the time of Ahaz invaded Judah, defeated his army, ſlaying 120,000 men; and brought the kingdom to the brink of deſtruction. Judah, being now in a more proſperous condition, is repreſented as able to receive and to pro-

tect the fugitive Moabites. And with thoſe former times of diſtreſs, the ſecurity and flouriſhing ſtate of the kingdom under the government of Hezekiah is contraſted.

6. We have heard the pride of Moab—] For גא, read גאה; two MSS, (one Antient,) and Jer. XLVIII. 29. Zephaniah, in his prophecy againſt Moab, the ſubject of which is the ſame with that of Jeremiah in his XLVIIIth chapter (ſee above Note on XV. 1.) enlarges much on the pride of Moab, and their inſolent behaviour towards the Jews:

"I have heard the reproach of Moab;
"And the revilings of the ſons of Ammon:
"Who have reproached my people;
"And have magnified themſelves againſt their borders.
"Therefore, as I live, ſaith JEHOVAH God of Hoſts, the God of Iſrael:
"Surely Moab ſhall be as Sodom,
"And the ſons of Ammon as Gomorrah:
"A poſſeſſion of nettles, and pits of ſalt,
"And a deſolation for ever.
"The reſidue of my people ſhall ſpoil them,
"And the remnant of my nation ſhall diſpoſſeſs them:
"This ſhall they have for their pride;
"Becauſe they have raiſed a reproach, and have magnified themſelves,
"Againſt the people of JEHOVAH God of Hoſts." Zeph. II. 8—10.

7. For the men of Kirhares—] A palpable miſtake in this place is happily corrected by the parallel text of Jer. XLVIII. 31. where, inſtead of אשישי, *foundations*, or *flagons*, we read אנשי, *men*. In the ſame place of Jeremiah, and in ver. 36. and here in ver. 11, the name of the city is Kirhares, not Kirhareſheth.

Ibid. —are put to ſhame] Here the text of Jeremiah leaves us much at a loſs, in a place that ſeems to be greatly corrupted. The LXX join the two laſt words of this verſe with the beginning of the following. Their rendering is; και ου εντραπησῃ τα πεδια εσεβων. For אך they muſt have read אל: otherwiſe, how came they by the negative, which ſeems not to belong to this place? Neither is it eaſy to make ſenſe of the reſt without a ſmall alteration, by reading, inſtead of εντραπησῃ τα, εντραπησεται. In a word, the Arabic verſion taken from the LXX, plainly authoriſes this reading

reading of the LXX, and without the negative; and it is fully confirmed by MSS Pachom. and 1 D. 11. which have both of them εντραπησεται τα εδια Εσεβων, without the negative; which makes an excellent ſenſe, and, I think, gives us the true reading of the Hebrew text: אך נבלמו שדמות חשבון. They frequently render the verb נבלם by εντρεπομαι. And נבלמו anſwers perfectly well to אמלל, the parallel word in the next line. The MSS vary in expreſſing the word נבאים, which gives no tolerable ſenſe in this place; one reads נוכאים, two others בכאים, in another the כ is upon a raſure of two letters: and Vulg. inſtead of it reads מכות, *plagas ſuas*.

8. Her branches extended themſelves—] For נמשו, a MS has ננשו; which may perhaps be right: compare Jer. XLVIII. 32. which has in this part of the ſentence the ſynonymous word נגעו.

The meaning of this verſe is, that the wines of Sibmah and Heſhbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries; who indulged themſelves even to intemperance in the uſe of them. So that their vines were ſo much in requeſt, as not only to be propagated all over the country of Moab, to the ſea of Sodom; but to have cions of them ſent even beyond the ſea into foreign countries.

הלמו, knocked down, demoliſhed; that is, overpowered, intoxicated. The drunkards of Ephraim are called by the Prophet, chap. XXVIII. 1. הלומי יין. See Schultens on Prov. XXIII. 25. Gratius, ſpeaking of the Marcotic wine, ſays of it,

"Pharios quæ fregit noxia reges." Cyneg. ver. 312.

9. as with the weeping—] For בבכי, a MS reads בכי. In Jer. XLVIII. 32. it is מבכי. LXX read כבכי, which I follow.

Ibid. And upon thy vintage the deſtroyer hath fallen] ועל קצירך הידד נפל. In theſe few words there are two great miſtakes; which the text of Jer. XLVIII. 32. rectifies: for קצירך, it has בציריך; and for הידד, שדד: both which corrections the Chaldee in this place confirms. As to the firſt, "Heſebon and Eleale, and

The flowery dale of Sibmah clad with vines,"

were never celebrated for their *harveſts*; it was the *vintage* that ſuffered by the irruption of the enemy: and ſo read LXX, and Syr. הידד is the noiſy acclamation of the treaders of the grapes: and ſee what ſenſe

this makes in the literal rendering of the Vulgate: ſuper meſſem tuam "vox calcantium irruit." The reading in Jer. XLVIII. 32. is certainly right, שרד נפל, *vaſtator* irruit. The ſhout of the treaders does not come in till the next verſe: in which the text of Iſaiah in its turn mends that of Jeremiah, XLVIII. 33. where inſtead of the firſt הידד, *the ſhout*, we ought undoubtedly to read, as here, הדרך, *the treader*.

10. An end is put to the ſhouting] The LXX read חשבת, paſſive, and in the third perſon; rightly: for God is not the ſpeaker in this place. The rendering of LXX is ωσπαυται γαρ κελευσμου; which laſt word, neceſſary to the rendering of the Hebrew, and to the ſenſe, is ſupplied by MSS Pachom. and 1 D. 11. having been loſt out of the other copies.

12. when Moab ſhall ſee—] For נראה, a MS reads ראה, and ſo Syr. and Chald. "Perhaps כי נראה is only a various reading of כי נלאה." SECKER. A very probable conjecture.

14. —and without ſtrength] An antient MS, with LXX, reads נלא.

## CHAP. XVII.

This prophecy by its Title ſhould relate only to Damaſcus: but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Iſraelites, confederated with Damaſcus and the Syrians againſt the kingdom of Judah. It was delivered probably ſoon after the prophecies of the VIIth and VIIIth chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath Pileſer's taking Damaſcus, and carrying the people captives to Kir, (2 Kings XVI. 9.) and overrunning great part of the kingdom of Iſrael, and carrying a great number of the Iſraelites alſo captives to Aſſyria: and ſtill more fully in regard to Iſrael, by the conqueſt of the kingdom, and the captivity of the people, effected a few years after by Shalmaneſer.

1. —a ruinous heap] For מעי the LXX read לעי, Vulg. בעי. I follow the former.

2. The cities are deſerted for ever] What has Aroer on the river Arnon to do with Damaſcus? and if there be another Aroer on the northern border of the tribe of Gad, (as Reland ſeems to think there might be,) this is not much more to the purpoſe. Beſides, the cities of Aroer, if Aroer itſelf is a city, makes no good ſenſe. The LXX, for ערער,

*Aroer*, read עדי ער, εις τον αιωνα, *for ever*, or for a long duration. The Chald. takes the word for a verb from ערה, tranſlating it תרבן, devaſtabuntur. The Syr. read עדועיר. So that the reading is very doubtful. I follow the LXX, as making the plaineſt ſenſe.

3. —the pride of Syria—] For שאר Houbigant reads שאת, *the pride*, anſwering, as the ſentence ſeems evidently to require, to כבוד, *the glory* of Iſrael. The conjecture is ſo very probable, that I venture to follow it.

5. —as when one gathereth—] That is, the king of Aſſyria ſhall ſweep away the whole body of the people, as the reaper ſtrippeth off the whole crop of corn; and the remnant ſhall be no more in proportion, than the ſcattered ears left to the gleaner. The valley of Rephaim near Jeruſalem, was celebrated for its plentiful harveſts; it is here uſed poetically for any fruitful country.

8. —the altars dedicated to the work of his hands] The conſtruction of the words, and the meaning of the ſentence, in this place, are not obvious: all the antient verſions, and moſt of the modern, have miſtaken it. The word מעשה ſtands *in regimine* with מזבחות, not in appoſition with it; it means the altars *of* the work of their hands; that is, *of* the idols; not which *are* the work of their hands. Thus Kimchi has explained it, and Le Clerc has followed him.

9. —the Hivites and the Amorites—] החורש והאמיר. No one has ever yet been able to make any tolerable ſenſe of theſe words. The tranſlation of the LXX has happily preſerved what ſeems to be the true reading of the Text, as it ſtood in the copies of their time; though the words are now tranſpoſed, either in the Text, or in their Verſion; οἱ Αμορραιοι και οἱ Ευαιοι. It is remarkable, that many commentators, who never thought of admitting the reading of the LXX, yet underſtand the paſſage as referring to that very event, which their verſion expreſſes: ſo that it is plain, that nothing can be more ſuitable to the context. My Father ſaw the neceſſity of admitting this variation, at a time when it was not uſual to make ſo free with the Hebrew text. See Lowth on the place.

10. —ſhoots from a foreign ſoil] The pleaſant plants, and ſhoots from a foreign ſoil, are allegorical expreſſions for ſtrange and idolatrous worſhip; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations,

eſpecially

eſpecially Egypt: to all which the Iſraelites were greatly addicted; and in their expectations from which they ſhould be grievouſly diſappointed.

12—14. Wo to the multitude—] The three laſt verſes of this chapter ſeem to have no relation to the foregoing prophecy, to which they are joined. It is a beautiful piece, ſtanding ſingly and by itſelf; for neither has it any connection with what follows: whether it ſtands in its right place, or not, I cannot ſay. It is a noble deſcription of the formidable invaſion, and of the ſudden overthrow, of Senacherib: which is intimated in the ſtrongeſt terms, and the moſt expreſſive images; exactly ſuitable to the event.

12, 13. Like the roaring of mighty waters—] Five words, three at the end of the 12th verſe, and two at the beginning of the 13th, are omitted in five MSS; that is, in effect, the repetition, contained in the firſt line of verſe 13th in this tranſlation, is not made. After having obſerved, that it is equally eaſy to account for the omiſſion of theſe words by a tranſcriber, if they are genuine; or their inſertion, if they are not genuine; occaſioned by his carrying his eye backwards to the word לאמים, or forwards to ישאון; I ſhall leave it to the reader's judgement to determine, whether they are genuine, or not.

14. —and he is no more] For אינכו ten MSS, (three Antient) and two Editions, and LXX, Syr. Chald. Vulg. have ואינכו. This particle, authenticated by ſo many good vouchers, reſtores the ſentence to the true poetical form, implying a repetition of ſome part of the paralled line preceding, thus:

"At the ſeaſon of evening, behold terror!
"Before the morning, and [behold] he is no more!"

See Prelim. Diſſert. p. xv, Note.

## CHAP. XVIII.

This is one of the moſt obſcure prophecies in the whole book of Iſaiah. The ſubject of it, the end and deſign of it, the people to whom it is addreſſed, the hiſtory to which it belongs, the perſon who ſends the meſſengers, and the nation to whom the meſſengers are ſent; are all obſcure and doubtful.

1. The winged cymbal] צלצל כנפים. I adopt this as the moſt probable of the many interpretations, that have been given of theſe words. It is Bochart's: ſee Phaleg IV. 2. The Egyptian Siſtrum is expreſſed by a periphraſis; the Hebrews had no name for it in their language, not having in uſe the inſtrument itſelf. The cymbal they had; an inſtrument in its uſe and ſound not much unlike to the ſiſtrum; and to diſtinguiſh from it the ſiſtrum, they called it the Cymbal with wings. The cymbal was a round hollow piece of metal, which being ſtruck againſt another, gave a ringing ſound: the ſiſtrum was a round inſtrument, conſiſting of a broad rim of metal, through which from ſide to ſide ran ſeveral looſe laminæ, or ſmall rods, of metal, which being ſhaken, gave a like ſound; theſe projecting on each ſide, had ſomewhat of the appearance of wings; or might be very properly expreſſed by the ſame word, which the Hebrews uſed for wings, or for the extremity, or a part of any thing projecting. The Siſtrum is given in a medal of Adrian, as the proper attribute of Egypt. See Addiſon on Medals, Series III. N°. 4, where the figure of it may be ſeen.

In oppoſition to other interpretations of theſe words, which have prevailed, it may be briefly obſerved, that צלצל is never uſed to ſignify *ſhadow*, nor כנף applied to the ſails of ſhips.

If therefore the words are rightly interpreted *the winged Cymbal*, meaning the Siſtrum, Egypt muſt be the country to which the prophecy is addreſſed. And upon this hypotheſis the verſion and explanation muſt proceed. I further ſuppoſe, that the prophecy was delivered before Senacherib's return from his Egyptian expedition, which took up three years; and that it was deſigned to give to the Jews, and perhaps likewiſe to the Egyptians, an intimation of God's counſels in regard to the deſtruction of their great and powerful enemy.

Ibid. Which borders on the rivers of Cuſh] What are the rivers of Cuſh, whether the eaſtern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile towards Ethiopia, it is not eaſy to determine. The word מעבר ſignifies either *on this ſide*, or *on the further ſide*: I have made uſe of the ſame kind of ambiguous expreſſion in the tranſlation.

2. —in veſſels of papyrus] This circumſtance agrees perfectly well with Egypt. It is well known, that the Egyptians commonly uſed on the

Nile a light ſort of ſhips, or boats, made of the reed Papyrus. "Ex ipſo quidem papyro navigia texunt." Plin. XIII. 11.

"Conſeritur bibula Memphitis cymba papyro."

Lucan. IV. 136.

Ibid. Go, ye ſwift meſſengers—] To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of ſpreading the report, in the moſt expeditious manner, through the whole country; go, ye ſwift meſſengers, and carry this notice of God's deſigns in regard to them. By the ſwift meſſengers are meaned, not any particular perſons ſpecially appointed to this office, but any the uſual conveyers of news whatſoever, travellers, merchants, and the like, the inſtruments and agents of common fame: theſe are ordered to publiſh this declaration made by the Prophet throughout Egypt, and to all the world; and to excite their attention to the promiſed viſible interpoſition of God.

Ibid. —ſtretched out in length—] Egypt, that is, the fruitful part of it, excluſive of the deſerts on each ſide, is one long vale, through the middle of which runs the Nile, bounded on each ſide to the Eaſt and Weſt by a chain of mountains; ſeven hundred and fifty miles in length; in breadth, from one to two or three days journey: even at the wideſt part of the Delta, from Peluſium to Alexandria, not above two hundred and fifty miles broad. Egmont and Hayman, and Pococke's Travels.

Ibid. —ſmoothed—] Either relating to the practice of the Egyptian prieſts, who made their bodies ſmooth by ſhaving off their hair: ſee Herod. II. 37: or rather to the country's being made ſmooth, perfectly plain and level, by the overflowing of the Nile.

Ibid. —meted out by line—] It is generally referred to the frequent neceſſity of having recourſe to menſuration in Egypt, in order to determine the boundaries after the inundations of the Nile: to which even the origin of the ſcience of Geometry is by ſome aſcribed. Strabo, lib. XVII. ſub init.

Ibid. —trodden down—] Suppoſed to allude to a peculiar method of tillage in uſe among the Egyptians. Both Herodotus (lib. II.) and Diodorus (lib. I.) ſay, that when the Nile had retired within its banks, and the ground became ſomewhat dry, they ſowed their land, and then ſent in their cattle (their hogs, ſays the former,) to tread in the ſeed; and without any further care expected the harveſt.

Ibid.

Ibid. —the rivers have nouriſhed] The word בזאו is generally taken to be an irregular form for בזזו, *have ſpoiled*, as an Antient MS has it in this place; and ſo moſt of the verſions, both antient and modern, underſtand it. On which Schultens, Gram. Heb. p. 491, has the following remark: "Ne minimam quidem ſpeciem veri habet בזאו, Eſai. XVIII. 2. elatum pro בזזו, *diripiunt*. Hæc eſſet anomalia, cui nihil ſimile in toto linguæ ambitu. In talibus nil finire, vel fateri ex mera agi conjectura, tutius juſtiuſque. Radicem בזא olim extare potuiſſe, quis neget? Si cognatum quid ſectandum erat, ad בזה, *contemſit*, potius decurrendum fuiſſet: ut בזאו pro בזו ſit enuntiatum, vel בזיו. Digna phraſis, *flumina contemnunt terram*, i. e. *inundant*." "בזא, Arab. *extulit ſe ſuperbius*, item *ſubjecit ſibi*: unde præt. pl. בזאו *ſubjecerunt ſibi*, i. e. *inundarunt*:" Simonis Lexic. Heb.

A learned friend has ſuggeſted to me another explanation of the word. בזא, Syr. and בזיא, Chald. ſignifies *uber*, *mamma*; agreeably to which the verb might ſignify *to nouriſh*. This would perfectly well ſuit with the Nile: whereas nothing can be more diſcordant than the idea of ſpoiling and plundering: for to the inundation of the Nile Egypt owed every thing; the fertility of the ſoil, and the very ſoil itſelf. Beſides, the overflowing of the Nile came on by gentle degrees, covering without laying waſte the country. "Mira æque natura fluminis, quod cum cæteri omnes abluant terras & eviſcerent, Nilus tanto cæteris major adeo nihil exedit, nec abradit, ut contra adjiciat vires; minimumque in eo ſit, quod ſolum temperet. Illato enim limo arenas ſaturat ac jungit: debetque illi Ægyptus non tantum fertilitatem terrarum, ſed ipſas." Seneca, Nat. Quæſt. IV. 2. I take the liberty, therefore, which Schultens ſeems to think allowable in this place, of hazarding a conjectural interpretation.

3. When the ſtandard is lifted up—] I take God to be the agent in this verſe; and that by the Standard and the Trumpet are meant the meteors, the thunder, the lightning, the ſtorm, earthquake, and tempeſt, by which Senacherib's army ſhall be deſtroyed, or by which at leaſt the deſtruction of it ſhall be accompanied; as it is deſcribed in chap. XXIX. 6. and XXX. 30, 31. and X. 16, 17. See alſo Pſ. LXXVI. and the Title of it according to LXX, Vulg. and Æthiop. They are called by a bold metaphor, the ſtandard lifted up, and the trumpet ſounded. The latter is uſed by Homer, I think, with great force, in his introduction to the battle of

of the Gods; though I find it has diſguſted ſome of the minor critics:

Βροντῇ δ' ευρειαι χθων,
Αμφι δε τα λαπτηξεν μεγας ερανος. Il. xxi. 388.

"Heav'n in loud thunders bids the trumpet ſound,
"And wide beneath them groans the rending ground." Pope.

4. For thus hath JEHOVAH ſaid unto me—] The ſubject of the remaining part of the chapter is, that God would comfort and ſupport his own people, though threatened with immediate deſtruction by the Aſſyrians; that Senacherib's great deſigns and mighty efforts againſt them ſhould be fruſtrated, and that his vaſt expectations ſhould be rendered abortive, when he thought them mature, and juſt ready to be crowned with ſucceſs; that the chief part of his army ſhould be made a prey for the beaſts of the field, and the fowls of the air, (for this is the meaning of the allegory continued through the 5th and 6th verſes;) and that Egypt, being delivered from his oppreſſion, and avenged by the hand of God of the wrongs which ſhe had ſuffered, ſhould return thanks for the wonderful deliverance, both of herſelf and of the Jews, from this moſt powerful adverſary.

Ibid. Like the clear heat—] The ſame images are employed by an Arabian poet:

"Solis more fervens, dum frigus; quumque ardet
"Sirius, tum vero frigus ipſe & umbra."

Which is illuſtrated in the Note by a like paſſage from another Arabian poet:

"Calor eſt hyeme, refrigerium æſtate."

Excerpta ex Hamaſa; publiſhed by Schultens, at the end of Erpenius's Arabic Grammar, p. 425.

Ibid. —after rain—] "אור hic ſignificat pluviam; juxta illud, *ſpargat nubes pluviam ſuam*, Job xxxvii. 11." Kimchi. In which place of Job the Chaldee Paraphraſt does indeed explain אורו by משריה; and ſo again ver. 21; and chap. xxxvi. 30. This meaning of the word ſeems to make the beſt ſenſe in this place; it is to be wiſhed, that it were better ſupported.

Ibid.

Ibid. —in the day of harveſt.] For בחם, *in the heat*, five MSS, (three Antient,) LXX, Syr. and Vulg. read ביום *in the day*. The miſtake ſeems to have riſen from כחם in the line above.

5. —the bloſſom—] Heb. *her* bloſſom; נצה: that is, the bloſſom of the vine, גפן, underſtood, which is of the common gender. See Gen. XL. 10. Note, that, by the defective punctuation of this word, many interpreters, and our tranſlators among the reſt, have been led into a grievous miſtake, (for how can the ſwelling grape become a bloſſom?) taking the word נצה for the Predicate; whereas it is the Subject of the Propoſition, or the Nominative caſe to the Verb.

7. —a gift—] The Egyptians were in alliance with the kingdom of Judah, and were fellow-ſufferers with the Jews under the invaſion of their common enemy Senacherib; and ſo were very nearly intereſted in the great and miraculous deliverance of that kingdom by the deſtruction of the Aſſyrian army. Upon which wonderful event, it is ſaid, 2 Chron. XXXII. 23. that "many brought gifts unto JEHOVAH to Jeruſalem, and preſents to "Hezekiah king of Judah; ſo that he was magnified of all nations from "thenceforth." It is not to be doubted, that among theſe the Egyptians diſtinguiſhed themſelves in their acknowlegements on this occaſion.

Ibid. —from a people—] The LXX and Vulg. read מעם; which is confirmed by the repetition of it in the next line. The difference is of importance: for, if this be the true reading, the prediction of the admiſſion of Egypt into the true Church of God is not ſo explicit, as it might otherwiſe ſeem to be. However, that event is clearly foretold at the end of the next chapter.

## CHAP. XIX.

Not many years after the deſtruction of Senacherib's army before Jeruſalem, by which the Egyptians were freed from the yoke, with which they were threatened by ſo powerful an enemy, who had carried on a ſucceſsful war of three years continuance againſt them; the affairs of Egypt were again thrown into confuſion by inteſtine broils among themſelves; which ended in a perfect anarchy, that laſted ſome few years: this was followed by an Ariſtocracy, or rather Tyranny, of twelve princes, who divided

divided the country between them, and at laſt by the ſole dominion of Pſammitichus, which he held for fifty-four years. Not long after that followed the invaſion and conqueſt of Egypt by Nebuchadnezzar; and then by the Perſians under Cambyſes, the ſon of Cyrus. The yoke of the Perſians was ſo grievous, that the conqueſt of the Perſians by Alexander may well be conſidered as a deliverance to Egypt; eſpecially as he and his ſucceſſors greatly favoured the people, and improved the country. To all theſe events the Prophet ſeems to have had a view in this chapter: and in particular, from ver. 18, the prophecy of the propagation of the true religion in Egypt ſeems to point to the flouriſhing ſtate of Judaiſm in that country, in conſequence of the great favour ſhewn to the Jews by the Ptolemies. Alexander himſelf ſettled a great many Jews in his new city Alexandria, granting them privileges equal to thoſe of the Macedonians. The firſt Ptolemy, called Soter, carried great numbers of them thither, and gave them ſuch encouragement, that ſtill more of them were collected there from different parts; ſo that Philo reckons, that in his time there were a million of Jews in that country. Theſe worſhiped the God of their fathers; and their example and influence muſt have had a great effect in ſpreading the knowlege and worſhip of the true God through the whole country. See Biſhop Newton on the Prophecies, Diſſert. XII.

4. —cruel lords] Nebuchadnezzar in the firſt place, and afterwards the whole ſucceſſion of Perſian kings, who in general were hard maſters, and grievouſly oppreſſed the country. Note, that for קשה, a MS reads קשים, agreeable to which is the rendering of LXX, Syr. and Vulg.

6. —ſhall become putrid] והאזניחו, this ſenſe of the word, which Simonis gives in his Lexicon, from the meaning of it in Arabic, ſuits the place much better than any other interpretation hitherto given. And that the word in Hebrew had ſome ſuch ſignification is probable from 2 Chron. XXIX. 19. where the Vulgate renders it by *polluit*, and the Targum by *profanavit* and *abominabile fecit*, which the context in that place ſeems plainly to require. The form of the verb here is very irregular; and the Rabbins and Grammarians ſeem to give no probable account of it.

8. And the fiſhers—] There was great plenty of fiſh in Egypt: ſee Num. XI. 5. "The Nile, ſays Diodorus, lib. I. abounds with incredi-"ble numbers of all ſorts of fiſh" And much more the lakes; Egmont, Pococke, &c.

10. —her ſtores—] שתתיה, *αποθηκαι*, Aquila.

Ibid. —all that make a gain of pools for fiſh] This obſcure line is rendered by different interpreters in very different manners. Kimchi explains אגמי, as if it were the ſame with עגמי, from Job xxx. 25. In which he is followed by ſome of the Rabbins, and ſupported by LXX: and שכר, which I tranſlate *gain*, and which ſome take for *nets*, or *incloſures*, the LXX render by *ζυθον* ſtrong drink, or beer, which it is well known was much uſed in Egypt: and ſo likewiſe the Syriac, retaining the Hebrew word שכרא. I ſubmit theſe very different interpretations to the reader's judgement. The verſion of the LXX is as follows: *και παντες οι ποιουντες τον ζυθον λυπηθησονται, και τας ψυχας πονεσουσι.* "And all they that make barley-wine "ſhall mourn, and be grieved in ſoul."

11. —have counſelled a brutiſh counſel] The ſentence, as it now ſtands in the Hebrew, is imperfect: it wants the verb. Archbiſhop Secker conjectures, that the words יועצי פרעה ſhould be tranſpoſed: which would in ſome degree remove the difficulty. But it is to be obſerved, that the tranſlator of the Vulgate ſeems to have found in his copy the verb יעצו added after פרעה: "Sapientes confiliarii Pharaonis *dederunt* conſilium "inſipiens." This is probably the true reading; it is perfectly agreeable to the Hebrew idiom, makes the conſtruction of the ſentence clear, and renders the tranſpoſition of the words above mentioned unneceſſary.

12. —let them come—] Here too a word ſeems to have been left out of the text. After חכמיך, two MSS (one Antient) add יבאו, *let them come*. Which, if we conſider the form and the conſtruction of the ſentence, has very much the appearance of being genuine: otherwiſe the connective conjunction, at the beginning of the next member, is not only ſuperfluous, but embarraſſing. See alſo the verſion of LXX, in which the ſame deficiency is manifeſt.

Ibid. —and let them declare] "For ידעו, *let them know*, perhaps we ought to read יודיעו *let them make known*." SECKER. The LXX and Vulg. favour this reading: *επιστωσαν*, *indicent*.

13. They have cauſed—] The text has והתעו, *and* they have cauſed to err. Fifty MSS, thirteen Editions, Vulg. and Chald. omit the ו.

Ibid. —pillars—] פנת, to be pointed as plural without doubt. So Grotius, and ſo Chald.

14. —in

14. —in the midſt of them—] "בקרבם, LXX, quod forte rectius." SECKER. So likewiſe Chald.

16. —the Egyptians ſhall be—] יהיו, plural, MS Bodl. LXX. and Chald. This is not propoſed as an emendation, for either form is proper.

17. And the land of Judah—] The threatening hand of God will be held out, and ſhaken over Egypt, from the ſide of Judea; through which the Aſſyrians will march to invade it. Five MSS and two Editions have לחנת.

18. —the City of the Sun] עיר החרס, this paſſage is attended with much difficulty and obſcurity. Firſt in regard to the true reading. It is well known, that Onias applied it to his own views, either to procure from the king of Egypt permiſſion to build his Temple in the Hieropolitan Nome, or to gain credit and authority to it when built; from the notion which he induſtriouſly propagated, that Iſaiah had in this place prophecied of the building of ſuch a Temple. He pretended, that the very place where it ſhould be built, was expreſsly named by the Prophet עיר החרס, the City of the Sun. This poſſibly may have been the original reading. The preſent Text has עיר ההרס, the City of Deſtruction; which ſome ſuppoſe to have been introduced into the text by the Jews of Paleſtine afterwards; to expreſs their deteſtation of the place, being much offended with this ſchiſmatical Temple in Egypt. Some think the latter to have been the true reading, and that the Prophet himſelf gave this turn to the name out of contempt, and to intimate the demolition of this Hieropolitan Temple; which in effect was deſtroyed by Veſpaſian's orders after that of Jeruſalem. "Videtur Propheta conſulto ſcripſiſſe חרס pro "חרם, ut alibi ſcribitur איש בשת, בית אל pro איש בעל, בית און pro "&c. Vide Lowth in loc." SECKER. But on ſuppoſition, that עיר ההרס is the true reading, others underſtand it differently. The word הרס in Arabic ſignifies a Lion: and Conrad Ikenius has written a diſſertation (Diſſert. Philol. Theol. XVI.) to prove that the place here mentioned is not Heliopolis, as it is commonly ſuppoſed to be, but Leontopolis in the Heliopolitan Nome, as it is indeed called in the letter, whether real or pretended, of Onias to Ptolemy, which Joſephus has inſerted in his Jewiſh Antiquities, lib. XIII. cap. 3. And I find, that ſeveral perſons of great learning and judgement think, that Ikenius has proved the point beyond contradiction. See Chriſtian. Muller. Satura Obſerv. Philolog. Michaelis

Bibliothek Oriental, part v. p. 171. But after all I believe, that neither Onias, nor Heliopolis, nor Leontopolis, has any thing to do with this ſubject. The application of this place of Iſaiah to Onias's purpoſe ſeems to have been a mere invention; and in conſequence of it, there may perhaps have been ſome unfair management to accommodate the Text to that purpoſe; which has been carried even further than the Hebrew text: for the Greek verſion has here been either tranſlated from a corrupted text, or wilfully miſtranſlated or corrupted, to ſerve the ſame cauſe: the place is there called πολις Ασεδεκ, the City of Righteouſneſs; a name apparently contrived by Onias's party, to give credit to their Temple, which was to rival that of Jeruſalem. Upon the whole, the true reading of the Hebrew text in this place is very uncertain; nine MSS and ſeven Editions have חרס, ſo likewiſe Sym. Vulg. Arab. LXX Compl. On the other hand Aquila, Theodot. and Syr. read הרס; the Chaldee paraphraſe takes in both readings.

The reading of the Text being ſo uncertain, no one can pretend to determine what the city was that is here mentioned by name; much leſs to determine, what the four other cities were which the Prophet does not name. I take the whole paſſage from the 18th verſe to the end of the chapter, to contain a general intimation of the future propagation of the knowlege of the true God in Egypt and Syria, under the ſucceſſors of Alexander; and, in conſequence of this propagation, of the early reception of the Goſpel in the ſame countries, when it ſhould be publiſhed to the world. See further on this ſubject Prideaux Connect. an. 149. Dr. Owen's Inquiry into the preſent ſtate of the LXX verſion, p. 41. and Bryant's Obſervations on Antient hiſtory, p. 124.

## CHAP. XX.

Tharthan beſieged Aſhdod, or Azotus; which probably belonged at this time to Hezekiah's dominions, ſee 2 Kings XVIII. 8. The people expected to be relieved by the Cuſhites of Arabia, and by the Egyptians. Iſaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the Prophets, (ſee Zech. XIII. 4.) probably three days, to ſhew that within three years the town ſhould be taken, after the defeat of the Cuſhites and Egyptians by the

the king of Aſſyria, which event ſhould make their caſe deſperate, and induce them to ſurrender. Azotus was a ſtrong place: it afterwards held out twenty nine years againſt Pſammitichus king of Egypt, Herod. II. 157. Tharthan was one of Senacherib's generals, 2 Kings XVIII. 17. and Tirhakah king of the Cuſhites was in alliance with the king of Egypt againſt Senacherib. Theſe circumſtances make it probable, that by Sargon is meant Senacherib. It might be one of the ſeven names by which Jerom, on this place, ſays he was called. He is called Sacherdonus and Sacherdan in the book of Tobit. The taking of Azotus muſt have happened before Senacherib's attempt on Jeruſalem; when he boaſted of his late conqueſts, ch. XXXVII. 25. And the warning of the Prophet had a principal reſpect to the Jews alſo, who were too much inclined to depend upon the aſſiſtance of Egypt. As to the reſt, hiſtory and chronology affording us no light, it may be impoſſible to clear either this, or any other hypotheſis, (which takes Sargon to be Shalmaneſer, or Aſarhaddon, &c.) from all difficulties.

It is not probable, that the Prophet walked uncovered and barefoot for three years: his appearing in that manner was a ſign, that within three years the Egyptians and Cuſhites ſhould be in the ſame condition, being conquered and made captives by the king of Aſſyria. The time was denoted, as well as the event: but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable therefore, that the Prophet was ordered to walk ſo for three days, to denote the accompliſhment of the event in three years; a day for a year, according to the prophetical rule: Numb. XIV. 34. Ezek. IV. 6. The words שלש ימים, *three days*, may poſſibly have been loſt out of the text, at the end of the ſecond verſe, after יחף, *barefoot*; or after the ſame word in the third verſe: where, in the Alexandrine and Vatican copies of LXX, and in MSS Pachom, and 1 D. II. the words τρια ετη are twice expreſſed: perhaps inſtead of שלש ימים the Greek tranſlator might read שלש שנים, by his own miſtake, or by that of his copy, after יחף in the third verſe, for which ſtands the firſt τρια ετη in the Alexandrine, and Vatican LXX, and in the two MSS above mentioned.

CHAP.

## CHAP. XXI.

The ten firſt verſes of this chapter contain a prediction of the taking of Babylon by the Medes and Perſians. It is a paſſage ſingular in its kind, for its brevity and force; for the variety and rapidity of the movements; and for the ſtrength and energy of colouring with which the action and event is painted. It opens with the Prophet's ſeeing at a diſtance the dreadful ſtorm that is gathering, and ready to burſt upon Babylon: the event is intimated in general terms; and God's orders are iſſued to the Perſians and Medes to ſet forth upon the expedition, which he has given them in charge. Upon this the Prophet enters into the midſt of the action: and in the perſon of Babylon expreſſes in the ſtrongeſt terms the aſtoniſhment and horror that ſeizes her on the ſudden ſurprize of the city, at the very ſeaſon dedicated to pleaſure and feſtivity, ver. 3, 4. Then in his own perſon deſcribes the ſituation of things there; the ſecurity of the Babylonians, and in the midſt of their feaſting the ſudden alarm of war, ver. 5. The event is then declared in a very ſingular manner. God orders the Prophet to ſet a watchman to look out, and to report what he ſees: he ſees two companies marching onward, repreſenting by their appearance the two nations that were to execute God's orders; who declare, that Babylon is fallen: ver. 6—9.

But what is this to the Prophet, and to the Jews the object of his miniſtry? The application, the end, and deſign of the prophecy, is admirably given in a ſhort expreſſive addreſs to the Jews, partly in the perſon of God, partly in that of the Prophet: "O my threſhing—" "O my people, whom for your puniſhment I ſhall make ſubject to the Babylonians, to try and to prove you, and to ſeparate the chaff from the corn, the bad from the good among you; hear this for your conſolation: your puniſhment, your ſlavery and oppreſſion, will have an end in the deſtruction of your oppreſſors."

1. —the Deſert of the ſea] This plainly means Babylon, which is the ſubject of the prophecy. The country about Babylon, and eſpecially below it towards the ſea, was a great flat moraſs, often overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it.

Herodotus I. 184. ſays, that "Semiramis confined the Euphrates with-
"in its channel, by raiſing great dams againſt it; for before it overflowed
"the whole country like a ſea." And Abydenus, (quoting Megaſthenes, apud Euſeb. Præp. Evang. IX. 41.) ſpeaking of the building of Babylon by Nebuchadonoſor, "it is reported, that all this part was covered with
"water, and was called the ſea; and that Belus drew off the waters,
"conveying them into proper receptacles, and ſurrounded Babylon with
"a wall." When the Euphrates was turned out of its channel by Cyrus, it was ſuffered ſtill to drown the neighbouring country; the Perſian government, which did not favour the place, taking no care to remedy this inconvenience, it became in time a great barren moraſſy deſert, which event the Title of the prophecy may perhaps intimate. Such it was originally; ſuch it became after the taking of the city by Cyrus; and ſuch it continues to this day.

Ibid. Like the ſouthern tempeſts—] The moſt vehement ſtorms, to which Judea was ſubject, came from the great deſert country to the ſouth of it. "Out of the ſouth cometh the whirlwind." Job XXXVII. 9. "And there came a great wind from the wilderneſs, and ſmote the four corners of the houſe." Ibid. I. 19. For the ſituation of Idumea, the country (as I ſuppoſe) of Job, (ſee Lam. IV. 21. compared with Job I. 1.) was the ſame in this reſpect with that of Judea.

"And JEHOVAH ſhall appear over them,
"And his arrow ſhall go forth as the lightning:
"And the Lord JEHOVAH ſhall ſound the trumpet;
"And ſhall march in the whirlwinds of the ſouth."

Zech. IX. 14.

2. The plunderer is plundered, and the deſtroyer is deſtroyed.] הבונד בונד וחשודד שודד. The MSS vary in expreſſing or omitting the ו in theſe four words. Ten MSS are without the ו in the ſecond word, and eight MSS are without the ו in the fourth word: which juſtifies Symmachus, who has rendered them paſſively: ὁ αθετων αθετειται, και ὁ ταλαιπωριζων ταλαιπωρει. He read שדוד, בנוד. Coceeius (Lexicon in voce) obſerves, that the Chaldee very often renders the verb בגד by בזז, *ſpoliavit*; and in this place, and in XXXIII. 1. by the equivalent word אנס: and in chap. XXIV. 16. both by אנס and בזז: and Syr. in this place, renders it by מלם, *oppreſſit*.

Ibid.

Ibid. —her vexations—] Heb. her ſighing: that is, the ſighing cauſed by her. So Kimchi on the place: "Innuit illos, qui gemebant ob timorem ejus; quia ſuffixa nominum referuntur ad agentem & ad patientem." "Omnes qui gemebant a facie regis Babylonis, requieſcere feci eos." Chald. And ſo likewiſe Ephræm Syr. in loc. Edit. Aſſemani: "Gemitum ejus: dolorem ſcilicet & lachrymas, quas Chaldæi reliquis per orbem gentibus ciere pergunt."

5. The table is prepared—] In Heb. the verbs are in the Infinitive Mode abſolute; as in Ezek. i. 14. "And the animals ran and returned, רצוא ושוב, like the appearance of lightning:" juſt as the Latins ſay currere & reverti, for currebant & revertebantur. See chap. xxxii. 11. and the Note there.

7. And he ſaw a chariot with two riders; A rider on an aſs, a rider on a camel.] This paſſage is extremely obſcure from the ambiguity of the term רכב, which is uſed three times; and which ſignifies a chariot, or any other vehicle, or the rider in it; or a rider on a horſe, or any other animal; or a company of chariots, or riders. The Prophet may poſſibly mean a cavalry in two parts, with two ſorts of riders; riders on aſſes, or mules, and riders on camels: or led on by two riders, one on an aſs, and one on a camel. However, ſo far it is pretty clear, that Darius and Cyrus, the Medes and the Perſians, are intended to be diſtinguiſhed by the two riders, or the two ſorts of cattle. It appears from Herodotus, i. 80. that the baggage of Cyrus's army was carried on camels. In his engagement with Crœſus, he took off the baggage from the camels, and mounted his horſemen upon them: the enemy's horſes, offended with the ſmell of the camels, turned back and fled.

8. he that looked out on the watch—] The preſent reading אריה, *a lion*, is ſo unintelligible, and the miſtake ſo obvious, that I make no doubt that the true reading is הראה, as the Syriac tranſlator manifeſtly found it in his copy, who renders it by דוקא, ſpeculator.

9. —a man, one of the two riders] So the Syriac underſtands it; and Ephræm Syr.

10. O my threſhing—] "O thou, the object upon which I ſhall exerciſe the ſeverity of my diſcipline; that ſhalt lie under my afflicting hand, like corn ſpread upon the floor to be threſhed out and winnowed, to ſeparate the chaff from the wheat!" The image of threſhing is frequently uſed by

by the Hebrew poets with great elegance and force, to expreſs the puniſhment of the wicked and the trial of the good, or the utter diſperſion and deſtruction of God's enemies. Of the different ways of threſhing in uſe among the Hebrews, and the manner of performing them, ſee Note on chap. XXVIII. 27.

Our tranſlators have taken the liberty of uſing the word *threſhing* in a paſſive ſenſe, to expreſs the object or matter that is threſhed: in which I have followed them, not being able to expreſs it more properly, without departing too much from the form and letter of the original. *Son* of my floor, Heb. It is an idiom of the Hebrew language to call the effect, the object, the adjunct, any thing that belongs in almoſt any way to another, the *ſon* of it. "O my threſhing—" The Prophet abruptly breaks off the ſpeech of God, and inſtead of continuing it in the form, in which he had begun, and in the perſon of God, "this I declare unto you by my Prophet;" he changes the form of addreſs, and adds, in his own perſon, "this I declare unto you from God."

11, 12. The Oracle concerning Dumah.] "Pro דומה Codex R. Meiri habet אדום; & ſic LXX. Vid. Kimchi ad h. l." Biblia Michaelis, Halæ 1720. not. ad l.

This prophecy, from the uncertainty of the occaſion on which it was uttered, and from the brevity of the expreſſion, is extremely obſcure. The Edomites as well as Jews were ſubdued by the Babylonians. They inquire of the Prophet, how long their ſubjection is to laſt: he intimates, that the Jews ſhould be delivered from their captivity; not ſo the Edomites. Thus far the interpretation ſeems to carry with it ſome degree of probability. What the meaning of the laſt line may be, I cannot pretend to divine. In this difficulty the Hebrew MSS give no aſſiſtance. The MSS of LXX, and the fragments of the other Greek verſions, give ſome variations, but no light. This being the caſe, I thought it beſt to give an exact literal tranſlation of the whole two verſes; which may ſerve to enable the Engliſh reader to judge in ſome meaſure of the foundation of the various interpretations, that have been given of them.

13. The Oracle concerning Arabia.] This Title is of doubtful authority. In the firſt place, becauſe it is not in many of the MSS of the LXX: it is in MSS Pachom. and 1 D. 11. only, as far as I can find with certainty: ſecondly, from the ſingularity of the phraſeology; for משא is ge-

nerally prefixed to its object without a prepoſition, as משא בבל; and never but in this place with the prepoſition ב. Beſides, as the word בערב occurs at the very beginning of the prophecy itſelf, the firſt word but one, it is much to be ſuſpected that ſome one, taking it for a proper name and the object of the prophecy, might note it as ſuch by the words משא בערב written in the margin, from whence they might eaſily get into the Text. The LXX did not take it for a proper name; but render it ἔσπερας, and ſo Chald. whom I follow: for, otherwiſe, the foreſt *in Arabia* is ſo indeterminate and vague a deſcription, that in effect it means nothing at all. This obſervation might have been of good uſe in clearing up the foregoing very obſcure prophecy, if any light had ariſen from joining the two together by removing the ſeparating Title: but I ſee no connexion between them.

This prophecy was to have been fulfilled within a year of the time of its delivery, ſee ver. 16; and it was probably delivered about the ſame time with the reſt in this part of the book, that is, ſoon before or after the 14th of Hezekiah, the year of Senacherib's invaſion. In his firſt march into Judea, or in his return from the Egyptian expedition, he might perhaps overrun theſe ſeveral clans of Arabians: their diſtreſs on ſome ſuch occaſion is the ſubject of this prophecy.

14. —the ſouthern country] Θαιμαν, LXX; Auſtri, Vulg. they read תימן, which ſeems to be right. For probably the inhabitants of Tema might be involved in the ſame calamity with their brethren and neighbours of Kedar, and not in a condition to give them aſſiſtance, and to relieve them, in their flight before the enemy, with bread and water. To bring forth bread and water is an inſtance of common humanity in ſuch caſes of diſtreſs; eſpecially in theſe deſert countries, in which the common neceſſaries of life, more particularly water, are not eaſily to be met with or procured. Moſes forbids the Ammonite and Moabite to be admitted into the congregation of the Lord to the tenth generation: one reaſon which he gives for this reprobation is their omiſſion of the common offices of humanity towards the Iſraelites; "becauſe they met them not with bread and water in the way, when they came forth out of Egypt." Deut. XXIII. 4.

17. —the mighty bowmen] Sagittariorum fortium, Vulg. tranſpoſing the two words, and reading, גבורי קשת; which ſeems to be right.

Ibid.

Ibid. For JEHOVAH hath ſpoken it.] The prophetic Carmina of Marcius, foretelling the battle of Cannæ, Liv. xxv. 12. conclude with the ſame kind of ſolemn form; "Nam mihi ita Jupiter fatus eſt." Obſerve, that the word נאם (to pronounce, to declare,) is the ſolemn word appropriated to the delivering of prophecies: "Behold, I am againſt the Prophets, ſaith (נאם) JEHOVAH, who uſe their tongues, וינאמו נאם, and ſolemnly pronounce, He hath pronounced it." Jer. xxiii. 31.

## CHAP. XXII.

This Prophecy, ending with the 14th verſe of this chapter, is intitled, "The Oracle concerning the Valley of Viſion," by which is meant Jeruſalem, becauſe, ſays Sal. b. Melech, it was the place of prophecy. Jeruſalem, according to Joſephus, was built upon two oppoſite hills, Sion and Acra, ſeparated by a valley in the midſt: he ſpeaks of another broad valley between Acra and Moriah, Bell. Jud. v. 13. vi. 6. It was the ſeat of Divine Revelation, the place where chiefly prophetic viſion was given, and where God manifeſted himſelf viſibly in the Holy Place. The Prophecy foretells the invaſion of Jeruſalem by the Aſſyrians under Senacherib; or by the Chaldeans under Nebuchadnezzar. Vitringa is of opinion, that the Prophet has both in view; that of the Chaldeans in the firſt part, ver. 1—5. (which he thinks relates to the flight of Zedekiah, 2 Kings xxv. 4, 5.) and that of the Aſſyrians in the latter part; which agrees with the circumſtances of that time, and particularly deſcribes the preparations made by Hezekiah for the defence of the city, v. 8—11. Compare 2 Chron. xxxii. 2—5.

1. —are gone up to the houſe-tops.] The houſes in the Eaſt were in antient times, as they are ſtill generally, built in one and the ſame uniform manner. The roof or top of the houſe is always flat, covered with broad ſtones, or a ſtrong plaſter of terrace, and guarded on every ſide with a low parapet wall: ſee Deut. xxii. 8. The terrace is frequented as much as any part of the houſe. On this, as the ſeaſon favours, they walk, they eat, they ſleep, they tranſact buſineſs, (1 Sam. ix. 25. ſee alſo the LXX in that place,) they perform their devotions; (Acts x. 9.) The houſe is built with a court within, into which chiefly the windows open; thoſe that open to the ſtreet are ſo obſtructed with lattice work, that

no one either without or within can ſee through them. Whenever therefore any thing is to be ſeen or heard in the ſtreets, any public ſpectacle, any alarm of a public nature; every one immediately goes up to the houſe-top to ſatisfy his curioſity. In the ſame manner, when any one had occaſion to make any thing public, the readieſt and moſt effectual way of doing it was to proclaim it from the houſe-tops to the people in the ſtreets. "What ye hear in the ear, that publiſh ye on the houſe-top," ſaith our Saviour, Matt. x. 27. The people's running all to the tops of their houſes gives a lively image of a ſudden general alarm. Sir John Chardin's MS Note on this place is as follows: "Dans les Feſtes pour voir paſſer quelque choſe, & dans les maladies pour les annoncer aux voiſins en allumant des lumieres, le peuple monte ſur les terraſſes."

3. —are gone off together.] There ſeems to be ſomewhat of an inconſiſtency in the ſenſe, according to the preſent reading. If the leaders were bound, אסרו, how could they flee away? for their being bound, according to the obvious conſtruction and courſe of the ſentence, is a circumſtance prior to their flight. I therefore follow Houbigant, who reads הסרו, remoti ſunt, they are gone off. גלו, tranſmigraverunt, Chald. which ſeems to confirm this emendation.

6. —the Syrian—] It is not eaſy to ſay what רכב אדם, a *chariot of men*, can mean. It ſeems by the form of the ſentence, which conſiſts of three members, the firſt and the third mentioning a particular people, that the ſecond ſhould do ſo likewiſe; thus וברכב ארם ופרשים, "with chariots the Syrian, and with horſemen:" the ſimilitude of the letters ד and ר is ſo great, and the miſtakes ariſing from it ſo frequent, that I readily adopt the correction of Houbigant, ארם inſtead of אדם, which ſeems to me extremely probable. The conjunction ו prefixed to פרשים ſeems neceſſary, in whatever way the ſentence is taken; and it is confirmed by five MSS, (one Antient,) and three Editions. Kir was a city belonging to the Medes. The Medes were ſubject to the Aſſyrians in Hezekiah's time: ſee 2 Kings XVI. 9. and XVII. 6. and ſo perhaps might Elam (the Perſians) likewiſe be; or auxiliaries to them.

8. —the arſenal—] Built by Solomon within the city, and called the Houſe of the foreſt of Lebanon; probably from the great quantity of cedar from Lebanon which was employed in the building: ſee 1 Kings VII. 2, 3.

9. And

9. And ye ſhall collect the waters—] There were two pools in or near Jeruſalem, ſupplied by ſprings: the upper pool, or the old pool, ſupplied by the ſpring called Gihon, 2 Chron. xxxii. 30. towards the higher part of the city, near Sion or the city of David; and the lower pool, probably ſupplied by Siloam, towards the lower part. When Hezekiah was threatened with a ſiege by Senacherib, he ſtopped up all the waters of the fountains without the city, and brought them into the city by a conduit, or ſubterraneous paſſage cut through the rock; thoſe of the old pool, to the place where he made a double wall, ſo that the pool was between the two walls. This he did in order to diſtreſs the enemy, and to ſupply the city during the ſiege. This was ſo great a work, that not only the hiſtorians have made particular mention of it, 2 Kings xx. 20. 2 Chron. xxxii. 2, 3, 5, 30. but the ſon of Sirach alſo has celebrated it in his encomium on Hezekiah: "Hezekiah fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for water." Ecclus xlviii. 17.

11. —to him that hath diſpoſed this] That is, to God, the author and diſpoſer of this viſitation, the invaſion with which he now threatens you. The very ſame expreſſions are applied to God, and upon the ſame occaſion, chap. xxxvii. 26.

"Haſt thou not heard, of old, that I have diſpoſed it;
"And, of antient times, that I have formed it?"

14. the voice of JEHOVAH—] The Vulg. has vox Domini; as if in his copy he had read קול יהוה: and in truth, without the word קול it is not eaſy to make out the ſenſe of the paſſage; as it appears from the ſtrange verſions, which the reſt of the Antients, (except Chald.) and many of the Moderns have given of it; as if the matter were revealed in, or to, the ears of JEHOVAH, εν τοις ωσι Κυριου, LXX. Vitringa tranſlates it, "revelatus eſt in auribus meis JEHOVAH;" and refers to 1 Sam. ii. 27. iii. 21. but the conſtruction in thoſe places is different, and there is no ſpeech of God added; which here ſeems to want ſomething more than the verb נגלה to introduce it. Compare chap. v. 9. where the Text is ſtill more imperfect.

15. Go unto Shebna—] The following prophecy concerning Shebna ſeems to have very little relation to the foregoing; except that it might have been delivered about the ſame time, and Shebna might be a principal

cipal perſon among thoſe, whoſe luxury and profaneneſs is ſeverely reprehended by the Prophet in the concluſion of that prophecy, ver. 11—14.

Shebna the ſcribe, mentioned in the Hiſtory of Hezekiah, chap. xxxvi. ſeems to have been a different perſon from this Shebna, the treaſurer, or ſteward of the houſehold, to whom the prophecy relates. The Eliakim here mentioned was probably the perſon, who, at the time of Senacherib's invaſion, was actually treaſurer, the ſon of Hilkiah. If ſo, this prophecy was delivered, as the preceding, which makes the former part of the chapter, plainly was, ſome time before the invaſion of Senacherib. As to the reſt, hiſtory affords us no information.

Ibid. —and ſay unto him] Here are two words loſt out of the text; which are ſupplied by two MSS, (one Antient,) which read ואמרת אליו; by LXX, και ειπον αυτῳ; and in the ſame manner by all the antient Verſions. It is to be obſerved, that this paſſage is merely hiſtorical, and does not admit of that ſort of ellipſis, by which in the poetical parts a perſon is frequently introduced ſpeaking, without the uſual notice, that what follows was delivered by him.

16. thy ſepulchre on high—in the rock] It has been obſerved before on ch. XIV. that perſons of high rank in Judea, and in moſt parts of the Eaſt, were generally buried in large ſepulchral vaults hewn out in the rock for the uſe of themſelves and their families. The vanity of Shebna is ſet forth by his being ſo ſtudious and careful to have his ſepulchre on high; in a lofty vault, and that probably in a high ſituation, that it might be more conſpicuous. Hezekiah was buried למעלה, εν αναβασει, LXX; in the chiefeſt, ſays our tranſlation; rather, in the higheſt part of the ſepulchres of the ſons of David, to do him the more honour. 2 Chron. XXXII. 33. There are ſome monuments ſtill remaining in Perſia of great antiquity, called Nakſi Ruſtam, which give one a clear idea of Shebna's pompous deſign for his ſepulchre. They conſiſt of ſeveral ſepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with carved work in relievo, being the outſide of the ſepulchre. Some of theſe ſepulchres are about thirty feet in the perpendicular from the valley; which is itſelf raiſed perhaps above half as much by the accumulation of the earth ſince they were made. See the deſcription of them in Chardin, Pietro della Valle, Thevenot, and Kempfer.

Diodorus

Diodorus Siculus, lib. XVII. mentions theſe antient monuments, and calls them the ſepulchres of the kings of Perſia.

17. —cover thee] That is, thy face. This was the condition of mourners in general, and particularly of condemned perſons: ſee Eſth. VI. 12. VII. 8.

19. I will drive thee—] אדחכך, in the firſt perſon, Syr. Vulg.

21. —to the inhabitants—] ליושבי, in the plural number, four MSS, (two Antient,) LXX, Syr. Vulg.

22. —the key upon his ſhoulder,] As the robe and the baldric, mentioned in the preceding verſe, were the enſigns of power and authority, ſo likewiſe was the key the mark of office, either ſacred or civil. The prieſteſs of Juno is ſaid to be the key-bearer of the goddeſs, κλειδοῦχος Ἥρας. Æſchyl. Suppl. 299. A female high in office under a great queen has the ſame title:

Καλλιθοη κλειδοῦχος Ολυμπιαδος Βασιλειης.

Auctor Phoronidis ap. Clem. Alex. p. 418. Edit. Potter. This mark of office was likewiſe among the Greeks, as here in Iſaiah, born on the ſhoulder: the prieſteſs of Ceres κατωμαδιαν εχε κλαιδα. Callim. Ceres, ver. 45. To comprehend how the key could be born on the ſhoulder, it will be neceſſary to ſay ſomewhat of the form of it: but without entering into a long diſquiſition, and a great deal of obſcure learning, concerning the locks and keys of the antients, it will be ſufficient to obſerve, that one ſort of keys, and that probably the moſt antient, was of conſiderable magnitude, and as to the ſhape very much bent and crooked. Aratus, to give his reader an idea of the form of the conſtellation Caſſiopeia, compares it to a Key. It muſt be owned, that the paſſage is very obſcure; but the learned Huetius has beſtowed a great deal of pains in explaining it, Animadverſ. in Manilii, lib. I. 355. and I think has ſucceeded very well in it. Homer Odyſſ. XXI. 6. deſcribes the key of Ulyſſes's ſtore-houſe, as ευκαμπης, of a large curvature; which Euſtathius explains by ſaying it was δρεπανοειδης, in ſhape like a reap-hook. Huetius ſays, the conſtellation Caſſiopeia anſwers to this deſcription; the ſtars to the North making the curve part, that is, the principal part of the key; the ſouthern ſtars, the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may eaſily collect from this account, that ſuch a key would lie very well upon the ſhoulder;

that it muſt be of ſome conſiderable ſize and weight, and could hardly be commodiouſly carried otherwiſe. Ulyſſes's key was of braſs, and the handle of ivory: but this was a royal key; the more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. Baumgarten, Peregr. i. 18. Thevenot, P. ii. ch. 10.

In alluſion to the image of the key as the enſign of power, the unlimited extent of that power is expreſſed, with great clearneſs as well as force, by the ſole and excluſive authority to open and ſhut. Our Saviour therefore has upon a ſimilar occaſion made uſe of a like manner of expreſſion, Matth. xvi. 19. and in Rev. iii. 7. has applied to himſelf the very words of the Prophet.

23. —a nail—] In antient times, and in the Eaſtern countries, as the way of life, ſo the houſes were much more ſimple than ours at preſent. They had not that quantity and variety of furniture, nor thoſe accommodations of all ſorts, with which we abound. It was convenient and even neceſſary for them, and it made an eſſential part in the building of a houſe, to furniſh the inſide of the ſeveral apartments with ſets of ſpikes, nails, or large pegs, upon which to diſpoſe of, and hang up, the ſeveral moveables and utenſils in common uſe and proper to the apartment. Theſe ſpikes they worked into the walls at the firſt erection of them; the walls being of ſuch materials, that they could not bear their being driven in afterwards; and they were contrived ſo as to ſtrengthen the walls by binding the parts together, as well as to ſerve for convenience. Sir John Chardin's account of this matter is this: "They do not drive with a hammer the nails that are put into the Eaſtern walls: the walls are too hard, being of brick; or if they are of clay, too mouldering: but they fix them in the brick-work as they are building. They are large nails, with ſquare heads like dice, well made; the ends being bent ſo as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." Harmer, Obſervations i. p. 191. And we may add, that they were put in other places too, in order to hang up other things of various kinds; as it appears from this place of Iſaiah, and from Ezekiel xv. 3. who ſpeaks of a pin, or nail, "to hang any veſſel thereon." The word uſed here for a nail of this ſort

is the ſame by which they expreſs that inſtrument, the ſtake, or large pin of iron, with which they faſtened down to the ground the cords of their tents. We ſee, therefore, that theſe Nails were of neceſſary and common uſe, and of no ſmall importance, in all their apartments; conſpicuous, and much expoſed to obſervation: and if they ſeem to us mean and inſignificant, it is becauſe we are not acquainted with the thing itſelf; and have no name to expreſs it by, but what conveys to us a low and contemptible idea. "Grace hath been ſhewed from the Lord our God, (ſaith Ezra IX. 8.) to leave us a remnant to eſcape, and to give us a nail in his "holy place:" that is, as the margin of our Bible explains it, "a con-"ſtant and ſure abode."

"He that doth lodge near her [Wiſdom's] houſe,
"Shall alſo faſten a pin in her walls." Eccluſ. XIV. 24.

The dignity and propriety of the metaphor appears from the prophet Zechariah's uſe of it:

"From him ſhall be the corner-ſtone; from him the nail,
"From him the battle-bow,
"From him every ruler together." X. 4.

And Mohammed, uſing the ſame word, calls Pharaoh the lord or maſter of the *Nails*, that is, well attended by nobles and officers capable of adminiſtering his affairs; Koran, Sur. XXXVIII. 11. and LXXXIX. 9. So ſome underſtand this paſſage of the Koran: Mr. Sale ſeems to prefer another interpretation.

Taylor, in his Concordance, thinks יתד means the pillar or poſt that ſtands in the middle, and ſupports the tent, in which ſuch pegs are fixed to hang their arms, &c. upon; referring to Shaw's Travels, p. 287. But יתד is never uſed, as far as it appears to me, in that ſenſe. It was indeed neceſſary, that the pillar of the tent ſhould have ſuch pegs on it for that purpoſe: but the hanging of ſuch things in this manner upon this pillar does not prove, that יתד was the pillar itſelf.

23. —a glorious ſeat—] That is, his father's houſe, and all his own family, ſhall be glorioufly ſeated, ſhall flouriſh in honour and proſperity; and ſhall depend upon him, and be ſupported by him.

24. —all the glory—] One conſiderable part of the magnificence of the Eaſtern princes conſiſted in the great quantity of gold and ſilver veſſels, which they had, for various uſes. "Solomon's drinking veſſels were of

gold, and all the veſſels of the Houſe of the foreſt of Lebanon were of pure gold: none were of ſilver; it was nothing accounted of in Solomon's days." 1 Kings x. 21. The veſſels in the Houſe of the foreſt of Lebanon (the armory of Jeruſalem ſo called) were two hundred targets, and three hundred ſhields, of beaten gold." Ibid. ver. 16, 17. Theſe were ranged in order upon the walls of the armory, (ſee Cant. iv. 4.) upon pins worked into the walls on purpoſe, as above mentioned. Eliakim is conſidered as a principal ſtake of this ſort, immoveably faſtened in the wall, for the ſupport of all veſſels deſtined for common or ſacred uſes: that is, as the principal ſupport of the whole civil and eccleſiaſtical polity. And the conſequence of his continued power will be the promotion and flouriſhing condition of his family and dependents, from the higheſt to the loweſt.

Ibid. —meaner veſſels] נבלים ſeems to mean earthen veſſels of common uſe, brittle, and of little value; (ſee Lam. iv. 2. Jer. xlviii. 12.) in oppoſition to אגנות, goblets of gold and ſilver uſed in the ſacrifices. Exod. xxiv. 6.

25. The nail faſtened—] This muſt be underſtood of Shebna, as a repetition and confirmation of the ſentence above denounced againſt him.

## CHAP. XXIII.

Howl, O ye ſhips of Tarſhiſh—] This prophecy denounceth the deſtruction of Tyre by Nebuchadnezzar. It opens with an addreſs to the Tyrian negotiators and ſailors at Tarſhiſh, (Tarteſſus in Spain) a place which, in the courſe of their trade, they greatly frequented. The news of the deſtruction of Tyre by Nebuchadnezzar is ſaid to be brought to them from Chittim, the iſlands and coaſts of the Mediterranean: "for "the Tyrians, (ſays Jerom on ver. 6.) when they ſaw they had no other "means of eſcaping, fled in their ſhips, and took refuge in Carthage, and "in the iſlands of the Ionian and Egean Sea." From whence the news would ſpread and reach Tarſhiſh: ſo alſo Jarchi on the place. This ſeems to be the moſt probable interpretation of this verſe.

2. Be ſilent] Silence is a mark of grief and conſternation. See ch. xlvii. 5. Jeremiah has finely expreſſed this image:

" The elders of the daughter of Sion ſit on the ground, they are
" ſilent:
" They have caſt up duſt on their heads, they have girded them-
" ſelves with ſackcloth.
" The virgins of Jeruſalem hang down their heads to the ground."
Lament. II. 10.

3. And the ſeed of the Nile—] The Nile is called here Shichor, as it is Jer. II. 18. and 1 Chron. XIII. 5. It had this name from the blackneſs of its waters charged with the mud, which it brings down from Ethiopia, when it overflows, " Et viridem Ægyptum nigra fœcundat arena:" as it was called by the Greeks Melas, and by the Latins Melo, for the ſame reaſon. See Servius on the above line of Virgil, Georg. IV. 291. It was called Siris by the Ethiopians; by ſome ſuppoſed to be the ſame with Shichor. Egypt, by its extraordinary fertility, cauſed by the overflowing of the Nile, ſupplied the neighbouring nations with corn; by which branch of trade the Tyrians gained great wealth.

4. Be aſhamed, O Sidon—] Tyre is called, ver. 12. the Daughter of Sidon. " The Sidonians, (ſays Juſtin, XVIII. 3.) when their city was taken by the king of Aſcalon, betook themſelves to their ſhips, and landed, and built Tyre." Sidon, as the mother city, is ſuppoſed to be deeply affected with the calamity of her daughter.

Ibid. —*nor* educated—] ורוממתי, ſo an Antient MS. prefixing the ו, which refers to the Negative preceding, and is equivalent to ולא. See Deut. XXXIII. 6. Prov. XXX. 3.

7. —whoſe antiquity is of the earlieſt date.] Juſtin, in the paſſage above quoted, had dated the building of Tyre at a certain number of years before the taking of Troy; but the number is loſt in the preſent copies. Tyre, though not ſo old as Sidon, yet was of very high antiquity: it was a ſtrong city even in the time of Joſhua: it is called עיר מבצר צר, " the city of the fortreſs of Sor," Joſh. XIX. 29. Interpreters raiſe difficulties in regard to this paſſage, and will not allow it to have been ſo antient: with what good reaſon, I do not ſee; for it is called by the ſame name, " the fortreſs of Sor" in the hiſtory of David, 2 Sam. XXIV. 7. and the circumſtances of the hiſtory determine the place to be the very ſame.

10. O daughter of Tarſhiſh—] Tyre is called the daughter of Tarſhiſh; perhaps becauſe Tyre being ruined, Tarſhiſh was become the ſuperior city,

and might be conſidered as the metropolis of the Tyrian people: or rather becauſe of the cloſe connexion and perpetual intercourſe between them, according to that latitude of ſignification in which the Hebrews uſe the words Son and Daughter, to expreſs any ſort of conjunction and dependence whatever. מזח, a girdle, which collects, binds, and keeps together the looſe raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and prevents them from ſpreading abroad. A city, taken by ſiege, and deſtroyed, whoſe walls are demoliſhed, whoſe policy is diſſolved, whoſe wealth is diſſipated, whoſe people is ſcattered over the wide country, is compared to a river, whoſe banks are broken down, and its waters, let looſe and overflowing all the neighbouring plains, are waſted and loſt. This may poſſibly be the meaning of this very obſcure verſe; of which I can find no other interpretation that is at all ſatisfactory.

13. Behold the land of the Chaldeans—] This verſe is extremely obſcure: the obſcurity ariſes from the ambiguity of the agents, which belong to the verbs, and of the objects expreſſed by the pronouns; from the change of number in the verbs, and of gender in the pronouns. The MSS give us no aſſiſtance; and the Antient Verſions very little. The Chaldee and Vulg. read שמוה in the plural number. I have followed the interpretation, which among many different ones ſeemed to me moſt probable, that of Perizonius and Vitringa.

The Chaldeans, Chaſdim, are ſuppoſed to have had their origin, and to have taken their name, from Cheſed the ſon of Nachor, the brother of Abraham. They were known by that name in the time of Moſes; who calls Ur in Meſopotamia, from whence Abraham came, to diſtinguiſh it from other places of the ſame name, Ur of the Chaldeans. And Jeremiah calls them an antient nation. This is not inconſiſtent with what Iſaiah here ſays of them: "This people was not;" that is, they were of no account; (ſee Deut. xxxii. 21.) they were not reckoned among the great and potent nations of the world, till of later times: they were a rude, uncivilized, barbarous people, without laws, without ſettled habitations; wandering in a wide deſert country, ציים, and addicted to rapine, like the wild Arabians. Such they are repreſented to have been in the time of Job, (i, 17.) and ſuch they continued to be till Aſſur, ſome powerful king of Aſſyria, gathered them together, and ſettled them in Babylon, and

and the neighbouring country. This probably was Ninus, whom I ſuppoſe to have lived in the time of the Judges. In this, with many eminent Chronologers, I follow the authority of Herodotus; who ſays, that the Aſſyrian monarchy laſted but five hundred and twenty years. Ninus got poſſeſſion of Babylon from the Cuthean Arabians, the ſucceſſors of Nimrod in that empire, collected the Chaldeans, and ſettled a colony of them there, to ſecure the poſſeſſion of the city, which he and his ſucceſſors greatly enlarged and ornamented. They had perhaps been uſeful to him in his wars, and might be likely to be further uſeful in keeping under the old inhabitants of that city, and of the country belonging to it: according to the policy of the Aſſyrian kings, who generally brought new people into the conquered countries. See Iſai. xxxvi. 17. 2 Kings xvii. 6. 24. The teſtimony of Dicæarchus, a Greek hiſtorian contemporary with Alexander, (apud Steph. de urbibus, in v. Χαλδαιος,) in regard to the fact is remarkable, though he is miſtaken in the name of the king he ſpeaks of: he ſays, "That a certain king of Aſſyria, the fourteenth in ſucceſſion from Ninus," (as he might be, if Ninus is placed, as in the common chronology, eight hundred years higher than we have above ſet him) "named as it is ſaid Chaldæus, having gathered together and united all the people called Chaldeans, built the famous city Babylon, upon the Euphrates."

14. Howl, O ye ſhips—]. The Prophet Ezekiel hath enlarged upon this part of the ſame ſubject with great force and elegance:

"Thus ſaith the Lord JEHOVAH concerning Tyre:
"At the ſound of thy fall, at the cry of the wounded,
"At the great ſlaughter in the midſt of thee, ſhall not the iſlands
"tremble?
"And ſhall not all the princes of the ſea deſcend from their
"thrones,
"And lay aſide their robes, and ſtrip off their embroidered
"garments?
"They ſhall clothe themſelves with trembling, they ſhall ſit on
"the ground;
"They ſhall tremble every moment, they ſhall be aſtoniſhed at thee.
"And they ſhall utter a lamentation over thee, and ſhall ſay unto
"thee:
"How art thou loſt, thou that waſt inhabited from the ſeas!

"The

" The renowned city, that was ſtrong in the ſea, ſhe and her inha-
" bitants!
" That ſtruck with terror all her neighbours!
" Now ſhall the coaſts tremble in the day of thy fall,
" And the iſles that are in the ſea ſhall be troubled at thy depar-
" ture." Ezek. xxvi. 15—18.

15. According to the days of one king—] That is, of one kingdom. See Dan. vii. 17. viii. 20. Nebuchadnezzar began his conqueſts in the firſt year of his reign; from thence to the taking of Babylon by Cyrus are ſeventy years; at which time the nations conquered by Nebuchadnezzar were to be reſtored to liberty. Theſe ſeventy years limit the duration of the Babyloniſh monarchy. Tyre was taken by him towards the middle of that period; ſo did not ſerve the king of Babylon during the whole period, but only for the remaining part of it. This ſeems to be the meaning of Iſaiah: the days allotted to the one king, or kingdom, are ſeventy years; Tyre, with the reſt of the conquered nations, ſhall continue in a ſtate of ſubjection and deſolation to the end of that period. Not from the beginning and through the whole of the period; for, by being one of the lateſt conqueſts, the duration of that ſtate of ſubjection in regard to her was not much more than half of it. " All theſe nations," ſaith Jeremiah, (xxv. 11.) ſhall ſerve the king of Babylon ſeventy years." Some of them were conquered ſooner, ſome later; but the end of this period was the common term for the deliverance of them all.

There is another way of computing theſe ſeventy years, from the year in which Tyre was actually taken to the nineteenth of Darius Hyſtaſpis; whom the Phenicians, or Tyrians, aſſiſted againſt the Ionians, and probably on that account might then be reſtored to their former liberties and privileges. But I think the former the more probable interpretation.

Ibid. —ſing as the harlot ſingeth—] " Fidicinam eſſe meretricum eſt," ſays Donatus in Terent. Eunuch. iii. 2. 4.

" Nec meretrix tibicina, cujus
" Ad ſtrepitum ſalias." Hor. i. Epiſt. xiv. 25.

Sir John Chardin, in his MS Note on this place, ſays: " C'eſt que les " vielles proſtituées,—ne font que chanter quand les jeunes dancent, & les " animer par l'inſtrument & par la voix."

17.

17, 18. And at the end of ſeventy years—] Tyre, after its deſtruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewiſe after a ſecond deſtruction by Alexander. It became Chriſtian early with the reſt of the neighbouring countries. St. Paul himſelf found many Chriſtians there, Acts xxi. 4. It ſuffered much in the Diocletian perſecution. It was an archbiſhoprick under the patriarchate of Jeruſalem, with fourteen biſhopricks under its juriſdiction. It continued Chriſtian till it was taken by the Saracens in 639: was recovered by the Chriſtians in 1124. But in 1280 was conquered by the Mamalucs; and afterwards taken from them by the Turks in 1516. Since that time it has ſunk into utter decay; is now a mere ruin; a bare rock; "a place to ſpread nets upon," as the Prophet Ezekiel foretold it ſhould be, ch. xxvi. 14. See Sandys's Travels; Vitringa on the place; Biſhop Newton on the Prophecies, Diſſert. xi.

## CHAP. XXIV.

From the xiiith chapter to the xxiiid inclusive, the fate of ſeveral cities and nations is denounced: of Babylon, of the Philiſtines, Moab, Damaſcus, Egypt, Tyre. After having foretold the deſtruction of the foreign nations, enemies of Judah, the Prophet declares the judgements impending on the people of God themſelves, for their wickedneſs and apoſtacy; and the deſolation that ſhall be brought on their whole country.

The xxivth, and the three following chapters, ſeem to have been delivered about the ſame time: before the deſtruction of Moab by Shalmaneſer; (ſee xxv. 10.) conſequently before the deſtruction of Samaria; probably in the beginning of Hezekiah's reign. But concerning the particular ſubject of the xxivth chapter, interpreters are not at all agreed: ſome refer it to the deſolation cauſed by the invaſion of Shalmaneſer; others to the invaſion of Nebuchadnezzar; and others to the deſtruction of the city and nation by the Romans. Vitringa is ſingular in his opinion, who applies it to the perſecution of Antiochus Epiphanes. Perhaps it may have a view to all of the three great deſolations of the country, by Shalmaneſer, by Nebuchadnezzar, and by the Romans: eſpecially the laſt, to which ſome parts of it may ſeem more peculiarly applicable. However, the Prophet chiefly employs general images; ſuch as ſet forth the greatneſs

neſs and univerſality of the ruin and deſolation, that is to be brought upon the country by theſe great revolutions, involving all orders and degrees of men, changing intirely the face of things, and deſtroying the whole polity both religious and civil; without entering into minute circumſtances, or neceſſarily reſtraining it by particular marks to one great event, excluſive of others of the ſame kind.

4. The world languiſheth] The world is the ſame with the land; that is, the kingdoms of Judah and Iſrael; orbis Iſraeliticus. See Note on chap. XIII. 11.

5. —the law] תורה, ſingular: ſo read LXX, Syr. Chald.

6. —are deſtroyed] For חרו, read חרבו; ſee LXX, Syr. Chald. Sym.

9. —palm-wine—] This is the proper meaning of the word שכר, *σικερα*: ſee Note on chap. v. 11. All enjoyment ſhall ceaſe; the ſweeteſt wine ſhall become bitter to their taſte.

11. —is paſſed away] For ערבה, read עברה; tranſpoſing a letter. Houbigant, SECKER. Five MSS, (two Antient) add כל after משוש: LXX add the ſame word before it.

14. But theſe—] That is, they that eſcaped out of theſe calamities. The great diſtreſſes brought upon Iſrael and Judah drove the people away, and diſperſed them all over the neighbouring countries: they fled to Egypt, to Aſia Minor, to the iſlands and the coaſts of Greece. They were to be found in great numbers in moſt of the principal cities of theſe countries. Alexandria was in a great meaſure peopled by them. They had ſynagogues for their worſhip in many places; and were greatly inſtrumental in propagating the knowlege of the true God among theſe heathen nations, and preparing them for the reception of chriſtianity. This is what the Prophet ſeems to mean by the celebration of the name of JEHOVAH in the waters, in the diſtant coaſts, and in the uttermoſt parts of the land. מים, *the waters*; ὑδωρ, LXX; ὑδατα, Theod. not מִים, *from the ſea*.

15. In the diſtant coaſts of the ſea] For בארים, I ſuppoſe, we ought to read באיים; which is in a great degree juſtified by the repetition of the word in the next member of the ſentence, with the addition of הים to vary the phraſe, exactly in the manner of the Prophet. איים is a word chiefly applied to any diſtant countries, eſpecially thoſe lying on the Mediterranean Sea. Others conjecture ביארים, בהרים, באמים, בעמים,

בעמים, בחורים; באורים, a באר, illuſtrati, Le Clerc. Twenty three Mss read באורים. The Lxx do not acknowlege the reading of the Text, expreſſing here only the word איים, εν ταις νησοις, and that not repeated. But Mss Pachom. and 1 D. 11. ſupply in this place the defect in the other copies of Lxx, thus: Δια τετο ἡ δοξα Κυριε εςαι εν ταις νησοις της θαλασσης. εν ταις νησοις το ονομα τε Κυριε θεε Ισραηλ ενδοξον εςαι. According to which the Lxx had in their Heb. copy באיים, repeated afterward, not באורים.

16. But I ſaid—] The Prophet ſpeaks in the perſon of the inhabitants of the land ſtill remaining there; who ſhould be purſued by divine vengeance, and ſuffer repeated diſtreſſes from the inroads and depredations of their powerful enemies. Agreeably to what he ſaid before in a general denunciation of theſe calamities:

" Though there be a tenth part remaining in it;
" Even this ſhall undergo a repeated deſtruction."
Chap. vi. 13. See the Note there.

Ibid. the plunderers plunder] See Note on chap. xxi. 2.

17, 18. The terror, the pit,—] If they eſcape one calamity, another ſhall overtake them;

" As if a man ſhould flee from a lion, and a bear ſhould overtake
" him:
" Or ſhould betake himſelf to his houſe, and lean his hand on the
" wall,
" And a ſerpent ſhould bite him." Amos v. 19.

For, as our Saviour expreſſed it in a like parabolical manner, " where-
" ſoever the carcaſs is, there ſhall the eagles be gathered together." Matth. xxiv. 28. The images are taken from the different methods of hunting and taking wild beaſts, which were antiently in uſe. The terror was a line ſtrung with feathers of all colours, which fluttering in the air ſcared and frightened the beaſts into the toils, or into the pit, which was prepared for them. " Nec eſt mirum, cum maximos ferarum greges linea pennis
" diſtincta contineat, & in inſidias agat, ab ipſo effectu dicta Formido." Seneca De Ira II. 12. The pit, or pit-fall, Fovea; digged deep in the ground, and covered over with green boughs, turf, &c. in order to deceive them, that they might fall into it unawares. The ſnare, or toils, Indago; a ſeries of nets, incloſing at firſt a great ſpace of ground, in which

the wild beaſts were known to be; and then drawn in by degrees into a narrower compaſs, till they were at laſt cloſely ſhut up, and intangled in them.

For מקול, a MS reads מפני, as it is in Jer. XLVIII. 44. and ſo the Vulg. and Chald. But perhaps it is only, like the latter, a Hebraiſm, and means no more than the ſimple prepoſition מ. See Pſ. CII. 6. For it does not appear, that the terror was intended to ſcare the wild beaſts by its noiſe. The Paronomaſia is very remarkable; *pachad, pachath, pach:* and that it was a common proverbial form, appears from Jeremiah's repeating it in the ſame words. Chap. XLVIII. 43, 44.

18. —from the pit] For מתוך, *from the midſt of*, a MS reads מן, *from*, as it is in Jer. XLVIII. 44. and ſo likewiſe LXX, Syr. Vulg.

19. The land] "הארץ, forte delendum ה, ut ex præcedente ortum. Vid. ſeqq." SECKER.

20. —like a lodge for a night.] See Note on chap. I. 8.

21—23. —on high, —on earth—] That is, the eccleſiaſtical and civil polity of the Jews; which ſhall be deſtroyed. The nation ſhall continue in a ſtate of depreſſion and dereliction for a long time. The image ſeems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themſelves the trouble of inquiring about them; but let them lie a long time in that miſerable condition, wholly deſtitute of relief, and diſregarded. God ſhall at length reviſit and reſtore his people in the laſt age: and then the kingdom of God ſhall be eſtabliſhed in ſuch perfection, as wholly to obſcure and eclipſe the glory of the temporary, typical, preparative kingdom now ſubſiſting.

" The figurative language of the Prophets is taken from the analogy between the world natural, and an empire or kingdom conſidered as a world politic. Accordingly the whole world natural, conſiſting of heaven and earth, ſignifies the whole world politic, conſiſting of thrones and people, or ſo much of it as is conſidered in prophecy: and the things in that world ſignify the analogous things in this. For the heavens and the things therein ſignify thrones and dignities, and thoſe who enjoy them; and the earth, with the things thereon, the inferior people; and the loweſt parts of the earth, called Hades, or Hell, the loweſt or moſt miſerable part of them.—Great earthquakes, and the ſhaking of heaven and earth, are put for the ſhaking of kingdoms, ſo as to diſtract and overthrow them; the creating a new

a new heaven and earth, and the paſſing of an old one, or the beginning and end of a world, for the riſe and ruin of a body politic ſignified thereby.—The ſun, for the whole ſpecies and race of kings, in the kingdoms of the world politic; the moon, for the body of the common people, conſidered as the king's wife; the ſtars, for ſubordinate princes and great men; or for biſhops and rulers of the people of God, when the ſun is Chriſt:—ſetting of the ſun, moon, and ſtars; darkening the ſun, turning the moon into blood, and falling of the ſtars, for the ceaſing of a kingdom." Sir I. Newton, Obſervations on the Prophecies, Part I. Chap. II.

## CHAP. XXV.

It doth not appear to me, that this chapter hath any cloſe and particular connexion with the chapter immediately preceding, taken ſeparately, and by itſelf. The ſubject of that was the deſolation of the land of Iſrael and Judah, by the juſt judgement of God, for the wickedneſs and diſobedience of the people: which, taken by itſelf, ſeems not with any propriety to introduce a hymn of thankſgiving to God for his mercies to his people in delivering them from their enemies. But taking the whole courſe of Prophecies, from the XIIIth to the XXIVth chapter incluſive, in which the Prophet foretells the deſtruction of ſeveral cities and nations, enemies to the Jews, and of the land of Judah itſelf, yet with intimations of a remnant to be ſaved, and a reſtoration to be at length effected by a glorious eſtabliſhment of the kingdom of God: with a view to this extenſive ſcene of God's providence in all its parts, and in all its conſequences, the Prophet may well be ſuppoſed to break out into this ſong of praiſe; in which his mind ſeems to be more poſſeſſed with the proſpect of future mercies than with the recollection of the paſt.

2. —the City—] Niniveh, Babylon, Ar Moab, or any other ſtrong fortreſs poſſeſſed by the enemies of the people of God.

For the firſt מעיר Syr. Vulg. read העיר; LXX, and Chald. read, in the plural, ערים, tranſpoſing the letters. After the ſecond מעיר a MS adds לגל.

Ibid. —the proud ones—] For זרים, *ſtrangers*, MS Bodl. and another read זדים, *the proud*: ſo likewiſe the LXX; for they render it ασεβων here, and in verſe 5th, as they do in ſome other places: ſee Deut. XVIII. 20. 22. Another MS reads צרים, *adverſaries*; which alſo makes a good ſenſe.

But זרים and זדים are often confounded by the great ſimilitude of the letters ד and ר. See Malach. III. 15. IV. 1. Pſ. XIX. 14. apud LXX: and Pſ. LIV. 5. (where Chald. reads זדים) compared with Pſ. LXXXVI. 14.

4. —a winter ſtorm.] For קיר, read קור: or as עיר from ערר, ſo קיר from קרר. Capellus.

5. —the proud—] The ſame miſtake here as in ver. 2: ſee Note there. Here זדים, *the proud*, is parallel to עריצים, *the formidable*: as in Pſ. LIV. 5. and LXXXVI. 14.

Ibid. As the heat by a thick cloud.] For חרב, Syr. Chald. Vulg. and two MSS, read כחרב; which is a repetition of the beginning of the foregoing parallel line: and the verſe taken out of the parallel form, and more fully expreſſed, would run thus: "As a thick cloud interpoſing tempers the heat of the ſun on the burnt ſoil, ſo ſhalt thou, by the interpoſition of thy power, bring low and abate the tumult of the proud, and the triumph of the formidable."

6. —ſhall make for all the people a feaſt.] A feaſt is a proper and uſual expreſſion of joy in conſequence of victory, or any other great ſucceſs. The feaſt here ſpoken of is to be celebrated on Mount Sion, and all the peoples without diſtinction are to be invited to it. This can be no other than the celebration of the eſtabliſhment of Chriſt's kingdom, which is frequently repreſented in the Goſpel under the image of a feaſt; "where many ſhall come from the Eaſt and Weſt, and ſhall ſit down at table with Abraham, Iſaac, and Jacob, in the kingdom of heaven." Matt. VIII. 11. See alſo Luke XIV. 16. XXII. 29, 30. This ſenſe is fully confirmed by the concomitants of this feaſt expreſſed in the next verſe; the removing of the veil from the face of the nations, and the abolition of death: the firſt of which is obviouſly and clearly explained of the preaching of the Goſpel; and the ſecond muſt mean the bleſſing of immortality procured for us by Chriſt, "who hath aboliſhed death, and through death hath deſtroyed him that had the power of death."

Ibid. —of old wines] Heb. *lees*; that is, of wines kept long on the lees. The word uſed to expreſs the lees in the original ſignifies the *preſervers*; becauſe they preſerve the ſtrength and flavour of the wine. "All recent wines, after the fermentation has ceaſed, ought to be kept on their lees for a certain time; which greatly contribute to increaſe their ſtrength and flavour. Whenever this firſt fermentation has been deficient, they will

retain

retain a more rich and ſweet taſte than is natural to them in a recent true vinous ſtate; and unleſs further fermentation is promoted by their lying longer on their own lees, they will never attain their genuine ſtrength and flavour, but run into repeated and ineffectual fermentations, and ſoon degenerate into a liquor of an acetous kind.—All wines of a light and auſtere kind, by a fermentation too great, or too long continued, certainly degenerate into a weak ſort of vinegar; while the ſtronger not only require, but will ſafely bear a ſtronger and often repeated fermentation; and are more apt to degenerate from a defect than exceſs of fermentation into a vapid, ropy, and at length into a putreſcent ſtate." Sir Edward Barry, Obſervations on the Wines of the Antients, p. 9, 10.

Thevenot obſerves particularly of the Schiras wine, that, after it is refined from the lees, it is apt to grow ſour: "Il a beaucoup de lie; c'eſt pourquoi il donne puiſſemment dans la teſte; & pour le rendre plus traitable on le paſſe par un chauſſe d'hypocras: apres quoi il eſt fort clair, & moins fumeux. Ils mettent ce vin dans des grandes jarres de terre, qui tiennent dix ou douze juſq' a quatorze carabas: mais quand l'on a entamé une jarre, il faut la vuider au plutoſt, & mettre le vin qu'on en tire dans des bouteilles ou carabas; car ſi l'on y manque en le laiſſant quelque tems apres que la jarre eſt entamée, il ſe gâte & s'aigrit." Voyages, tom. II. p. 245.

This clearly explains the very elegant compariſon, or rather allegory, of Jeremiah; where the reader will find a remarkable example of the mixture of the proper with the allegorical, not uncommon in the Hebrew poets:

"Moab hath been at eaſe from his youth,
"And he hath ſettled upon his lees;
"Nor hath he been drawn off from veſſel to veſſel,
"Neither hath he gone into captivity:
"Wherefore his taſte remaineth in him,
"And his flavour is not changed." Jer. XLVIII. 11.

Sir John Chardin's MSS Note on this place of Jeremiah is as follows: "On change ainſi le vin de cupe en cupe en Orient; & quand on en entame une, il faut la vuider en petites cupes ou bouteilles, ſans quoy s'aigrit."

7. —the

7. —the face of all—] MS Bodl. reads, על פני כל. The word פני has been removed from its right place into the line above, where it makes no ſenſe; as Houbigant conjectured.

9. —ſhall they ſay—] So LXX and Vulg. in the plural number. They read ואמרו. Syr. reads ואמרת, Thou ſhalt ſay.

10. —ſhall give reſt—] "Heb. תנוח, *quieſcet*. Annon תניח *quietem dabit*, ut Græci, αναπαυσιν δωσει, et Copt?" Mr. WOIDE. That is, "ſhall give peace and quiet to Sion, by deſtroying the enemy;" as it follows.

Ibid. As the ſtraw is threſhed—] "Hoc juxta ritum loquitur Palæſtinæ & multarum Orientis provinciarum, quæ ob pratorum & fæni penuriam paleas preparant eſui animantium. Sunt autem carpenta ferrata rotis per medium in ſerrarum modum ſe volventibus, quæ ſtipulam conterunt; & comminuunt in paleas. Quomodo igitur plauſtris ferratis paleæ conteruntur, ſic conteretur Moab ſub eo; ſive ſub Dei potentia, ſive in ſemet-ipſo, ut nihil in eo integri remaneat." Hieron in loc. See Note on ch. XXVIII. 27.

Ibid. —under the wheels of the car.] For מדמנה, LXX, Syr. Vulg. read מרכבה; which I have followed. See Joſhua XV. 31. compared with XIX. 5. where there is a miſtake very nearly the ſame. The Keri, במו, is confirmed by twenty eight MSS, (ſeven Antient,) and three Editions.

11. As he that ſinketh ſtretcheth out his hands to ſwim.] There is great obſcurity in this place: ſome underſtand God as the agent; others Moab. I have choſen the latter ſenſe, as I cannot conceive that the ſtretching out of the hands of a ſwimmer in ſwimming can be any illuſtration of the action of God ſtretching out his hands over Moab to deſtroy it. I take השחה, altering the point on the ש on the authority of LXX, to be the participle of שחה, the ſame with שוח and שחח, *inclinari, deprimi*; and that the Prophet deſigned a Paronomaſia here, a figure which he frequently uſes, between the ſimilar words שחה and שחות. As תחתיו, *in his place*, or *on the ſpot*, as we ſay, in the preceding verſe, gives us an idea of the ſudden and compleat deſtruction of Moab; ſo בקרבו, *in the midſt of him*, means, that this deſtruction ſhall be open, and expoſed to the view of all: the neighbouring nations ſhall plainly ſee him ſtruggling againſt it, as a man in the midſt of the deep waters exerts all his efforts, by ſwimming to ſave himſelf from drowning.

CHAP.

## CHAP. XXVI.

1. —we have a ſtrong city] In oppoſition to the city of the enemy, which God hath deſtroyed, chap. xxv. 2. ſee the Note there.

3. —they have truſted] So Chald. בטחו. Syr. and Vulg. read בטחנו, *we have truſted*. Schroeder Gram. Hebr. p. 360. explains the preſent reading, בטוח, impersonally, *confiſum eſt*.

4. —in JEHOVAH] In JAH JEHOVAH, Heb. but ſee Houbigant. Not. in Cap. XII. 2.

8. We have placed our confidence in thy name] LXX, Syr. and Chald. read קוינו, without the prepoſition annexed.

9. —have I deſired thee] Forty one MSS, (nine Antient,) and five Editions read אויתיך. It is proper to note this; becauſe the ſecond י being omitted in the Text, Vulg. and many others have rendered it in the third perſon.

16. —we have ſought thee—] So LXX, and two MSS, פקדנוך, in the firſt perſon. And ſo perhaps it ſhould be צקנו, in the firſt perſon: but how LXX read this word is not clear; and this laſt member of the verſe is extremely obſcure.

For למו, the LXX read לנו, in the firſt perſon likewiſe: a frequent miſtake; ſee Note on chap. x. 29.

18. —we have brought forth wind] The learned profeſſor Michaelis explains this image in the following manner: "Rariorem morbum deſcribi, empneumatoſin, aut ventoſam molam, dictum; quo quæ laborant diu & ſibi et peritis medicis gravidæ videntur, tandemque poſt omnes veræ graviditatis moleſtias & labores ventum ex utero emittunt: quem morbum paſſim deſcribunt medici." Syntagma Comment. vol. II. p. 165. The Syriac tranſlator ſeems to have underſtood it in this manner: "Enixi ſumus, ut illæ, quæ ventos pariunt."

Ibid. —in the land] בארץ, ſo a MS, LXX, Syr. and Vulg.

19. —my deceaſed] All the antient verſions render it in the plural; they read נבלותי, *my* dead bodies. Syr. and Chald. read נבלותיהם, *their* dead bodies.

Ibid. —of the dawn] Lucis, Vulg. ſo alſo Syr. and Chald.

The deliverance of the people of God from a ſtate of the loweſt depreſſion, is explained by images plainly taken from the Reſurrection of the dead. In the ſame manner the Prophet Ezekiel repreſents the reſtoration of the Jewiſh nation from a ſtate of utter diſſolution, by the reſtoring of the dry bones to life, exhibited to him in a viſion, chap. XXXVII. which is directly thus applied and explained, ver. 11—13. And this deliverance is expreſſed with a manifeſt oppoſition to what is here ſaid above, ver. 14. of the great lords and tyrants, under whom they had groaned;

" They are dead, they ſhall not live;
" They are deceaſed tyrants, they ſhall not riſe:"

that they ſhould be deſtroyed utterly, and ſhould never be reſtored to their former power and glory. It appears from hence, that the doctrine of the Reſurrection of the dead was at that time a popular and common doctrine: for an image which is aſſumed in order to expreſs or repreſent any thing in the way of allegory or metaphor, whether poetical or prophetical, muſt be an image commonly known and underſtood; otherwiſe it will not anſwer the purpoſe for which it is aſſumed.

20. Come, O my people; retire—] An exhortation to patience and reſignation under oppreſſion, with a confident expectation of deliverance, by the power of God manifeſtly to be exerted in the deſtruction of the oppreſſor. It ſeems to be an alluſion to the command of Moſes to the Iſraelites, when the deſtroying angel was to go through the land of Egypt, " not to go out at the door of their houſes until the morning:" Exod. XII. 22. And before the paſſage of the Red Sea: " Fear ye not, ſtand ſtill, " and ſee the ſalvation of JEHOVAH:—JEHOVAH ſhall fight for you, and " ye ſhall hold your peace." Exod. XIV. 13, 14.

## CHAP. XXVII.

The ſubject of this chapter ſeems to be the nature, the meaſure, and the deſign of God's dealings with his people: ver. 1. his judgements inflicted on their great and powerful enemies: ver. 2. his conſtant care and protection of his favourite vineyard, in the form of a dialogue: ver. 7. the moderation and lenity, with which the ſeverity of his judgements have been tempered: ver. 9. the end and deſign of them, to recover them from idolatry;

latry: and ver. 12. the recalling of them, on their repentance, from their ſeveral diſperſions. The firſt verſe ſeems connected with the two laſt verſes of the preceding chapter.

1. Leviathan, &c.] The animals here mentioned ſeem to be: the crocodile, rigid, by the ſtiffneſs of the back-bone, ſo that he cannot readily turn himſelf, when he purſues his prey; hence the eaſieſt way of eſcaping from him is by making frequent and ſhort turnings: the ſerpent, or dragon, flexible and winding; which coils himſelf up in a circular form: the ſea-monſter, or the whale. Theſe are uſed allegorically, without doubt, for great potentates, enemies and perſecutors of the people of God: but to ſpecify the particular perſons or ſtates deſigned by the Prophet under theſe images is a matter of great difficulty, and comes not neceſſarily within the deſign of theſe notes.

2. —the beloved vineyard] For חמר, a great number of MSS, and ſome printed Editions, have חמד; which is confirmed by LXX, and Chald.

Ibid. —a reſponſive ſong] That ענה, *to anſwer*, ſignifies occaſionally to ſing reſponſively; and that this mode of ſinging was frequently practiced among the antient Jews; ſee De S. Poes. Hebr. Præl. XIX. at the beginning.

3. I will take care of her] For פן יפקד, Syr. reads ואפקד: and fifteen MSS, (ſix Antient,) and ſix Editions, read אפקד, in the firſt perſon.

4. I have no wall] For חמה, LXX, and Syr. read חומה. An antient MS has חימה. For בה, two MSS read בם, plural. The vineyard wiſhes for a wall, and a fence of thorns; human ſtrength and protection; (as the Jews were too apt to apply to their powerful neighbours for aſſiſtance, and to truſt to the ſhadow of Egypt:) JEHOVAH replies, that this would nought avail her, nor defend her againſt his wrath: he counſels her therefore to betake herſelf to his protection. On which ſhe intreats him to make peace with her.

"About Tripoly there are abundance of vineyards and gardens incloſed "for the moſt part with hedges; which chiefly conſiſt of the rhamnus, "paliurus, oxyacantha, &c." Rawolf, p. 21, 22. A fence of thorns is eſteemed equal to a wall for ſtrength, being commonly repreſented as impenetrable. See Micah VII. 4. Hoſea II. 6.

Ibid. —of the thorn and brier] Seven MSS, (two Antient,) and one Edition, and Syr. Vulg. Aquila read ושית, with the conjunction ו prefixed.

5. Ah!] For או, I read אוי, as it was at firſt in a MS. The י was eaſily loſt, being followed by another י.

6. —from the root] For ישרש, I read with the Syr. משרש. And for יציצו פרח, יציץ ופרח; joining the ו to the firſt word, and taking that into conſtruction with the firſt part of the ſentence. I ſuppoſe the dialogue to be continued in this verſe, which purſues the ſame image of the allegory, but in the way of metaphor.

9. And if—] ולא, four MSS, (two Antient,) and LXX.

11. —her boughs] קציריה, MS and Vulg. that is, the boughs of the vineyard, referring ſtill to the ſubject of the dialogue above.

The ſcarcity of fuel, eſpecially wood, in moſt parts of the Eaſt is ſo great, that they ſupply it with every thing capable of burning; cow dung dried, roots, parings of fruit, withered ſtalks of herbs and flowers: ſee Matth. VI. 28—30. Vine-twigs are particularly mentioned, as uſed for fuel in dreſſing their food, by D'Arvieux; La Roque, Paleſtine, p. 198. Ezekiel ſays, in his parable of the vine, uſed figuratively for the people of God, as the vineyard is here; "Shall wood be taken thereof to do any "work? or will men take a pin of it to hang any veſſel thereon? Behold, "it is caſt into the fire for fuel." Chap. XV. 3, 4. "If a man abide not "in me, ſaith our Lord, he is caſt forth as a branch [of the vine] and is "withered; and men gather them, and caſt them into the fire, and they "are burned." John XV. 6. They employed women and children to gather theſe things; and they laid them up in ſtore for uſe. The dreſſing and pruning of their vines afforded a good ſupply of the laſt ſort of fuel: but the Prophet ſays, that the vines themſelves of the beloved vineyard ſhall be blaſted, withered, and broken; and the women ſhall come, and gather them up; and carry away the whole of them, to make their fires for domeſtic uſes. See Harmer, Obſerv. I. p. 254, &c.

CHAP.

## CHAP. XXVIII.

1. The proud crown—] "Sebaſte, the antient Samaria, is ſituated "on a long mount of an oval figure; having firſt a fruitful valley, and "then a ring of hills running round about it." Maundrell, p. 58. "E regione horum ruderum mons eſt peramœnus, planitie admodum "frugifera circumſeptus, ſuper quem olim Samaria urbs condita fuit." Fureri Itinerarium, p. 93. The city beautifully ſituated on the top of a round hill, and ſurrounded immediately with a rich valley, and a circle of other hills beyond it, ſuggeſted the idea of a chaplet, or wreath of flowers, worn upon their heads on occaſions of feſtivity; expreſſed by *the proud crown*, and the *fading flower of the drunkards*. That this cuſtom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from the following paſſage of the book of Wiſdom:

"Let us fill ourſelves with coſtly wine and ointments,
"And let no flower of the ſpring paſs by us:
"Let us crown ourſelves with roſe-buds, before they are withered."
Wiſd. II. 7, 8.

2. —the exceedingly ſtrong one] אמיץ לאדני, fortis Domino, i. e. fortiſſimus, a Hebraiſm. For לאדני, thirty-eight mss, and two Editions, read ליהוה.

3. —crowns] I read עטרות, plural, to agree with the verb תרמסנה.

4. The early fruit before ſummer] "No ſooner doth the *bocoore* [the early fig] draw near to perfection, in the middle or latter end of June, than the *kermez*, or ſummer fig, begins to be formed, though it rarely ripens before Auguſt; about which time the ſame tree frequently throws out a third crop, or the winter fig, as we may call it. This is uſually of a much longer ſhape and darker complexion than the kermez, hanging and ripening upon the tree even after the leaves are ſhed: and, provided the winter proves mild and temperate, is gathered as a delicious morſel in the ſpring." Shaw, Travels, p. 370. fol. The image was very obvious to the inhabitants of Judea and the neighbouring countries, and is frequently applied by the Prophets to expreſs a deſireable object; by none more elegantly than by Hoſea, chap. IX. 10.

" Like grapes in the wilderneſs, I found Iſrael;
" Like the firſt ripe fig in her prime, I ſaw your fathers."

Ibid. —he plucketh it] For יראה, which with חראה makes a miſerable tautology, read by a tranſpoſition of a letter יארה; a happy conjecture of Houbigant. The image expreſſes in the ſtrongeſt manner the great eaſe with which the Aſſyrians ſhall take the city and the whole kingdom, and the avidity with which they ſhall ſeize the rich prey without reſiſtance.

5. In that day—] Thus far the prophecy relates to the Iſraelites, and manifeſtly denounces their approaching deſtruction by Shalmaneſer. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the Iſraelites. It begins with a favourable prognoſtication of their affairs under Hezekiah: but ſoon changes to reproofs and threatenings, for their intemperance, diſobedience, and profaneneſs.

6. —to the gate *of the enemy*] That is, who purſue the fleeing enemy even to the very gates of their own city: " But we were upon them even " unto the entering of the gate:" 2 Sam. xi. 23. that is, we drove the enemy back to their own gates: ſee alſo 1 Sam. xvii. 52.

9. Whom [ſay they] would he teach—] The ſcoffers mentioned below, ver. 14. are here introduced as uttering their ſententious ſpeeches; they treat God's method of dealing with them, and warning them by his Prophets, with contempt and deriſion. What, ſay they, doth he treat us as mere infants juſt weaned? doth he teach us like little children, perpetually inculcating the ſame elementary leſſons, the mere rudiments of knowlege; precept after precept, line after line, here and there, by little and little? imitating at the ſame time, and ridiculing, in ver. 10. the conciſe prophetical manner. God by his Prophet retorts upon them with great ſeverity their own contemptuous mockery; turning it to a ſenſe quite different from what they intended. Yes, ſaith he, it ſhall be in fact as you ſay: ye ſhall be taught by a ſtrange tongue, and a ſtammering lip; in a ſtrange country; ye ſhall be carried into captivity by a people whoſe language ſhall be unintelligible to you, and which ye ſhall be forced to learn like children: and my dealing with you ſhall be according to your own words: it ſhall be command upon command for your puniſhment; it ſhall be line upon line, ſtretched over you to mark out your deſtruction;

(compare

(compare 2 Kings xxi. 13.) it ſhall come upon you at different times, and by different degrees; till the judgements, with which from time to time I have threatened you, ſhall have their full accompliſhment.

Jerom ſeems to have rightly underſtood the general deſign of this paſſage, as expreſſing the manner in which the ſcoffers, by their ſententious ſpeeches, turned into ridicule the warnings of God by his Prophets: though he has not ſo well explained the meaning of the repetition of their ſpeech in the 13th verſe. His words are on ver. 9. "Solebant hoc ex "perſona Prophetarum ludentes dicere:" and on ver. 14. "Quod ſupra "diximus, cum irriſione ſolitos principes Judæorum Prophetis dicere, "*manda, remanda*, & cætera his ſimilia, per quæ oſtenditur, nequaquam "eos Prophetarum credidiſſe ſermonibus, ſed Prophetiam habuiſſe de"ſpectui, præſens oſtendit capitulum, per quod appellantur viri illuſores." Hieron. in loc.

And ſo Jarchi interprets the word משלים in the next verſe: "qui dicunt "verba irriſionis parabolice." And the Chaldee paraphraſes the 11th verſe to the ſame purpoſe, underſtanding it as ſpoken not of God, but of the people deriding his Prophets: "Quoniam in mutatione loquelæ "& in lingua ſubſannationis irridebant contra prophetas qui prophetabant "populo huic."

12. This is the true reſt—] The ſenſe of this verſe is: God had warned them by his Prophets, that their ſafety and ſecurity, their deliverance from their preſent calamities, and from the apprehenſions of ſtill greater approaching, depended wholly on their truſt in God, their faith and obedience: but they rejected this gracious warning with contempt and mockery.

15. —a covenant with death] To be in covenant with, is a kind of proverbial expreſſion to denote perfect ſecurity from evil and miſchief of any ſort:

"For thou ſhalt be in league with the ſtones of the field;
"And the beaſts of the field ſhall be at peace with thee."
Job v. 23.

"And I will make a covenant for them with the beaſts of the field,
"And with the fowls of heaven, and with the creeping things of
"the ground." Hoſea ii. 18.

That is, none of theſe ſhall hurt them. But Lucan, ſpeaking of the Pſylli,

Pſylli, whoſe peculiar property it was to be unhurt by the bite of ſerpents, with which their country abounded, comes ſtill nearer to the expreſſion of Iſaiah in this place:

"Gens unica terras
"Incolit a ſævo ſerpentum innoxia morſu
"Marmaridæ Pſylli. ——
"Pax illis cum morte data eſt." Pharſal. IX. 894.

"Of all who ſcorching Afric's ſun endure,
"None like the ſwarthy Pſyllians are ſecure:
"With healing gifts and privileges graced,
"Well in the land of ſerpents were they placed:
"Truce with the dreadful tyrant death they have,
"And border ſafely on his realm the grave." Rowe.

18. —ſhall be broken] For כפר, which ſeems not to belong to this place, Chald. reads תפר; which is approved by Houbigant and SECKER: ſee Jer. XXXIII. 21. where the very ſame phraſe is uſed. See Prelim. Diſſert. p. XXXIX.

20. For the bed is too ſhort—] A *maſhal*, or proverbial ſaying, the meaning of which is, that they will find all means of defence and protection inſufficient to ſecure them, and cover them from the evils coming upon them: מסך, chap. XXII. 8. the *covering*, is uſed for the outworks of defence, the barrier of the country; and here in the allegorical ſenſe it means much the ſame thing. Their beds were only mattraſſes laid on the floor; and the coverlet a ſheet, or in the winter a carpet, laid over it, in which the perſon wrapt himſelf. For מהתכנס, it ought probably to be מהתכנס. Houbigant, SECKER.

23. Liſten ye, and hear my voice—] The foregoing diſcourſe, conſiſting of ſevere reproofs, and threatenings of dreadful judgements impending on the Jews for their vices, and their profane contempt of God's warnings by his meſſengers, the Prophet concludes with an explanation and defence of God's method of dealing with his people in an elegant parable or allegory; in which he employs a variety of images, all taken from the ſcience of agriculture. As the huſbandman uſes various methods in preparing his land, and adapting it to the ſeveral kinds of ſeed to be ſown, with a due obſervation of times and ſeaſons; and when he hath gathered in his harveſt, employs methods as various in ſeparating the corn from

from the ſtraw and the chaff by different inſtruments, according to the nature of the different ſorts of grain: ſo God, with unerring wiſdom, and with ſtrict juſtice, inſtructs, admoniſhes, and corrects his people; chaſtiſes and puniſhes them in various ways, as the exigence of the caſe requires; now more moderately, now more ſeverely; always tempering juſtice with mercy; in order to reclaim the wicked, to improve the good; and, finally, to ſeparate the one from the other.

26. *For his God inſtructeth him*] All nations have agreed in attributing agriculture, the moſt uſeful and the moſt neceſſary of all ſciences, to the invention and to the ſuggeſtions of their deities. "The moſt High hath ordained huſbandry," ſaith the ſon of Sirach: Ecclus vii. 15.

"Namque Ceres fertur fruges, Liberque liquoris
"Vitigeni laticem mortalibus inſtituiſſe."

Lucretius, v. 14.

Ὁ δ' ηπιος ανθρωποισι
Δειξιν σημαινει, λειης δ' επι εργον εγειρει
Μιμνησκων βιοτοιο· λεγει δ' ὁτε βωλος αριζη
Βουσι τε και μακελῃσι· λεγει δ' ὁτε δειξιον ὡρην
Και φυτα γυρωσαι, και σπερματα παντα βαλεσθαι.

Aratus, Phænom. 5.

He (Jupiter) to the human race
Indulgent prompts to neceſſary toil
Man provident of life; with kindly ſigns
The ſeaſons marks, when beſt to turn the glebe
With ſpade and plough, to nurſe the tender plant,
And caſt o'er foſtering earth the ſeeds abroad.

27, 28. Four methods of threſhing are here mentioned, by different inſtruments; the flail, the drag, the wain, and the treading of the cattle. The ſtaff, or flail, was uſed for the *Infirmiora ſemina*, ſays Hieron. the grain that was too tender to be treated in the other methods. The drag conſiſted of a ſort of frame of ſtrong planks, made rough at the bottom with hard ſtones or iron: it was drawn by horſes or oxen over the corn-ſheaves ſpread on the floor, the driver ſitting upon it. Kempfer has given a print repreſenting the manner of uſing this inſtrument. Amœn. Exot. p. 682. fig. 3. The wain was much like the former, but had wheels with iron teeth, or edges like a ſaw. "Ferrata carpenta rotis per medium in

ferrarum

ferrarum modum ſe volventibus:" Hieron. in loc. by which it ſhould ſeem, that the axle was armed with iron teeth, or ſerrated wheels, throughout. See a deſcription and print of ſuch a machine uſed at preſent in Egypt for the ſame purpoſe; it moves upon three rollers armed with iron teeth or wheels, to cut the ſtraw; in Niebuhr's Voyage en Arabie, Tab. XVII. p. 123. In Syria they make uſe of the drag, conſtructed in the very ſame manner as above deſcribed; Niebuhr, Deſcription de l'Arabie, p. 140. This not only forced out the grain, but cut the ſtraw in pieces for fodder for the cattle; for in the Eaſtern Countries they have no hay. See Harmer's Obſerv. 1. p. 425. The laſt method is well known from the law of Moſes, which "forbids the ox to be muzzled, when he treadeth out the corn." Deut. xxv. 4.

28. —but the bread-corn—] I read ולחם, on the authority of Vulg. and Symmachus: the former expreſſes the Conjunction ו, omitted in the Text, by *autem:* the latter by δε.

Ibid. —hoofs—] For פרשיו *horſemen*, read פרסיו, *hoofs*. So Syr. Sym. Theod. Vulg.

## CHAP. XXIX.

The ſubject of this and the four following chapters is the invaſion of Senacherib; the great diſtreſs of the Jews while it continued; their ſudden and unexpected deliverance by God's immediate interpoſition in their favour; the ſubſequent proſperous ſtate of the kingdom under Hezekiah: interſperſed with ſevere reproofs, and threats of puniſhment, for their hypocriſy, ſtupidity, infidelity, their want of truſt in God, and their vain reliance on the aſſiſtance of Egypt; and with promiſes of better times, both immediately to ſucceed, and to be expected in the future age. The whole making not one continued diſcourſe, but rather a collection of different diſcourſes upon the ſame ſubject; which is treated with great elegance and variety: though the matter is various, and the tranſitions ſudden, yet the Prophet ſeldom goes far from his ſubject. It is properly enough divided by the chapters in the common tranſlation.

1. Ariel—] That Jeruſalem is here called by this name is very certain; but the reaſon of this name, and the meaning of it as applied to Jeruſalem, is very obſcure and doubtful. Some, with the Chaldee, ſup-

poſe it to be taken from the hearth of the great altar of Burnt-offerings, which Ezekiel plainly calls by the ſame name; and that Jeruſalem is here conſidered as the ſeat of the Fire of God, אור אל, which ſhould iſſue from thence to conſume his enemies: compare chap. xxxi. 9. Some, according to the common derivation of the word, ארי אל, the Lion of God, or the ſtrong Lion; ſuppoſe it to ſignify the ſtrength of the place, by which it was enabled to reſiſt and overcome all its enemies. Τινες δε φασι την πολιν ουτως ειρησθαι· επει, δια Θεου, λεοντος δικην εσπαραττε τους ανταιροντας. Procop. in loc. There are other explanations of this name given, but none that ſeems to be perfectly ſatisfactory.

Ibid. Add year to year—] Ironically: go on year after year; keep your ſolemn feaſts: yet know, that God will puniſh you for your hypocritical worſhip, conſiſting of mere form deſtitute of true piety. Probably delivered at the time of ſome great feaſt, when they were thus employed.

2. —mourning and ſorrow—] Inſtead of your preſent joy and feſtivity.

Ibid. —as the hearth of the great altar.] That is, it ſhall be the ſeat of the Fire of God; which ſhall iſſue from thence to conſume his enemies. See Note on ver. 1. Or, perhaps, all on flame; as it was when taken by the Chaldeans; or covered with carcaſſes and blood, as when taken by the Romans: an intimation of which more diſtant events, though not immediate ſubjects of the Prophecy, may perhaps be given in this obſcure paſſage.

3. —like David] For כדור read כדוד; ſo LXX, and two MSS, and f. two more.

Ibid. —towers—] For מצרות read מצדות; ſo LXX, and five MSS, one of them Antient.

4. —a feeble ſpeech] That the ſouls of the dead uttered a feeble ſtridulous ſound, very different from the natural human voice, was a popular notion among the Heathens as well as among the Jews. This appears from ſeveral paſſages of their poets; Homer, Virgil, Horace. The pretenders to the art of Necromancy, who were chiefly women, had an art of ſpeaking with a feigned voice; ſo as to deceive thoſe who applied to them, by making them believe, that it was the voice of the ghoſt. They had a way of uttering ſounds, as if they were formed, not by the organs of

ſpeech, but deep in the cheſt, or in the belly; and were thence called εγγαστριμυθοι, ventriloqui: they could make the voice ſeem to come from beneath the ground, from a diſtant part, in another direction, and not from themſelves; the better to impoſe upon thoſe who conſulted them. Εξεπιτηδες το γενος τουτο των αμυδρων ηχων επιτηδευονται, ἱνα δια την ασαφειαν της φωνης των τε ψευδους αποδιδρασκωσιν ελεγχον. Pſellus de Dæmonibus, apud Bochart. 1. p. 731. "Theſe people ſtudiouſly acquire, and affect on purpoſe, this ſort of obſcure ſound; that by the uncertainty of the voice they may the better eſcape being detected in the cheat." From theſe arts of the Necromancers the popular notion ſeems to have ariſen, that the ghoſt's voice was a weak, ſtridulous, almoſt inarticulate ſort of ſound, very different from the ſpeech of the living.

5. —the proud—] For זריך, *thy ſtrangers*, read זדים, *the proud*, LXX; parallel and ſynonymous to עריצים, *the terrible*, in the next line: the ר was at firſt ד in a MSS. See Note on XXV. 2.

5—7. But the multitude of the proud—] Theſe verſes contain an admirable deſcription of the deſtruction of Senacherib's army, with a beautiful variety of the moſt expreſſive and ſublime images: perhaps more adapted to ſhew the greatneſs, the ſuddenneſs, and horror, of the event, than the means and manner by which it was effected. Compare chap. XXX. 30—33.

7. —like as a dream—] This is the beginning of the compariſon, which is purſued and applied in the next verſe. Senacherib and his mighty army are not compared to a dream, becauſe of their ſudden diſappearance; but the diſappointment of their eager hopes is compared to what happens to a hungry and thirſty man, when he awakes from a dream, in which fancy had preſented to him meat and drink in abundance; and finds it nothing but a vain illuſion. The compariſon is elegant and beautiful in the higheſt degree, well wrought up, and perfectly ſuited to the end propoſed: the image is extremely natural, but not obvious; it appeals to our inward feelings, not to our outward ſenſes; and is applied to an event in its concomitant circumſtances exactly ſimilar, but in its nature totally different. See De S. Poeſ. Hebr. Prælect. XII. For beauty and ingenuity it may fairly come in competition with one of the moſt elegant of Virgil, (greatly improved from Homer, Iliad XXII. 199.) where he has applied to a dif-

a different purpoſe, but not ſo happily, the ſame image of the ineffectual working of imagination in a dream:

" Ac veluti in ſomnis oculos ubi languida preſſit
" Nocte quies, necquicquam avidos extendere curſus
" Velle videmur, & in mediis conatibus ægri
" Succidimus; non lingua valet, non corpore notæ
" Sufficiunt vires, nec vox, aut verba ſequuntur."

Æn. XII. 908.

" And as, when ſlumber ſeals the cloſing ſight,
" The ſick wild fancy labours in the night;
" Some dreadful viſionary foe we ſhun
" With airy ſtrides, but ſtrive in vain to run;
" In vain our baffled limbs their pow'rs eſſay;
" We faint, we ſtruggle, ſink, and fall away;
" Drain'd of our ſtrength, we neither fight nor fly,
" And on the tongue the ſtruggling accents die."

Pitt.

Lucretius expreſſes the very ſame image with Iſaiah:

" Ac veluti in ſomnis ſitiens quum quærit, & humor
" Non datur, ardorem in membris qui ſtinguere poſſit:
" Sed laticum ſimulachra petit, fruſtraque laborat,
" In medioque ſitit torrenti flumine potans." IV. 1091.

Ibid. —their armies and their towers—] For צביה ומצדתה, I read with the Chald. צבאם ומצדתם.

9. They are drunken, but not with wine.] See Note on chap. LI. 21.

11. I cannot read it—] An Antient MS and LXX have preſerved a word here, loſt out of the Text, לקרות, (for לקראת,) ανανεγνωναι.

13. JEHOVAH—] For אדני ſixty three MSS, and three Editions, read יהוה, and five MSS add יהוה.

Ibid. And vain—] I read, for ותהי, ותהו, with LXX, Matt. XV. 9 Mark VII. 7. and, for מלמדה, מלמדים, with Chald.

17. Ere Lebanon become like Carmel—] A Maſhal, or proverbial ſaying, expreſſing any great revolution of things; and, when reſpecting two ſubjects, an entire reciprocal change: explained here by ſome interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand; to the rejection of the Jews, and the call-

ing of the Gentiles. The firſt were the vineyard of God, כרם אל, (if the Prophet, who loves an alluſion to words of like ſounds, may be ſuppoſed to have intended one here) cultivated and watered by him in vain, to be given up, and to become a wilderneſs: compare chap. v. 1—7. The laſt had been hitherto barren, but were, by the grace of God, to be rendered fruitful. See Mat. xxi. 43. Rom. xi. 30, 31. Carmel ſtands here oppoſed to Lebanon, and therefore is to be taken as a proper name.

21. —that pleaded in the gate] "They are heard by the treaſurer, maſter of the horſe, and other principal officers of the regency [of Algiers,] who ſit conſtantly in the gate of the palace for that purpoſe." (that is, the diſtribution of juſtice] Shaw, Travels, p. 315. fol. He adds, in the Note, "That we read of the *Elders in the gate*, Deut. xxii. 15, and xxv. 7. and Iſ. xxix. 21. Amos v. 10. of *him that reproveth* and *rebuketh in the gate*. The Ottoman Court likewiſe ſeems to have been called *the Port*, from the diſtribution of juſtice, and the diſpatch of public buſineſs, that is carried on in the gates of it."

22. —the God of the houſe of Jacob.] I read אל, as a noun, not a prepoſition: the parallel line favours this ſenſe; and there is no addreſs to the houſe of Jacob, to juſtify the other.

Ibid. —covered with confuſion] "יחורו, Chald. ut δ [μεταβαλει.] Theod. ενραπησεται, Syr. נחפרו, videtur legendum יחפרו: hic enim ſolum legitur verbum חור, nec in linguis affinibus habet pudoris ſignificationem." SECKER.

23. When his children ſhall ſee—] For בראתו, I read בראת, with LXX, and Syr.

## CHAP. XXX.

1. Who ratify covenants—] Heb. "Who pour out a libation." Sacrifice and libation were ceremonies conſtantly uſed, in antient times, by moſt nations, in the ratifying of covenants: a libation therefore is uſed for a covenant, as in Greek the word σπονδη, for the ſame reaſon, ſtands for both. This ſeems to be the moſt eaſy explication of the Hebrew phraſe; and it has the authority of the LXX, εποιησατε συνθηκας.

4. —at

4. —at Hanes] Six MSS, and perhaps ſix others, read חנם, in vain, for חנס, Hanes; and ſo alſo LXX, who read likewiſe יגעו, laboured, for יגיעו, arrived at.

5. —were aſhamed—] Eight MSS (one Antient,) read הביש, without א. So Chald. and Vulg.

Ibid. But proved—] Four MSS (three Antient) after כי add אם, which ſeems wanted to compleat the phraſe in its uſual form.

6. The burthen—] משא ſeems here to be taken in its proper ſenſe; the *load*, not the *oracle*. The ſame ſubject is continued; and there ſeems to be no place here for a new Title to a diſtinct Prophecy.

Ibid. —a land of diſtreſs—] The ſame deſerts are here ſpoken of, which the Iſraelites paſſed through, when they came out of Egypt; which Moſes deſcribes, Deut. VIII. 15. as "that great and terrible wilderneſs, wherein were fiery ſerpents, and ſcorpions, and drought; where there was no water." And which was deſigned to be a kind of barrier between them and Egypt, of which the Lord had ſaid, "Ye ſhall henceforth return no more that way." Deut. XVII. 16.

6. —will not profit them] A MS adds in the margin the word לא, which ſeems to have been loſt out of the Text: it is authoriſed by LXX, and Vulg.

7. Rahab the Inactive] The two laſt words הם שבת, joined into one, make the Participle Pihel המשבת. I find that the learned Profeſſor Doederlein, in his Verſion of Iſaiah, and Note on this place, has given the ſame conjecture; which he ſpeaks of as having been formerly publiſhed by him. A concurrence of different perſons in the ſame conjecture, adds to it a greater degree of probability.

8. For a teſtimony] לעד, ſo Syr. Chald. Vulg. and LXX, in MSS Pachom. and 1 D. II. εις μαρτυριον, which two words have been loſt out of the other copies of LXX.

12. —in obliquity] בעקש, tranſpoſing the two laſt letters of בעשק, *in oppreſſion*, which ſeems not to belong to this place: a very probable conjecture of Houbigant.

13. —a ſwelling in a high wall] It has been obſerved before, that the buildings in Aſia generally conſiſt of little better than what we call mud-walls. "All the houſes at Iſpahan, ſays Thevenot, (vol. II. p. 159.) are built

built of bricks made of clay and ſtraw, and dried in the ſun; and covered with a plaſter made of a fine white ſtone. In other places in Perſia, the houſes are built with nothing elſe but ſuch bricks, made with tempered clay and chopped ſtraw, well mingled together, and dried in the ſun, and then uſed: but the leaſt rain diſſolves them." Sir John Chardin's MS Remark on this place of Iſaiah is very appoſite: "Murs en Aſie etant faits de terre ſe fendent ainſi par milieu & de haut en bas." This ſhews clearly how obvious and expreſſive the image is. The Pſalmiſt has in the ſame manner made uſe of it, to expreſs ſudden and utter deſtruction:

"Ye ſhall be ſlain all of you;
"[Ye ſhall be] like an inclining wall, like a ſhattered fence."
Pſ. LXII. 4.

14. —and ſpareth it not] Five MSS add the conjunction ו to the negative; ולא.

17. —ten thouſand—] In the ſecond line of this verſe a word is manifeſtly omitted, which ſhould anſwer to *one thouſand* in the firſt: LXX ſupply πολλοι, רבים. But the true word is רבבה; as, I am perſuaded, any one will be convinced, who will compare the following paſſages with this place:

"How ſhould one chaſe a thouſand;
"And two put ten thouſand [רבבה] to flight."
Deut. XXXII. 30.

"And five of you ſhall chaſe a hundred;
"And a hundred of you ſhall chaſe [רבבה] ten thouſand."
Lev. XXVI. 8.

18. —ſhall he expect in ſilence] For ירום, *he ſhall be exalted*, which belongs not to this place, Houbigant reads ידום, *he ſhall be ſilent*: and ſo it ſeems to be in a MS. Another MS inſtead of it reads ישוב, *he ſhall return*. The miſtakes occaſioned by the ſimilitude of the letters ד and ר are very frequent, as the reader may have already obſerved.

19. When a holy people—] λαος ἁγιος, LXX, עם קדוש. The word קדוש, loſt out of the Text, but happily ſupplied by LXX, clears up the ſenſe, otherwiſe extremely obſcure.

Ibid. —ſhalt implore him with weeping] The negative particle לא is not acknowleged by LXX. It may perhaps have been written by miſtake for לו, of which there are many examples.

20.

20. Though JEHOVAH—] For אדני, ſixteen Mss, and three Editions, have יהוה.

21. —to the right, or to the left] Syr. Chald. Vulg. tranſlate as if, inſtead of כי—וכי, they read לא—ולא.

22. And ye ſhall treat—] The very prohibition of Moſes, Deut. VII. 25. only thrown out of the proſe into the poetical form. "The graven images "of their gods ye ſhall burn with fire: thou ſhalt not deſire the ſilver or "the gold that is on them; nor take it unto thee, leſt thou be ſnared "therein; for it is an abomination to JEHOVAH thy God."

25. —the mighty—] מגדלים, μεγαλες, Sym. μεγαλυνομενες, Aquila. רברבין, Chald.

26. —ſhall be ſevenfold] The Text adds, כאור שבעת הימים, "as "the light of ſeven days," a manifeſt gloſs, taken in from the margin: it is not in moſt of the copies of LXX, it interrupts the rhythmical conſtruction, and obſcures the ſenſe by a falſe, or at leaſt an unneceſſary, interpretation.

27. —the flame—] משאה; this word ſeems to be rightly rendered in our tranſlation, *the flame*, Jud. xx. 38 and 40, &c. a ſign of *fire*, Jer. VI. 1. called properly משאה, an *elevation*, from its tending upwards.

28. —to toſs the nations with the van of perdition] The word להנפה is in its form very irregular. Kimchi ſays it is for להניף. Houbigant ſuppoſes it to be a miſtake, and ſhews the cauſe of it; the joining it to the ה, which ſhould begin the following word. The true reading is להניף הגוים.

The Vulgate ſeems to be the only one of the antient interpreters, who has explained rightly the ſenſe; but he has dropped the image: "ad "perdendas gentes in nihilum." Kimchi's explanation is to the following effect: "נפה is a van with which they winnow corn; and its uſe is to cleanſe the corn from the chaff and ſtraw; but the van, with which God will winnow the nations, will be the van of emptineſs, or perdition; for nothing uſeful ſhall remain behind, but all ſhall come to nothing, and periſh. In like manner, a bridle is deſigned to guide the horſe in the right way; but the bridle, which God will put in the jaws of the people, ſhall not direct them aright, but ſhall make them err, and lead them into deſtruction." This latter image the Prophet has applied to the ſame ſubject afterward, ch. XXXVII. 29.

"I will

" I will put my bridle in thy jaws,
" And turn thee back by the way in which thou cameſt."

And as to the former it is to be obſerved, that the van of the antients was a large inſtrument, ſomewhat like a ſhovel, with a long handle, with which they toſſed the corn mixed with the chaff and chopped ſtraw into the air, that the wind might ſeparate them. See Hammond on Matth. III. 12.

31. He, that was—] " Poſt אשור forte excidit אשר." SECKER.

32. —the rod of correction] For מוסרה, the *grounded* ſtaff, of which no one yet has been able to make any tolerable ſenſe, Le Clerc conjectured מוסרה, *of correction*; ſee Prov. XXII. 15. and ſo it is in two MSS, (one of them Antient,) and ſeems to be ſo in the Bodley MS. Syr. has דשועבדה, virga domans, vel ſubjectionis.

Ibid. —againſt them] For בה, fifty two MSS, and five Editions, read בם.

Ibid. —with tabrets and harps] With every demonſtration of joy and thankſgiving for the deſtruction of the enemy in ſo wonderful a manner: with hymns of praiſe, accompanied with muſical inſtruments. See ver. 29.

33. For Tophet is ordained—] Tophet is a valley very near to Jeruſalem, to the ſouth-eaſt, called alſo the Valley of Hinnom, or Gehenna; where the Canaanites, and afterwards the Iſraelites, ſacrificed their children, by making them paſs through the fire; that is, by burning them in the fire, to Moloch. It is therefore uſed for a place of puniſhment by fire; and by our bleſſed Saviour in the Goſpel for hell-fire: as the Jews themſelves had applied it: ſee Chald. on Iſaiah, XXXIII. 14. where מוקדי עלם is rendered " the Gehenna of everlaſting fire." Here the place where the Aſſyrian army was deſtroyed is called Tophet by a Metonymy; for the Aſſyrian army was deſtroyed probably at a greater diſtance from Jeruſalem, and quite on the oppoſite ſide of it: for Nob is mentioned as the laſt ſtation, from which the king of Aſſyria ſhould threaten Jeruſalem, chap. x. 32. where the Prophet ſeems to have given a very exact chorographical deſcription of his march in order to attack the City.

## CHAP. XXXI.

1. Who truſt—] For ועל 1mo. twenty MSS, and LXX, and Vulg. read על, without the conjunction.

2. —his word] דברו, ſingular, without ו, MS, and LXX, and Targ. Hieros.

4. Like as the lion—] This compariſon is exactly in the ſpirit and manner, and very nearly approaching to the expreſſion of Homer:

Βη ῥ' ἰμεν, ὡϛε λεων ορεσιτροφος, ὁϛ' επιδευης
Δηρον εη ἡρειων, κελεται δε ἑ θυμος αγηνωρ,
Μηλων πειρησονται, και ες πυκινον δομον ελθειν·
Ειπερ γαρ χ' ευρησι παρ' αυτοφι βωτορας ανδρας
Συν κυσι και δορεσσι φυλασσονϛας περι μηλα,
Ου ῥα τ' απειρητος μεμονε ϛαθμοιο διεσθαι·
Αλλ' ὁγ' αρ' η ἡρπαξε μεταλμενος, ηε και αυτος
Εβλητ' εν πρωτοισι θοης απο χειρος ακοντι. Iliad XII. 299.

As the bold lion, mountain-bred, now long
Famiſh'd, with courage and with hunger ſtung,
Attempts the thronged fold: him nought appalls,
Though dogs and armed ſhepherds ſtand in guard
Collected; he nathleſs undaunted ſprings
O'er the high fence, and rends the trembling prey;
Or ruſhing onward in his breaſt receives
The well-aimed ſpear.

Of metaphors, allegories, and compariſons of the Hebrew poets, in which the Divine nature and attributes are repreſented under images taken from brutes and other low objects; of their effect, their ſublimity, and the cauſe of it; ſee De S. Poes. Hebr. Prælect. XVI. ſub fin.

5. leaping forward—] The generality of interpreters obſerve in this place an alluſion to the deliverance, which God vouchſafed to his people, when he deſtroyed the firſt-born of the Egyptians, and exempted thoſe of the Iſraelites ſojourning among them by a peculiar interpoſition. The ſame word is made uſe of here, which is uſed upon that occaſion; and which gave the name to the Feaſt, which was inſtituted in commemoration of that deliverance; פסח. But the difficulty is, to reconcile the com-

monly received meaning of that word with the circumſtances of the ſimilitude here uſed to illuſtrate the deliverance, repreſented as parallel to the deliverance in Egypt.

" As the mother-birds hovering over their young;
" So ſhall JEHOVAH God of hoſts protect Jeruſalem,
" Protecting and delivering, *paſſing over*, and reſcuing her."

This difficulty is, I think, well ſolved by Vitringa; whoſe remark is the more worthy of obſervation, as it leads to the true meaning of an important word, which hitherto ſeems greatly to have been miſunderſtood; though Vitringa himſelf, as it appears to me, has not exactly enough defined the preciſe meaning of it. He ſays, " פסח ſignifies to " cover, to protect by covering; σκεπασω ὑμας, LXX. JEHOVAH *obteget* " oſtium:" whereas it means that particular action or motion, by which God at that time placed himſelf in ſuch a ſituation as to protect the houſe of the Iſraelite againſt the deſtroying angel: to ſpring forward, to throw one's ſelf in the way, in order to cover and protect. Cocceius comes nearer to the true meaning than Vitringa, by rendering it, *gradum facere*, to march, to ſtep forward. Lexicon in v. The common meaning of the word פסח upon other occaſions is to halt, to be lame, to leap as in a rude manner of dancing, (as the prophets of Baal did, 1 Kings XVIII. 26.) all which agrees very well together; for the motion of a lame perſon is a perpetual ſpringing forward, by throwing himſelf from the weaker upon the ſtronger leg. The common notion of God's paſſing over the houſes of the Iſraelites is, that in going through the land of Egypt to ſmite the firſt-born, ſeeing the blood on the door of the houſes of the Iſraelites he paſſed over, or ſkipped, thoſe houſes, and forbore to ſmite them. But that this is not the true notion of the thing, will be plain from conſidering the words of the ſacred hiſtorian; where he deſcribes very explicitly the action: " For JEHOVAH will paſs through, to ſmite the Egyptians; and " when he ſeeth the blood on the lintels and on the two ſide poſts, " JEHOVAH will ſpring forward over (or before) the door, ופסח יהוה על " הפתח, and will not ſuffer the deſtroyer to come into your houſes to " ſmite *you*." Exod. XII. 23. Here are manifeſtly two diſtinct agents, with which the notion of *paſſing over* is not conſiſtent; for that ſuppoſes but one agent: the two agents are the deſtroying angel paſſing through to ſmite every houſe; and JEHOVAH the protector, keeping pace with him;

him; and who ſeeing the door of the Iſraelite marked with the blood, the token preſcribed, leaps forward, throws himſelf with a ſudden motion in the way, oppoſes the deſtroying angel; and covers and protects that houſe againſt the deſtroying angel, nor ſuffers him to ſmite it. In this way of conſidering the action, the beautiful ſimilitude of the bird protecting her young, anſwers exactly to the application by the alluſion to the deliverance in Egypt; as the mother bird ſpreads her wings to cover her young, throws herſelf before them, and oppoſes the rapacious bird that aſſaults them, ſo ſhall JEHOVAH protect, as with a ſhield, Jeruſalem from the enemy, protecting and delivering, *ſpringing forward* and reſcuing her: ὑπερβαινων, as the three other Greek interpreters, Aquila, Symmachus, and Theodotion, render it: LXX, περιποιησεται; inſtead of which Mss Pacom. has περιβησεται, *circumeundo proteget*, which I think is the true reading. Homer (Il. VIII. 331.) expreſſes the very ſame image by this word:

Αλλαι θεων περιβη, και ὁι σακος αμφεκαλυψε:

——"But Ajax his broad ſhield diſplay'd,
"And ſcreen'd his brother with a mighty ſhade." Pope.

——Ὁς Χρυσην αμφιβεβηκας. Il. I. 37.

Which the Scholiaſt explains by περιβεβηκας, ὑπερμαχεις.

6. ye have ſo deeply—] All the antient verſions read תעמיקו, in the ſecond perſon.

7. The ſin, which their own hands have made] The conſtruction of the word חטא, *ſin*, in this place is not eaſy. The LXX have omitted it: Mss Pachom. and 1 D. 11. and Cod. Marchal. in margine, ſupply the omiſſion by the word ἁμαρτιαν, or ἁμαρτημα, ſaid to be from Aquila's verſion: which I have followed. The learned profeſſor Schroeder, Inſtitut. Ling. Hebr. p. 298. makes it to be *in regimine* with ידיכם, as an epithet; your *ſinful hands*. The LXX render the pronoun in the third perſon, αἱ χειρες αυτων; and an Antient MS has, agreeably to that rendering, להם, for לכם; which word they have likewiſe omitted, as not neceſſary to complete the ſenſe.

## CHAP. XXXII.

1. And princes—] ושרים, without ל; ſo the antient verſions. An Antient MS has ושריו, and *his* princes.

2. As the ſhadow of a great rock] The ſhadow of a great projecting rock is the moſt refreſhing that is poſſible in a hot country, not only as moſt perfectly excluding the rays of the ſun; but alſo having in itſelf a natural coolneſs, which it reflects and communicates to every thing about it.

" Speluncæque tegant, & ſaxea procubet umbra."
Virg. Georg. III. 145.

" Let the cool cave and ſhady rock protect them."

Επει κεφαλην και γναταοι Σειριος αιζει,
Αυαλεος δε τε χρως απο καυματος· αλλα τοτ' ηδη
Ειη τετραιη τε σκιη, και Βιβλινος οινος. Heſiod. II. 206.
When Sirius rages, and thine aching head,
Parch'd ſkin, and feeble knees refreſhment need;
Then to the rock's projected ſhade retire,
With Biblin wine recruit thy waſted pow'rs.

3. And him the eyes] For ולא, Le Clerc reads ולו, of which miſtake the Maſoretes acknowlege there are fifteen inſtances; and many more are reckoned by others. The removal of the negative reſtores to the verb its true and uſual ſenſe.

6. The fool will ſtill utter folly] A ſort of proverbial ſaying; which Euripides (Bacchæ, 369.) has expreſſed in the very ſame manner and words: μωρα γαρ μωρος λεγει. Of this kind of ſimple and unadorned proverb or parable, ſee De S. Poes. Hebr. Prælect. XXIV.

Ibid. Againſt JEHOVAH] For אל, two MSS read על, more properly.

7. As for the niggard his inſtruments—] His machinations, his deſigns. The Paronomaſia, which the Prophet frequently deals in, ſuggeſted this expreſſion: וכלי כליו. The firſt word is expreſſed with ſome variety in the MSS: ſeven MSS read וכילי, one וכל, another וכולי.

Ibid. And to defeat the aſſertions—] A word ſeems to have been loſt here, and two others to have ſuffered a ſmall alteration; which has made the ſentence very obſcure. The LXX have happily retained the rendering of the loſt word, and reſtored the ſentence in all its parts; και διασπεδασαι λογους ταπεινων εν κρισει· ולהפר דברי אביון במשפט. They frequently render the verb הפר by διασπεδασαι. A MS reads ולדבר; which gives authority for the prepoſition ל neceſſary to the ſenſe; and LXX, Syr. Chald. read במשפט.

8. And

8. And he by his generous—] "Of the four ſorts of perſons men-
" tioned, ver. 5. three are deſcribed, ver. 6, 7, and 8. but not the fourth."
SECKER. Perhaps for והוא we ought to read ושוע.

11. gird the ſackcloth—] שק, ſackcloth, a word neceſſary to the ſenſe is here loſt; but preſerved by LXX, Mss Alex. and Pachom. and 1 D. 11. and Edit. Ald. and Comp. and Arab. and Syr.

Ibid. Tremble—be diſquieted—ſtrip ye—] רגזה, פשטה, &c. Theſe are Infinitives, with a paragogic ה, according to Schultens Inſtitut. Ling. Heb. p. 453. and are to be taken in an Imperative ſenſe.

12. Mourn ye for the pleaſant field] The LXX, Syr. and Vulg. read ספדו, *mourn ye*, Imperative: twelve Mss, (five Antient,) two Editions, LXX, Aquila, Sym. Theod. Syr. Vulg. all read שרה, *field*; not שדי, *breaſts*.

13. —and the brier ſhall come up] All the antient verſions read ושמיר, with the conjunction. And an Antient Mss has תעלה בו, which ſeems to be right; or rather בה: and there is a raſure in the place of בו in another Antient Ms.

Ibid. Yea over all—] For כי, the antient verſions, except Vulg. ſeem to have read ו. כי may perhaps be a miſtake for בו or בה above mentioned. It is not neceſſary in this place.

13—18. Over the land of my people—] This deſcription of impending diſtreſs belongs to other times than that of Senacherib's invaſion, from which they were ſo ſoon delivered. It muſt at leaſt extend to the ruin of of the country and city by the Chaldeans. And the promiſe of bleſſings, which follows, was not fulfilled under the Moſaic diſpenſation; they belong to the kingdom of Meſſiah. Compare ver. 15. with chap. XXIX. 17. and ſee the Note there.

14. Ophel] It was a part of mount Sion, riſing higher than the reſt; at the eaſtern extremity, near to the Temple, a little to the ſouth of it: called by Micah IV. 8. "Ophel of the daughter of Sion." It was naturally ſtrong by its ſituation, and had a wall of its own, by which it was ſeparated from the reſt of Sion.

15. And the fruitful field] והכרמל, fifteen Mss, (ſix Antient,) and two Editions: which ſeems to make the noun an appellative.

19. The city ſhall be laid level with the plain] For ובשפלה, Syr. reads ובִשפלה. The city, probably Niniveh, or Babylon: but this verſe is very obſcure. "Saltus; Aſſyriorum regnum: civitas; magnifica Aſſyriorum
" caſtra."

" caſtra." Ephræm. Syr. in loc. For וברד, a MSS has ויורד; and ſo conjectured Archbiſhop Secker, referring to Zech. xi. 2.

20. who ſow your ſeed in every watry place] Sir John Chardin's Note on this place is: " This exactly anſwers the manner of planting rice; for they ſow it upon the water: and before ſowing, while the earth is covered with water, they cauſe the ground to be trodden by oxen, horſes, and aſſes, who go mid-leg deep; and this is the way of preparing the ground for ſowing. As they ſow the rice on the water, they tranſplant it in the water." Harmer's Obſerv. i. p. 280. " Rice is the food of two " thirds of mankind." Dr. Arbuthnot. " It is cultivated in moſt of " the eaſtern countries." Miller. " It is good for all, and at all times." Sir J. Chardin, ibid. " La ris qui eſt leur principal aliment & leur froment (i. e. des Siamois) n'eſt jamais aſſez arroſé; il croit au milieu de l'eau, & les campagnes ou on le cultive reſſemblent plutôt à de maréts que non pas à des terres qu'on laboure avec la charue. Le ris a bien cette force, que quoy qu'il y ait ſix ou ſept pieds d'eau ſur lui, il pouſſe toujours ſa tige au deſſus, & le tuyau qui le porte s'eleve & croit à proportion de la hauteur de l'eau qui noye ſon champ." Voyage de l'Evêque de Beryte, p. 144. Paris, 1666.

## CHAP. XXXIII.

The plan of the Prophecy, continued in this chapter, and which is manifeſtly diſtinct from the foregoing, is peculiarly elegant. To ſet it in a proper light, it will be neceſſary to mark the tranſitions from one part of it to another.

In ver. 1. The Prophet addreſſes himſelf to Senacherib, briefly, but ſtrongly and elegantly, expreſſing the injuſtice of his ambitious deſigns, and the ſudden diſappointment of them.

ver. 2. The Jews are introduced offering up their earneſt ſupplications to God in their preſent diſtreſsful condition; with expreſſions of their truſt and confidence in his protection.

ver. 3 and 4. The Prophet, in the name of God, or rather God himſelf, is introduced addreſſing himſelf to Senacherib, and threatening him, that notwithſtanding the terror which he had occaſioned in the invaded coun-

tries, yet he ſhould fall, and become an eaſy prey to thoſe whom he had intended to ſubdue.

ver. 5 and 6. A chorus of Jews is introduced, acknowleging the mercy and power of God, who had undertaken to protect them; extolling it with direct oppoſition to the boaſted power of their enemies; and celebrating the wiſdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.

Then follows, ver. 7—9, a deſcription of the diſtreſs and deſpair of the Jews, upon the king of Aſſyria's marching againſt Jeruſalem, and ſending his ſummons to them to ſurrender, after the treaty he had made with Hezekiah on the conditions of his paying, as he actually did pay to him, three hundred talents of ſilver, and thirty talents of gold. 2 Kings XVIII, 14—16.

ver. 10. God himſelf is again introduced, declaring that he will interpoſe in this critical ſituation of affairs, and diſappoint the vain deſigns of the enemies of his people, by diſcomfiting and utterly conſuming them.

Then follows, ver. 11—22. ſtill in the perſon of God, (which however falls at laſt into that of the Prophet) a deſcription of the dreadful apprehenſions of the wicked in thoſe times of diſtreſs and imminent danger; finely contraſted with the confidence and ſecurity of the righteous, and their truſt in the promiſes of God, that he will be their never-failing ſtrength and protector.

The whole concludes, in the perſon of the Prophet, with a deſcription of the ſecurity of the Jews under the protection of God, and of the wretched ſtate of Senacherib and his army, wholly diſcomfited, and expoſed to be plundered even by the weakeſt of the enemy.

Much of the beauty of this paſſage depends on the explanation above given of ver. 3 and 4. as addreſſed by the Prophet, or by God himſelf, to Senacherib; not, as it is uſually taken, as addreſſed by the Jews to God, ver. 3; and then, ver. 4, as addreſſed to the Aſſyrians. To ſet this in a clear light it may be of uſe to compare it with a paſſage of the Prophet Joel: where, ſpeaking of the deſtruction cauſed by the locuſts, he ſets in the ſame ſtrong light of oppoſition, as Iſaiah does here, the power of the enemy, and the power of JEHOVAH, who would deſtroy that enemy. Thus Iſaiah, to Senacherib:

"When

" When thou didſt raiſe thyſelf up, the nations were diſperſed.—
ver. 3.

" But now will I ariſe, ſaith JEHOVAH;
" Now will I be exalted." ver. 10.

And thus Joel, II. 20, 21:

" His ſtink ſhall come up, and his ill ſavour ſhall aſcend;
" Though he hath done great things.
" Fear not, O land, be glad and rejoice;
" For JEHOVAH will do great things."

1. thou plunderer—] See Note on chap. XXI. 2.

Ibid. —when thou art weary—] " כנלתך, alibi non extat in s.s. niſi f. Job xv. 29. —ſimplicius eſt legere ככלתך. Vid. Capell. nec repugnat Vitringa. Vid. Dan. IX. 24. כלה, התים." SECKER.

2. our ſtrength—] For זרעם, Syr. Chald. Vulg. read זרענו, in the firſt perſon of the pronoun, not the third: the Edition of Felix Pratenſis has זרעתינו in the margin.

3. From thy terrible voice—] For המון, LXX, and Syr. read אמיך; whom I follow.

6. —thy treaſure—] Ο θησαυρος σε, Sym. He had in his copy אצרך, not אצרו.

7. —the mighty men raiſe a grievous cry] Three MSS read אראלים: that is, Lions of God, or ſtrong Lions; ſo they called valiant men, heroes; which appellation the Arabians and Perſians ſtill uſe. See Bochart. Hieroz. P. I. lib. III. cap. 1. " Mahomet ayant reconnu Hamzeh ſon oncle pour homme de courage & de valeur, lui donne le titre ou ſurnom d' Aſſad Allah, qui ſignifie, le Lion de Dieu." D'Herbelot, p. 427. And for חצה, Syr. and Chald. read קשה, whom I follow. Chald. Syr. Aquila, Sym. and Theod. read אראה להם, or יראה: with what meaning, is not clear.

9. —are ſtripped—] LXX, φανερα εσαι· they read ונערה.

11. And my ſpirit—] " For רוחכם, read רוחי כמו." SECKER. Which reading is confirmed by Chald. where מימרי, *my word*, anſwers to רוחי, *my ſpirit*.

15. —the propoſal of blood-ſhed] A MS reads בדמים.

18. Where is he that numbered the towers?] That is, the commander of the enemy's forces, who ſurveyed the fortifications of the city, and took

took an account of the highth, ſtrength and ſituation of the walls and towers; that he might know where to make the aſſault with the greateſt advantage: as Capaneus before Thebes is repreſented in a paſſage of the Phœniſſæ of Euripides, which Grotius has applied as an illuſtration of this place:

Ἐκεινος ἑπ]α πρὸσβασεις τεκμαιρεται
Πυργων, ανωτε και κατω τειχη μετρων. ver. 187.

20. Thou ſhalt ſee—] For חזה, read תחזה, with the Chaldee. Houbigant.

21. But the glorious name of JEHOVAH—] I take שם for a noun, with LXX, and Syr. ſee Pſ. XX. 1. Prov. XVIII. 10.

23. Thy maſt—] For תרנם, *their maſt*, Syr. reads תרניך. LXX, and Vulg. תרנך, ὁ ἱςος σου εκλινεν· *thy maſt is fallen aſide:* LXX. they ſeem to have read נטה, or (פנה,) תרנך; or rather לא כן, *is not firm*, the negative having been omitted in the preſent text by miſtake. However, I have followed their ſenſe, which ſeems very probable; as the preſent reading is to me extremely obſcure.

24. Neither ſhall the inhabitant ſay—] This verſe is ſomewhat obſcure: the meaning of it ſeems to be, that the army of Senacherib ſhall by the ſtroke of God be reduced to ſo ſhattered and ſo weak a condition, that the Jews ſhall fall upon the remains of them, and plunder them without reſiſtance: that the moſt infirm and diſabled of the people of Jeruſalem ſhall come in for their ſhare of the ſpoil; the lame ſhall ſeize the prey; even the ſick and the diſeaſed ſhall throw aſide their infirmities, and recover ſtrength enough to haſten to the general plunder.

The laſt line of the verſe is parallel to the firſt, and expreſſes the ſame ſenſe in other words. Sickneſs being conſidered as a viſitation from God, and a puniſhment of ſin; the forgiveneſs of ſin is equivalent to the removal of a diſeaſe. Thus the Pſalmiſt:

"Who forgiveth all thy ſin;
"And healeth all thine infirmities." Pſ. CIII. 3.

Where the latter line only varies the expreſſion of the former. And our bleſſed Saviour reaſons with the Jews on the ſame principle: "Whether "is it eaſier to ſay to the ſick of the palſy, Thy ſins are forgiven thee; "or to ſay, Ariſe, and take up thy bed, and walk?" Mark II. 9. See alſo Matth. VIII. 17. Iſ. LIII. 4. Qui locus Iſaiæ, "1 Pet. II. 24. refertur

ad remiſſionem peccatorum: hic vero ad ſanationem morborum, quia ejuſdem potentiæ & bonitatis eſt utrumque præſtare; &, quia peccatis remiſſis, & morbi, qui fructus ſunt peccatorum, pelluntur." Wetſtein on Matth. VIII. 17.

That this prophecy was exactly fulfilled, I think we may gather from the hiſtory of this great event given by the Prophet himſelf. It is plain, that Hezekiah, by his treaty with Senacherib, by which he agreed to pay him three hundred talents of ſilver and thirty talents of gold, had ſtripped himſelf of his whole treaſure: he not only gave him all the ſilver and gold that was in his own treaſury, and in that of the Temple, but was even forced to cut off the gold from the doors of the Temple and from the pillars, with which he had himſelf overlaid them, to ſatisfy the demands of the king of Aſſyria: but after the deſtruction of the Aſſyrian army we find, that he "had exceeding much riches, and that he made "himſelf treaſuries for ſilver, and for gold, and for precious ſtones," &c. 2 Chron. XXXII. 27. He was ſo rich, that out of pride and vanity he diſplayed his wealth to the ambaſſadors from Babylon. This cannot be otherwiſe accounted for, than by the prodigious ſpoil that was taken on the deſtruction of the Aſſyrian army.

## CHAP. XXXIV. XXXV.

These two chapters make one diſtinct prophecy; an intire, regular, and beautiful poem, conſiſting of two parts: the firſt containing a denunciation of Divine vengeance againſt the enemies of the people, or Church of God; the ſecond deſcribing the flouriſhing ſtate of the Church of God, conſequent upon the execution of thoſe judgements. The event foretold is repreſented as of the higheſt importance, and of univerſal concern: all nations are called upon to attend to the declaration of it; and the wrath of God is denounced againſt all the nations; that is, all thoſe that had provoked to anger the defender of the cauſe of Sion. Among thoſe Edom is particularly ſpecified. The principal provocation of Edom was their inſulting the Jews in their diſtreſs, and joining againſt them with their enemies the Chaldeans: ſee Amos I. 11. Ezek. XXV. 12. XXXV. 15. Pſ. CXXXVII. 7. Accordingly the Edomites were, together with the reſt of the neighbouring nations, ravaged and laid waſte by Nebuchadnezzar:

nezzar: ſee Jer. xxv. 15—26. Malachi i. 3, 4. and ſee Marſham. Can. Chron. Sæc. XVIII. who calls this the age of the deſtruction of cities. The general devaſtation ſpread through all theſe countries by Nebuchadnezzar, may be the event which the Prophet has primarily in view in the XXXIVth chapter: but this event, as far as we have any account of it in hiſtory, ſeems by no means to come up to the terms of the prophecy, or to juſtify ſo high-wrought and ſo terrible a deſcription. And it is not eaſy to diſcover what connection the extremely flouriſhing ſtate of the Church or people of God, deſcribed in the next chapter, could have with thoſe events, and how the former could be the conſequence of the latter, as it is there repreſented to be. By a figure, very common in the prophetical writings, any city, or people, remarkably diſtinguiſhed as enemies of the people and kingdom of God, is put for thoſe enemies in general. This ſeems here to be the caſe with Edom and Botſra. It ſeems therefore reaſonable to ſuppoſe, with many learned expoſitors, that this prophecy has a further view to events ſtill future; to ſome great revolutions to be effected in later times, antecedent to that more perfect ſtate of the kingdom of God upon earth, and ſerving to introduce it, which the holy Scriptures warrant us to expect.

That the XXXVth chapter has a view beyond any thing, that could be the immediate conſequence of thoſe events, is plain from every part, eſpecially from the middle of it, ver. 5, 6. where the miraculous works wrought by our bleſſed Saviour are ſo clearly ſpecified, that we cannot avoid making the application: and our Saviour himſelf has moreover plainly referred to this very paſſage as ſpeaking of him and his works: Matth. XI. 4, 5. "He bids the diſciples of John to go and report to their maſter the things which they heard and ſaw; that the blind received their ſight, the lame walked, and the deaf heard:" and leaves it to him to draw the concluſion in anſwer to his inquiry, whether he who performed the very works, which the Prophets foretold ſhould be performed by the Meſſiah, was not indeed the Meſſiah himſelf. And where are theſe works ſo diſtinctly marked by any of the Prophets, as in this place? and how could they be marked more diſtinctly? To theſe the ſtrictly literal interpretation of the Prophet's words directs us. According to the allegorical interpretation they may have a further view: this part of the prophecy may run parallel with the former, and relate to the future advent of Chriſt;

to the converſion of the Jews, and their reſtitution to their land; to the extenſion and purification of the Chriſtian Faith; events predicted in the holy Scriptures, as preparatory to it.

1. And attend unto me—] A MS adds in this line the word אלי, *unto me*, after לאמים; which ſeems to be genuine.

4. And all the hoſt of heaven—] See Note on chap. XXIV. 21. & De S. Poeſi Hebræorum Præl. IX.

5. For my ſword is made bare in the heaven] There ſeems to be ſome impropriety in this, according to the preſent reading: "my ſword is "made drunken, or is bathed, in the heavens:" which foreſtalls, and expreſſes not in its proper place, what belongs to the next verſe: for the ſword of JEHOVAH was not to be bathed or glutted with blood in the heavens; but in Botſra and the land of Edom. In the heavens it was only prepared for ſlaughter. To remedy this, Archbiſhop Secker propoſes to read, for בשמים, בדמם; referring to Jer. XLVI. 10. But even this is premature, and not in its proper place. The Chaldee, for רותה, has תתגלי, ſhall be revealed, or diſcloſed: perhaps he read תראה, or נראתה. Whatever reading, different I preſume from the preſent, he might find in his copy, I follow the ſenſe which he has given of it.

6. For JEHOVAH celebrateth a ſacrifice] Ezekiel has manifeſtly imitated this place of Iſaiah: he hath ſet forth the great leaders and princes of the adverſe powers under the ſame emblems of goats, bulls, rams, fatlings, &c. and has added to the boldneſs of the imagery, by introducing God as ſummoning all the fowls of the air, and all the beaſts of the field, and bidding them to the feaſt, which he has prepared for them by the ſlaughter of the enemies of his people:

"And thou, ſon of man,
"Thus ſaith the Lord JEHOVAH:
"Say to the bird of every wing,
"And to every beaſt of the field:
"Aſſemble yourſelves, and come;
"Gather together from every ſide,
"To the ſacrifice which I make for you,
"A great ſlaughter on the mountains of Iſrael.
"And ye ſhall eat fleſh and drink blood:
"The fleſh of the mighty ſhall ye eat,

"And

" And the blood of the lofty of the earth ſhall ye drink;
" Of rams, of lambs, and of goats,
" Of bullocks, all of them the fat ones of Baſan:
" And ye ſhall eat fat, till ye are cloyed,
" And drink blood, till ye are drunken;
" Of my ſlaughter, which I have ſlain for you."
Ezek. xxxix. 16, 17.

The ſublime author of the Revelation (ch. xix. 17, 18.) has taken this image from Ezekiel, rather than from Iſaiah.

7. —with their blood] מדמם: ſo an Antient MS, Syr. and Chald.

8. —the defender of the cauſe of Sion] As from דון, דין, a judge; ſo from ריב, רוב, an advocate, or defender; *Judici* Sionis. Syr.

11. —over her ſcorched plains] The word חריה, joined to the 12th verſe, embarraſſes it, and makes it inexplicable. At leaſt I do not know, that any one has yet made out the conſtruction, or given any tolerable explication of it. I join it to the 11th verſe, and ſupply a letter or two, which ſeem to have been loſt. Fifteen MSS, (five Antient,) and two Editions, read חוריה. The firſt printed edition of 1486, I think nearer to the truth, חור חריה. I read בחרריה, or חרריה על: ſee Jer. xvii. 6. a MS has חדיה, and the Syriac reads חדוה, *gaudium*, joining it to the two preceding words; which he likewiſe reads differently, but without improving the ſenſe. However, his authority is clear for dividing the verſes, as they are here divided. I read שֵׁם as a noun. They ſhall boaſt, יקראו; ſee Prov. xx. 6.

13. And in her palaces ſhall ſpring up—] ועלו בארמנותיה, ſo read all the Antient Verſions.

15. Every one her mate]; A MS adds אל after אשה, which ſeems neceſſary to the conſtruction; and ſo Syr. and Vulg. Another MS adds in the ſame place את, which is equivalent.

16. For the mouth of JEHOVAH] For הוא, five MSS, (three Antient,) read יהוה, and another is ſo corrected: ſo likewiſe LXX. Two Editions have צום, and ſo LXX, and Vulg. and a MS has קבצם; with the maſculine pronoun inſtead of the feminine: and ſo in the next verſes it is להם, inſtead of לחן, in fourteen MSS, ſix of them Antient.

CHAP.

## CHAP. XXXV.

1. —ſhall be glad.] ישׂשׂום: in a MS the ם ſeems to have been added; and שׂום is upon a raſure in another: none of the antient Verſions acknowlege it: it ſeems to have been a miſtake ariſing from the next word's beginning with the ſame letter. Sixteen MSS have ישׂושׂום, and five MSS יששׂם.

2. The well watered plain of Jordan] For ורנן, the LXX read ירדן; τα ερημα τȣ Ιορδανȣ. Four MSS read גלת; ſee Joſhua xv. 19. irrigua Jordani, Houbigant. גידת, ripa Jordani, Kennicott. See De S. Poeſi Hebr. Prælect. xx. Not.

Ibid. For לה, *to it*; nine MSS read לך, *to thee*. See ibid.

7. —the glowing ſand] שׂרב; this word is Arabic, as well as Hebrew, expreſſing in both languages the ſame thing; the glowing ſandy plain, which in the hot countries at a diſtance has the appearance of water. It occurs in the Koran, chap. XXIV. "But as to the unbelievers, their "works are like a vapour in a plain; which the thirſty traveller thinketh "to be water, until, when he cometh thereto, he findeth it to be no-"thing." Mr. Sale's Note on this place is; "The Arabic word *ſerab* ſignifies that falſe appearance, which in the Eaſtern countries is often ſeen in ſandy plains about noon, reſembling a large lake of water in motion, and is occaſioned by the reverberation of the ſun beams: ['by the quivering undulating motion of that quick ſucceſſion of vapours and exhalations, which are extracted by the powerful influence of the ſun.' Shaw, Trav. p. 378.] It ſometimes tempts thirſty travellers out of their way, but deceives them, when they come near, either going forward, (for it always appears at the ſame diſtance) or quite vaniſhes." Q. Curtius has mentioned it: "Arenas vapor æſtivi ſolis accendit;—camporumque non "alia, quam vaſti & profundi æquoris ſpecies eſt." Lib. VII. cap. 5. Dr. Hyde gives us the preciſe meaning and derivation of the word. "Dictum nomen [Barca] הברקה, *ſplendorem*, ſeu *ſplendentem regionem* notat; cum ea regio radiis ſolaribus tam copioſe colluſtretur, ut reflexum ab arenis lumen adeo intenſe fulgens, a longinquo ſpectantibus, ad inſtar corporis ſolaris, aquarum ſpeciem referat; & hinc arenarum ſplendor

&

& radiatio (ex lingua Perſica petito nomine) dicitur *ſerâb*, i. e. aquæ ſuperficies, ſeu ſuperficialis aquarum ſpecies." Annot. in Peritſol. cap. 2.

Ibid. —ſhall ſpring forth—] The ה, in רבצה, ſeems to have been at firſt ם in MS Bodl. whence Dr. Kennicott concludes it ſhould be רבצים. But inſtead of this word, Syr. Vulg. and Chald. read ſome word ſignifying to *grow*, *ſpring up*, or *abound:* perhaps פרצה, or פרצו; or פרץ החציר, as Houbigant reads.

8. And a high way] The word ודרך is by miſtake added to the firſt member of the ſentence from the beginning of the following member: ſixteen MSS, (ſeven Antient,) have it but once; ſo likewiſe Syr.

Ibid. —err therein] A MS adds בו, which ſeems neceſſary to the ſenſe: and ſo Vulg. *per eam.*

Ibid. But He ſhall be with them walking—] That is, God; ſee ver. 4. "Who ſhall dwell among them, and ſet them an example, that they "ſhould follow his ſteps." Our old Engliſh verſions tranſlated the place to this purpoſe: our laſt tranſlators were miſled by the authority of the Jews, who have abſurdly made a diviſion of the verſes in the midſt of the ſentence, thereby deſtroying the conſtruction and the ſenſe.

9. Neither ſhall he be found there] Three MSS read ולא, adding the conjunction: and ſo likewiſe LXX, and Vulg. And four MSS, (one Antient,) read ימצא, the verb, as it certainly ought to be, in the maſculine form.

For further remarks on the two foregoing chapters, ſee De S. Poeſi Hebr. Prælect. xx.

## CHAP. XXXVI.

The hiſtory of the invaſion of Senacherib, and of the miraculous deſtruction of his army, which makes the ſubject of ſo many of Iſaiah's prophecies, is very properly inſerted here, as affording the beſt light to many parts of thoſe prophecies; and as almoſt neceſſary to introduce the prophecy in the XXXVIIth chapter, being the anſwer of God to Hezekiah's prayer, which could not be properly underſtood without it. We find the ſame narrative in the ſecond book of Kings, chapters XVIII. XIX. XX. and theſe chapters of Iſaiah, XXXVI. XXXVII. XXXVIII. XXXIX. for much the moſt part, (the account of the ſickneſs of Hezekiah only excepted,) are

but a different copy of that narration. The difference of the two copies is little more than what has manifeſtly ariſen from the miſtakes of tranſcribers: they mutually correct each other, and moſt of the miſtakes may be perfectly rectified by a collation of the two copies, with the aſſiſtance of the antient Verſions. Some few ſentences, or members of ſentences, are omitted in this copy of Iſaiah, which are found in the other copy in the book of Kings: whether theſe omiſſions were made by deſign or by miſtake, may be doubted: theſe therefore I have not inſerted in the Tranſlation; I ſhall only report them in the Notes.

3. Then came out unto him] Before theſe words, the other copy, 2 Kings XVIII. 18. adds ויקראו אל המלך, "and they demanded audi-"ence of the king."

5. Thou haſt ſaid] Fourteen MSS, (three Antient,) have it in the ſecond perſon, אמרת; and ſo the other copy, 2 Kings XVIII. 20.

6. —in Egypt] MS Bodl. adds מלך, *the king* of Egypt: and ſo perhaps Chald. might read.

7. But if ye ſay] Two antient MSS have תאמרו in the plural number: ſo likewiſe LXX, Chald. and the other copy, 2 Kings XVIII. 22.

Ibid. only before this altar—] See 2 Chron. XXXII. 12.

12. deſtined to eat their own dung] לאכל, "that they may eat," as our tranſlation literally renders it. But Syr. reads מאכל, "that they may "not eat;" perhaps rightly, and afterward ומשתות, or וישתות, to the ſame purpoſe.

17. —and of vineyards] The other copy, 2 Kings XVIII. 32. adds here: "a land of oil-olive, and of honey; that ye may live, and not die: "and hearken not unto Hezekiah, when he ſeduceth you."

19. —of Sepharvaim—] The other copy, 2 Kings XVIII. 34. adds of "Henah and Ivah."

Ibid. have they delivered—] והי, the copulative is not expreſſed here by LXX, Syr. Vulg. and three MSS; nor is it in the other copy; Ibid. Houbigant reads הכי, with the interrogative particle: a probable conjecture, which the antient Verſions, above quoted, ſeem to favour.

21. But the people held their peace] The word העם, *the people*, is ſupplied from the other copy; and is authoriſed by a MS, which inſerts it after אתו.

CHAP.

## CHAP. XXXVII.

7. I will infuſe a ſpirit into him] "נתון בו רוח never ſignifies any "thing, but putting a ſpirit into a perſon; this was πνευμα δειλιας." SECKER.

9. he ſent meſſengers again] The word וישמע, (*and he heard*) which occurs the ſecond time in this verſe, is repeated by miſtake from the beginning of the verſe. It is omitted in an antient MS. It is a mere tautology, and embarraſſes the ſenſe. The true reading, inſtead of it, is וישב, which the LXX read in this place, απεστρεψε, and which is preſerved in the other copy, 2 Kings XIX. 9. "He returned and ſent"—that is, according to the Hebrew idiom, "he ſent again."

14. —and read *them*] ויקראם, ſo MS Bodl. in this place; and ſo the other copy: inſtead of ויקראהו, and read *it*.

Ibid. —and ſpread *them*] ויפרשהו, הו is upon a raſure in a MS; which probably was at firſt ם. The ſame miſtake as in the foregoing Note.

15. —before JEHOVAH] That is, in the ſanctuary. For אל, Syr. Chald. and the other copy, 2 Kings XIX. 15. read לפני.

18. —the nations—] הארצות, *the lands*; inſtead of this word, which deſtroys the ſenſe, ten MSS, (one Antient,) have here גוים, *nations*: which is undoubtedly the true reading, being preſerved alſo in the other copy, 2 Kings XIX. 17. Another MS ſuggeſts another method of rectifying the ſenſe in this place, by reading מלכם, *their king*, inſtead of ארצם, *their land*; but it ought to be מלכיהם: "all the countries and their kings."

20. Save us, we beſeech thee—] The ſupplicating particle נא is ſupplied here from eighteen MSS, (three Antient,) and from the other copy.

Ibid.—that thou JEHOVAH art the only God] The word אלהים, *God*, is loſt here in the Hebrew text, but preſerved in the other copy, 2 Kings XIX. 19. Syr. and LXX ſeem here to have had in their copies אלהים, inſtead of יהוה.

21. Then Iſaiah ſent unto Hezekiah] Syr. and LXX underſtand and render the verb paſſively, *was ſent*.

Ibid. —I have heard] שמעתי, this word, neceſſary to the ſenſe, is loſt in this place out of the Hebrew text. A MS has it written above the line in a later hand. LXX and Syr. found it in their copies: and it is preſerved in the other copy, 2 Kings XIX. 20.

23. — againſt the Holy One of Iſrael] For אל, the other copy has על, rather more properly.

24. By thy meſſengers—] The text has עבדיך, *thy ſervants:* but the true reading ſeems to be מלאכיך, *thy meſſengers*, as in the other copy, 2 Kings XIX. 23: and as LXX, and Syr. found it in their copies in this place.

Ibid. —his extreme retreats] The text has מרום, *the highth*; which ſeems to have been taken by miſtake from the line but one above. A MS has here מלון, the *lodge*, or *retreat*; which is the word in the other copy, 2 Kings XIX. 23: and I think is the true reading.

25 —ſtrange waters] The word זרים, *ſtrange*, loſt out of the Hebrew text in this place, is ſupplied from the other copy. A MS ſupplies the word רבים, *many*, inſtead of it.

Ibid. all the canals of fenced places] The principal cities of Egypt, the ſcene of his late exploits, were chiefly defended by deep moats, canals, or large lakes, made by labour and art, with which they were ſurrounded. See Harmer's Obſ. II. p. 304. Claudian introduces Alaric boaſting of his conqueſts in the ſame extravagant manner:

"Subſidere noſtris
"Sub pedibus montes; areſcere vidimus amnes.—
"Fregi Alpes, galeiſque Padum victricibus hauſi."

De Bello Getic. 526.

26. warlike nations] גלים נצים. It is not eaſy to give a ſatisfactory account of theſe two words; which have greatly embaraſſed all the interpreters, antient and modern. For גלים, I read גוים, as the LXX do in this place, εθνη. The words נצים, Vulg. renders in this place *compugnantium*; in the parallel place, 2 Kings XIX. 25. *pugnantium*, and LXX μαχιμων, *fighting*, *warlike*. This rendering is as well authoriſed as any other that I know of, and, with the reading of LXX, perfectly clears up the conſtruction.

27. corn blaſted] שדמה: it does not appear, that there is any good authority for this word. The true reading ſeems to be שרפה, as it is in four MSS, (two Antient,) here, and in the other copy.

29. I will put my hook in thy noſe] "*Et frænum meum:* Jonathan vocem מתג interpretatus eſt זמם, i. e. annulum, ſive uncum, eumque ferreum, quem infigunt naribus camelæ: eoque trahitur, quoniam illa

feris motibus agitur: et hoc eſt, quod diſcimus in Talmude; & camela cum annulo narium: ſcilicet, egreditur die Sabbathi." Jarchi in 2 Reg. XIX. 28. "Ponam circulum in naribus tuis." Hieron. Juſt as at this day they put a ring into the noſe of the bear, the buffalo, and other wild beaſts, to lead them, and to govern them when they are unruly.

35. And the angel—] Before "the angel," the other copy, 2 Kings XIX. 35. adds, "it came to paſs the ſame night, that"——

The Prophet Hoſea has given a plain prediction of this miraculous deliverance of the kingdom of Judah:

"And to the houſe of Judah I will be tenderly merciful:
"And I will ſave them by JEHOVAH their God.
"And I will not ſave them by the bow;
"Nor by ſword, nor by battle;
"By horſes, nor by horſemen." Hoſea I. 7.

## CHAP. XXXVIII.

2. Then Hezekiah turned his face to the wall] The furniture of an Eaſtern divan, or chamber either for the reception of company, or for private uſe, conſiſts chiefly of carpets ſpread on the floor in the middle, and of ſophas, or couches, ranged on one or more ſides of the room, on a part raiſed ſomewhat above the floor. On theſe they repoſe themſelves in the day, and ſleep at night. It is to be obſerved, that the corner of the room is the place of honour. Dr. Pococke, when he was introduced to the Sheik of Furſhout, found him ſitting in the corner of his room. He deſcribes another Arab Sheik 'as ſitting in a corner of a large green tent, pitched in the middle of an encampment of Arabs; and the Bey of Girge as placed on a ſopha in a corner to the right as one entered the room.' Harmer's Obſ. II. p. 60. Lady Mary W. Montagu, giving an account of a viſit which ſhe made to the Kahya's lady at Adrianople, ſays, "She ordered cuſhions to be given me, and took care to place "me in the corner, which is the place of honour." Letter XXXIII. The reaſon of this ſeems to be, that the perſon, ſo placed, is diſtinguiſhed, and in a manner ſeparated from the reſt of the company, and as it were guarded by the wall on each ſide. We are to ſuppoſe Hezekiah's couch placed in the ſame ſituation; in which, turning on either ſide

he muſt turn his face to the wall; by which he would withdraw himſelf from thoſe who were attending upon him in his appartment, in order to addreſs his private prayer to God.

4, 5. The words in the Tranſlation included within crotchets are ſupplied from the parallel place, 2 Kings xx. 4, 5. to make the narration more perfect. I have alſo taken the liberty, with Houbigant, of bringing forward the two laſt verſes of this chapter, and inſerting them in their proper places of the narration, with the ſame mark. Kimchi's Note on theſe two verſes is as follows: "This and the following verſe belong not to the Writing of Hezehiah; and I ſee no reaſon, why they are written here after the Writing; for their right place is above, after *And I will protect this City*, ver. 6. And ſo they ſtand in the book of Kings." 2 Kings xx. 7, 8. The narration of this chapter ſeems to be in ſome parts an abridgement of that of 2 Kings xx. The abridger, having finiſhed his extract here with the 11th verſe, ſeems to have obſerved, that the 7th and 8th verſes of 2 Kings xx. were wanted to complete the narration: he therefore added them at the end of the chapter, after he had inſerted the ſong of Hezekiah, probably with marks for their inſertion in their proper places: which marks were afterwards neglected by tranſcribers. Or a tranſcriber might omit them by miſtake, and add them at the end of the chapter with ſuch marks. Many tranſpoſitions are, with great probability, to be accounted for in the ſame way.

6. I will protect this City—] The other copy, 2 Kings xx. 6. adds: "for mine own ſake, and for the ſake of David my ſervant:" and the ſentence ſeems ſomewhat abrupt without it.

8. by which the ſun is gone down—] For בשמש, LXX, Syr. Chald. read השמש. Houbigant. In the hiſtory of this miracle in the book of Kings, (2 Kings xx. 9—11.) there is no mention at all made of the ſun, but only of the going backward of the ſhadow: which might be effected by a ſupernatural refraction. The firſt ὁ ἥλιος in this verſe is omitted in LXX MS. Pachom.

9. The writing of Hezekiah.] Here the book of Kings deſerts us, the Song of Hezekiah not being inſerted in it. Another copy of this very obſcure paſſage (obſcure not only from the conciſe poetical ſtyle, but becauſe it is probably very incorrect,) would have been of great ſervice.

The

The MSS and ancient Verſions, eſpecially the latter, will help us to get through ſome of the many difficulties, which we meet with in it.

11. JEHOVAH—] יה יה ſeems to be יהוה in MS Bodl. and it was ſo at firſt written in another. So Syr. See Houbigant.

12. —a ſhepherd's tent—] רעי is put for רעה, ſay the Rabbins; Sal. b. Melec on the place: but much more probably is written imperfectly for רעים. See Note on chap. v. 1.

Ibid. My life is cut off—] קפרתי, this verb is rendered paſſively, and in the third perſon, by Syr. Chald. Vulg.

13. The laſt line of the foregoing verſe, מיום עד לילה תשלימני, "In the courſe of the day thou wilt finiſh my web," is not repeated at the end of this verſe in the Syriac Verſion; and a MS omits it. It ſeems to have been inſerted a ſecond time in the Hebrew text by miſtake.

Ibid. I roared—] For שויתי, the Chaldee has נהמית: he read שאגתי, the proper term for the roaring of a lion; often applied to the deep groaning of men in ſickneſs: ſee Pſ. XXII. 2. XXXII. 3. XXXVIII. 9. Job III. 24. The Maſoretes divide the ſentence, as I have done; taking כארי, *like a lion*, into the firſt member; and ſo likewiſe LXX.

14. Like the ſwallow—] כסיס, ſo read two MSS, Theodot. and Hieron.

Ibid. —mine eyes fail—] For דלו, the LXX read כלו, εξελιπον. Compare Pſ. LXIX. 4. CXIX. 82. 123. Lam. II. 11. IV. 17. in the Hebrew and in LXX.

Ibid. —O Lord—] For יהוה, thirty MSS and eight Editions read אדני.

Ibid. —contend thou—] עשקה, with ש, Jarchi: this ſenſe of the word is eſtabliſhed by Gen. XXVI. 20. "he called the name of the well עשק, Eſek, becauſe they *ſtrove* with him:" התעשקו, equivalent to יריבו at the beginning of the verſe.

15. —will I reflect—] אדדה, *recogitabo*, Vulg. *reputabo*, Hieron. in loc.

16. For this cauſe ſhall it be declared—] Περι αυτης γαρ ανηγγελη σοι, οτι εξηγειρας μου την ψυχην LXX. They read in their copies, עליה יהוו לך ותחיי רוחי; not very different from the preſent text, from which all the antient Verſions vary. They intirely omit two words ולכל בהן; as to which

which there is ſome variation in the MSS. A MS has ובכל; two others וכל, and ten MSS have בהם.

Ibid. —haſt prolonged my life.] A MS and the Babyloniſh Talmud read ותחייני; and ſo the antient Verſions. It muſt neceſſarily be in the ſecond perſon.

17. My anguiſh is changed into eaſe—] מר לי מר, "mutata mihi eſt amaritudo." Paronomaſia; a figure, which the Prophet frequently admits: I do not always note it, becauſe it cannot ever be preſerved in the Tranſlation, and the ſenſe ſeldom depends upon it. But here it perfectly clears up the great obſcurity of the paſſage. See Lowth on the place.

Ibid. Thou haſt reſcued— חשכת, with כ inſtead of ק; ſo LXX and Vulg. Houbigant. See Chappelow on Job, XXXIII. 18.

Ibid. —from perdition— משחת בלי, ἱνα μη απολησαι, LXX; ut non periret, Vulg. Perhaps inverting the order of the words. See Houbigant.

19. —thy truth] אל אמתך. A MS. omits אל; and inſtead of אל, an Antient MS and one Edition read את. The ſame miſtake as in Pſ. II. 7.

21. Let them take a lump of figs: and they bruiſed them—] God, in effecting this miraculous cure, was pleaſed to order the uſe of means not improper for that end. "Folia, &, quæ non maturuere, fici, ſtrumis illinuntur, omnibuſque quæ emollienda ſunt diſcutiendave." Plin. Nat. Hiſt. XXIII. 7. "Ad diſcutienda ea, quæ in corporis parte aliqua coierunt, maxime poſſunt—ficus arida," &c. Celſus, v. II.

## CHAP. XXXIX.

Hitherto the copy of this hiſtory in the ſecond book of Kings has been much the moſt correct: in this chapter that in Iſaiah has the advantage. In the two firſt verſes two miſtakes in the other copy are to be corrected from this: for חזקיהו, *Hezekiah*, read ויחזק, *and was recovered*; and for וישמע, *he heard*, read וישמח, *he rejoiced*.

1. —and ambaſſadors.] The LXX add here *και πρεσβεις*; that is, ומלאכים *and ambaſſadors*; which word ſeems neceſſary to the ſenſe, though omitted in the Hebrew Text both here and in the other copy, 2 Kings XX. 12. For the ſubſequent narration refers to them all along, "theſe men, whence

whence came they?" &c. plainly ſuppoſing them to have been perſonally mentioned before. See Houbigant.

6. —to Babylon—] בבלה, ſo two MSS (one Antient;) rightly without doubt, as the other copy, 2 Kings xx. 17. has it.

8. And Hezekiah ſaid—] The nature of Hezekiah's crime, and his humiliation on the meſſage of God to him by the Prophet, is more expreſly declared by the author of the book of Chronicles: "But Hezekiah rendered not again, according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem. Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart, (both he and the inhabitants of Jeruſalem,) ſo that the wrath of the LORD came not upon them in the days of Hezekiah. —And Hezekiah proſpered in all his works. Howbeit, in the buſineſs of the ambaſſadors of the princes of Babylon, who ſent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chron. xxxii. 25, 26. 30, 31.

## CHAP. XL.

The courſe of Prophecies, which follow from hence to the end of the book, and which taken together conſtitute the moſt elegant part of the ſacred writings of the Old Teſtament; interſperſed alſo with many paſſages of the higheſt ſublimity; was probably delivered in the later part of the reign of Hezekiah. The Prophet in the foregoing chapter had delivered a very explicit declaration of the impending diſſolution of the kingdom, and of the captivity of the royal houſe of David, and of the people, under the kings of Babylon. As the ſubject of his ſubſequent prophecies was to be chiefly of the conſolatory kind, he opens them with giving a promiſe of the Reſtoration of the kingdom, and the Return of the people from that captivity, by the merciful interpoſition of God in their favour. But the views of the Prophet are not confined to this event: as the reſtoration of the royal family, and of the tribe of Judah, which would otherwiſe have ſoon became undiſtinguiſhed, and have been irrecoverably loſt, was neceſſary, in the deſign and order of Providence, for the fulfilling of God's promiſes of eſtabliſhing a more glorious and an everlaſt-

everlaſting kingdom, under the Meſſiah to be born of the tribe of Judah, and of the family of David; the Prophet connects theſe two events together, and hardly ever treats of the former without throwing in ſome intimations of the latter; and ſometimes is ſo fully poſſeſſed with the glories of the future more remote kingdom, that he ſeems to leave the more immediate ſubject of his commiſſion almoſt out of the queſtion.

Indeed this Evangelical ſenſe of the Prophecy is ſo apparent, and ſtands forth in ſo ſtrong a light, that ſome interpreters cannot ſee that it has any other; and will not allow the prophecy to have any relation at all to the Return from the captivity of Babylon. It may be uſeful therefore to examine more attentively the train of the Prophet's ideas, and to conſider carefully the images under which he diſplays his ſubject. He hears a Cryer giving orders by ſolemn proclamation to prepare the way of the Lord in the wilderneſs; to remove all obſtructions before JEHOVAH marching through the deſert; through the wild, uninhabited, unpaſſable country. The deliverance of God's people from the Babyloniſh captivity is conſidered by him as parallel to the former deliverance of them from the Egyptian bondage. God was then repreſented as their King leading them in perſon through the vaſt deſerts, which lay in their way, to the promiſed land of Canaan. It is not merely for JEHOVAH himſelf, that in both caſes the way was to be prepared, and all obſtructions to be removed; but for JEHOVAH marching in perſon at the head of his people. Let us firſt ſee, how this idea is purſued by the ſacred poets who treat of the Exodus, which is a favourite ſubject with them, and affords great choice of examples:

" When Iſrael came out of Egypt;
" The houſe of Jacob, from the barbarous people;
" Judah was his ſanctuary,
" Iſrael his dominion.". Pſ. CXIV. 1, 2.
" JEHOVAH his God is with him;
" And the ſhout of a king is among them:
" God brought them out of Egypt;"——
Numb. XXIII. 21, 22.
" Make a high-way for him that rideth through the deſerts:
" O God, when thou wenteſt forth before thy people;

" When thou marchedſt through the wilderneſs,
" The heavens dropped :"—— Pſ. LXVIII. 4, 7.

Let us now ſee how Iſaiah treats the ſubject of the Return of the people from Babylon : they were to march through the wilderneſs with JEHOVAH at their head, who was to lead them, to ſmooth the way before them, and to ſupply them with water in the thirſty deſert; with perpetual alluſion to the Exodus :

" Come ye forth from Babylon, flee ye from the land of the Chal-
" deans with the voice of joy :
" Publiſh ye this, and make it heard ; utter it forth even to the end
" of the earth :
" Say ye, JEHOVAH hath redeemed his ſervant Jacob :
" They thirſted not in the deſerts, through which he made them
" go ;
" Waters from the rock he cauſed to flow for them ;
" Yea he clave the rock, and forth guſhed the waters."
Ch. XLVIII. 20, 21.

" Remember not the former things ;
" And the things of antient times regard not :"
(That is, the deliverance from Egypt :)
" Behold, I make a new thing ;
" Even now ſhall it ſpring forth ; will ye not regard it ?
" Yea I will make in the wilderneſs a way ;
" In the deſert ſtreams of water." Ch. XLIII. 18, 19.
" But he that truſteth in me ſhall inherit the land,
" And ſhall poſſeſs my holy mountain.
" Then will I ſay : Caſt up, caſt up the cauſſey ; make clear the
" way ;
" Remove every obſtruction from the road of my people."
Ch. LVII. 13, 14.
" How beautiful appear on the mountains
" The feet of the joyful meſſenger, of him that announceth peace ;
" Of the joyful meſſenger of good tidings, of him that an-
" nounceth ſalvation ;
" Of him that ſayeth to Sion, Thy God reigneth !
" All thy watchmen lift up their voice, they ſhout together ;

" For face to face ſhall they ſee, when JEHOVAH returneth to
" Sion.
" Verily not in haſte ſhall ye go forth;
" And not by flight ſhall ye march along:
" For JEHOVAH ſhall march in your front;
" And the God of Iſrael ſhall bring up your rear."

Ch. LII. 7, 8, 12.

Babylon was ſeparated from Judea by an immenſe tract of country, which was one continued deſert; that large part of Arabia called very properly Deſerta. It is mentioned in hiſtory as a remarkable occurrence, that Nebuchadnezzar, having received the news of the death of his father, in order to make the utmoſt expedition in his journey to Babylon from Egypt and Phœnicia, ſet out with a few attendants, and paſſed through this deſert. Beroſus, apud Joſeph. Antiq. x. 11. This was the neareſt way homewards for the Jews; and whether they actually returned by this way or not, the firſt thing that would occur on the propoſal or thought of their return, would be the difficulty of this almoſt impracticable paſſage. Accordingly the proclamation for the preparation of the way is the moſt natural idea, and the moſt obvious circumſtance, by which the Prophet could have opened his ſubject.

Theſe things conſidered, I have not the leaſt doubt that the Return of the Jews from the captivity of Babylon is the firſt, though not the principal, thing in the Prophet's view. The Redemption from Babylon is clearly foretold; and at the ſame time is employed as an image to ſhadow out a Redemption of an infinitely higher and more important nature. I ſhould not have thought it neceſſary to employ ſo many words in endeavouring to eſtabliſh what is called the Literal ſenſe of this prophecy, which I think cannot be rightly underſtood without it, had I not obſerved, that many interpreters of the firſt authority, in particular the very learned Vitringa, have excluded it entirely.

Yet obvious and plain as I think this literal ſenſe is, we have nevertheleſs the irrefragable authority of John the Baptiſt, and of our bleſſed Saviour himſelf, as recorded by all the Evangeliſts, for explaining this Exordium of the prophecy of the opening of the Goſpel by the preaching of John, and of the introducing of the kingdom of Meſſiah; who was to effect a much greater deliverance of the people of God, Gentiles

as

as well as Jews, from the captivity of ſin and the dominion of death. And this we ſhall find to be the caſe in many ſubſequent parts alſo of this Prophecy, where paſſages manifeſtly relating to the deliverance of the Jewiſh nation, effected by Cyrus, are with good reaſon and upon undoubted authority to be underſtood of the redemption wrought for mankind by Chriſt.

If the Literal ſenſe of this propheey, as above explained, cannot be queſtioned, much leſs ſurely can the Spiritual; which, I think, is allowed on all hands, even by Grotius himſelf. If both are to be admitted, here is a plain example of the Myſtical allegory, or double ſenſe, as it is commonly called, of prophecy; which the ſacred Writers of the New Teſtament clearly ſuppoſe, and according to which they frequently frame their interpretation of paſſages of the Old Teſtament. Of the foundation and properties of this ſort of Allegory, ſee De S. Poeſ. Hebr. Prælect. XI.

2. Bleſſings double to the puniſhment] It does not ſeem reconcileable to our notions of the divine juſtice, which always puniſhes leſs than our iniquities deſerve, to ſuppoſe, that God had puniſhed the ſins of the Jews in double proportion: and it is more agreeable to the tenor of this conſolatory meſſage to underſtand it as a promiſe of ample recompence for the effects of paſt diſpleaſure, on the reconciliation of God to his returning people. To expreſs this ſenſe of the paſſage, which the words of the original will very well bear, it was neceſſary to add a word or two in the verſion to ſupply the elliptical expreſſion of the Hebrew. Compare chap. LXI. 7. Job XLII. 10. Zech. IX. 12. משנה ſignifies puniſhment for ſin, Lam. III. 39. Zech. XIV. 19.

3. A voice crieth: In the wilderneſs—] The idea is taken from the practice of eaſtern monarchs, who, whenever they entered upon an expedition, or took a journey, eſpecially through deſert and unpracticed countries, ſent harbingers before them to prepare all things for their paſſage, and pioneers to open the paſſes, to level the ways, and to remove all impediments. The officers appointed to ſuperintend ſuch preparations the Latins call *Stratores*. "Ipſe (Johannes Baptiſta) ſe *ſtratorem* vocat Meſſiæ, cujus eſſet alta & elata voce homines in deſertis locis habitantes ad itinera & vias Regi mox venturo ſternendas & reficiendas hortari." Moſheim, Inſtituta Majora, p. 96.

Diodorus's account of Semiramis's marches into Media and Perſia will give us a clear notion of the preparation of the way for a royal expedition: "In her march to Ecbatane ſhe came to the Zarcean mountain; which extending many furlongs, and being full of craggy precipices and deep hollows, could not be paſſed without taking a great compaſs about. Being therefore deſirous of leaving an everlaſting memorial of herſelf, as well as of ſhortening the way, ſhe ordered the precipices to be digged down, and the hollows to be filled up; and at a great expence ſhe made a ſhorter and more expeditious road, which to this day is called from her the road of Semiramis. Afterward ſhe went into Perſia, and all the other countries of Aſia ſubject to her dominion; and wherever ſhe went, ſhe ordered the mountains and precipices to be levelled, raiſed cauſſeys in the plain country, and at a great expence made the ways paſſable." Diod. Sic. Lib. II.

The writer of the Apocryphal book called Baruch, expreſſes the ſame ſubject by the ſame images; either taking them from this place of Iſaiah, or from the common notions of his countrymen: "For God hath appointed, that every high hill, and banks of long continuance, ſhould be caſt down, and vallies filled up, to make even the ground, that Iſrael may go ſafely in the glory of God." Chap. v. 7.

The Jewiſh church, to which John was ſent to announce the coming of Meſſiah, was at that time in a barren and deſert condition, unfit without reformation for the reception of her king. It was in this deſert country, deſtitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was ſent to prepare the way of the Lord by preaching repentance. I have diſtinguiſhed the parts of the ſentence according to the punctuation of the Maſoretes, which agrees beſt both with the literal and the ſpiritual ſenſe; which the conſtruction and parelleliſm of the diſtich in the Hebrew plainly favours; and of which the Greek of the LXX and of the Evangeliſts is equally ſuſceptible.

John was born in the deſert of Judea, and paſſed his whole life in it, till the time of his being manifeſted to Iſrael. He preached in the ſame deſert: it was a mountainous country; however not intirely and properly a deſert, for, though leſs cultivated than other parts of Judea, yet it was not uninhabited; Joſhua (ch. xv. 61, 62.) reckons ſix cities in it. We

are

are ſo prepoſſeſſed with the idea of John's living and preaching in the deſert, that we are apt to conſider this particular ſcene of his preaching as a very important and eſſential part of his hiſtory: whereas I apprehend this circumſtance to be no otherwiſe important, than as giving us a ſtrong idea of the rough character of the man, which was anſwerable to the place of his education; and as affording a proper emblem of the rude ſtate of the Jewiſh church at that time; which was the true wilderneſs meant by the Prophet, in which John was to prepare the way for the coming of the Meſſiah.

4. The word עקב is very generally rendered *crooked*: but this ſenſe of the word ſeems not to be ſupported by any good authority. Ludolphus, Comment. ad Hiſt. Æthiop. p. 206. ſays, that in the Æthiopic language it ſignifies *clivus, locus editus*: and ſo the Syriac Verſion renders it in this place: ערמא, Heb. ערמה, *tumulus, acervus*. Thus the paralleliſm would be more perfect: "the hilly country ſhall be made level, and the precipices a ſmooth plain."

5. —the ſalvation of our God] Theſe words are added here by LXX: το σωτηριον του θεου, את ישועת אלהינו, as it is in the parallel place, Chap. LII. 10. The ſentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our Engliſh tranſlation has ſupplied the word *it*, which is equivalent to this addition from LXX.

This omiſſion in the Hebrew text is antient, being prior to the Chaldee, Syriac, and Vulgate Verſions: but the words ſtand in all the copies of the LXX; and they are acknowleged by Luke, III. 6.

6. its glory—] For חסדו, read הודו; LXX, and Vulg. and 1 Pet. I. 24.

7. this people—] So Syr. who perhaps read חעם חוה.

6—8. A voice ſayeth, Proclaim—] To underſtand rightly this paſſage is a matter of importance; for it ſeems deſigned to give us the true key to the remaining part of Iſaiah's prophecies: the general ſubject of which is the Reſtoration of the people and church of God. The Prophet opens the ſubject with great clearneſs and elegance: he declares at once God's command to his meſſengers, (his prophets, as the Chaldee rightly explains it,) to comfort his people in captivity, to impart to them the joyful tidings, that their puniſhment has now ſatisfied the Divine juſtice, and the time of reconciliation and favour is at hand. He then introduces a harbinger giving orders to prepare the way for God, leading his people from

from Babylon, as he did formerly from Egypt, through the wilderneſs; to remove all obſtacles, and to clear the way for their paſſage. Thus far nothing more appears to be intended than a return from the Babyloniſh captivity: but the next words ſeem to intimate ſomething much greater:

"And the glory of JEHOVAH ſhall be revealed;
"And all fleſh ſhall ſee together the ſalvation of our God."

He then introduces a voice commanding him to make a ſolemn proclamation. And what is the import of it? that the people, the fleſh, is of a vain temporary nature; that all its glory fadeth, and is ſoon gone: but that the word of God endureth for ever. What is this, but a plain oppoſition of the fleſh to the ſpirit; of the carnal Iſrael to the ſpiritual; of the temporary Moſaic œconomy to the eternal Chriſtian diſpenſation? You may be ready to conclude, (the Prophet may be ſuppoſed to ſay,) by this introduction to my diſcourſe, that my commiſſion is only to comfort you with a promiſe of the reſtoration of your religion and polity, of Jeruſalem, of the Temple, and its ſervices and worſhip in all its antient ſplendor: theſe are earthly, temporary, ſhadowy, fading things, which ſhall ſoon paſs away, and be deſtroyed for ever; theſe are not worthy to engage your attention in compariſon of the greater bleſſings, the ſpiritual redemption, the eternal inheritance, covered under the veil of the former, which I have it in charge to unfold unto you. The Law has only a ſhadow of good things; the ſubſtance is the Goſpel. I promiſe you a reſtoration of the former; which however is only for a time, and ſhall be done away, according to God's original appointment: but under that image I give you a view of the latter; which ſhall never be done away, but ſhall endure for ever. This I take to be agreeable to St. Peter's interpretation of this paſſage of the Prophet, quoted by him 1 Pet. i. 24, 25. "All fleſh is as graſs, and all the glory of man as the flower of "graſs. The graſs withereth, and the flower thereof falleth away: but "the word of the Lord endureth for ever. And this is the word which "by the goſpel is preached unto you." This is the ſame word of the Lord, of which Iſaiah ſpeaks, which hath now been preached unto you by the Goſpel. The Law and the Goſpel are frequently oppoſed to one another by St. Paul under the images of fleſh and ſpirit: "Having be-"gun in the ſpirit, are ye now made perfect by the fleſh?" Gal. iii. 3.

7. When

7. When the wind of JEHOVAH—] רוח יהוה, a wind of JEHOVAH, is a Hebraiſm, meaning no more than a ſtrong wind. It is well known, that a hot wind in the Eaſt deſtroys at once every green thing. Compare Pſ. CIII. 16. Two MSS omit the word יהוה, JEHOVAH.

9. O daughter that bringeſt glad tidings] That the true conſtruction of the ſentence is this, which makes Sion the receiver not the publiſher of the glad tidings, (which latter has been the moſt prevailing interpretation,) will, I think, very clearly appear, if we rightly conſider the image itſelf, and the cuſtom and common practice from which it is taken. I have added the word *daughter* to expreſs the feminine gender of the Hebrew participle, which I know not how to do otherwiſe in our language: and this is abſolutely neceſſary in order to aſcertain the image. For the office of announcing and celebrating ſuch glad tidings, as are here ſpoken of, belonged peculiarly to the women. On occaſion of any great public ſucceſs, a ſignal victory, or any other joyful event, it was uſual for the women to gather together, and with muſic, dances, and ſongs, to publiſh and celebrate the happy news. Thus after the paſſage of the Red Sea, Miriam, and all the women, with timbrels in their hands, formed a chorus, and joined the men in their triumphant ſong, dancing, and throwing in alternately the refrain or burthen of the ſong:

"Sing ye to JEHOVAH, for he is greatly exalted;
"The horſe and his rider hath he caſt into the ſea."
Exod. xv. 20, 21.

So Jephthah's daughter collected a chorus of virgins, and with dances and ſongs came out to meet her father, and to celebrate his victory. Jud. XI. 34. After David's conqueſt of Goliah, "all the women came out of the cities of Iſrael ſinging and dancing to meet Saul, with tabrets, with joy, and with inſtruments of muſic;" and forming themſelves into two choruſſes they ſung alternately:

"Saul has ſlain his thouſands:
"And David his ten thouſands." 1 Sam. XVIII. 6, 7.

And this gives us the true ſenſe of a paſſage in the LXVIIIth Pſalm, which has frequently been miſunderſtood:

"JEHOVAH gave the word;" (that is, the joyful news;)
"The women, who publiſhed the glad tidings, were a great com-
"pany;

"The

" The kings of mighty armies did flee, did flee;
" And even the matron, who ſtaid at home, ſhared the ſpoil."

The word ſignifying *the publiſhers of glad tidings* is the ſame, and expreſſed in the ſame form by the feminine participle, as in this place; and the laſt diſtich is the ſong which they ſung. So in this place, JEHOVAH having given the word by his Prophet, the joyful tidings of the Reſtoration of Sion, and of God's returning to Jeruſalem, (ſee chap. LII. 8.) the women are exhorted by the Prophet to publiſh the joyful news with a loud voice from eminences, whence they might beſt be heard all over the country; and the matter and burthen of their ſong was to be, " Behold your God!"

10. —his reward, and the recompenſe of his work] That is, the reward and the recompenſe, which he beſtows, and which he will pay to his faithful ſervants: this he has ready at hand with him, and holds it out before him, to encourage thoſe who truſt in him, and wait for him.

11. The nurſing ewes ſhall be gently lead] A beautiful image, expreſſing, with the utmoſt propriety as well as elegance, the tender attention of the ſhepherd to his flock. That the greateſt care in driving the cattle in regard to the dams and their young was neceſſary, appears clearly from Jacob's apology to his brother Eſau, Gen. XXXIII. 13. " The flocks and the herds giving ſuck to their young are with me; and if they ſhould be overdriven, all the flock will die." Which is ſet in a ſtill ſtronger light by the following remark of Sir John Chardin: " Their flocks, (ſays he, ſpeaking of thoſe who now live in the Eaſt after the Patriarchal manner,) feed down the places of their encampments ſo quick, by the great numbers that they have, that they are obliged to remove them too often; which is very deſtructive to their flocks on account of the young ones, who have not ſtrength enough to follow." Harmer's Obſ. I. p. 126.

16. And Lebanon is not ſufficient—] The image is beautiful and uncommon; it has been imitated by an Apocryphal Writer, who however comes far ſhort of the original:

" For all ſacrifice is too little for a ſweet ſavour unto thee;
" And all the fat is not ſufficient for thy burnt-offering."
Judith XVI. 16.

19. —and forgeth—] For צורף, the participle, twenty ſeven MSS, (five Antient,) and three Editions, read צרף, præt. 3d perſon.

21. —underſtood it from the foundation—] The true reading ſeems to be ממוסדות, to anſwer to מראש in the foregoing line. It follows a word ending with מ; and out of three *mems* concurring, it was an eaſy miſtake to drop the middle one.

22. —as a thin veil] "It is uſual in the ſummer ſeaſon, and upon all occaſions, when a large company is to be received, to have the court ſheltered from heat, or inclemency of the weather, by a *velum*, umbrella, or veil, as I ſhall call it; which, being expanded on ropes from one ſide of the parapet wall to the other, may be folded or unfolded at pleaſure. The Pſalmiſt ſeems to allude to ſome covering of this kind in that beautiful expreſſion of ſpreading out the heavens like a curtain." Shaw, Trav. p. 274.

24. If he but blow upon them] The LXX, Syr. Vulg. and MS Bodl. and another, have גם without the conjunction ו.

28. And that his underſtanding—] Twenty four MSS, two Editions, LXX, and Vulg. read ואין, with the conjunction ו.

31. They ſhall put forth freſh feathers.] It has been a common and popular opinion, that the eagle lives and retains his vigour to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. "Thou ſhalt renew thy youth like the eagle," ſays the Pſalmiſt, CIII. 5. on which place St. Ambroſe notes, "Aquila longam ætatem ducit, dum, vetuſtis plumis fatiſcentibus, nova pennarum ſucceſſione juveneſcit." Phile, De Animalibus, treating of the eagle, and addreſſing himſelf to the Emperor Michael Palæologus junior, raiſes his compliment upon the ſame notion:

Τετε συ, βασιλευ, τον ωολυν ζωοις βιον,
Αει νεαζγων, και ηρατηνων την φυσιν.

Long mayſt thou live, O king; ſtill like the eagle
Renew thy youth, and ſtill retain thy vigour.

To this many fabulous and abſurd circumſtances are added by ſeveral antient writers and commentators on Scripture: ſee Bochart, Hieroz. II. 2. 1. Whether the notion of the eagle's renewing his youth is in any de-

gree well founded or not, I need not inquire; it is enough for a poet, whether profane or ſacred, to have the authority of popular opinion to ſupport an image introduced for illuſtration or ornament.

## CHAP. XLI.

1. —repair to me with new ſentiments] Εγκαινιζεσθε, LXX; for יֶחֱרִישׁוּ, *be ſilent*, they certainly read in their copy יֶחֱדְשׁוּ, *be renewed*; which is parallel and ſynonymous with יַחֲלִיפוּ כֹחַ, *recover their ſtrength*: that is, their ſtrength of mind, their powers of reaſon; that they may overcome thoſe prejudices, by which they have been ſo long held enſlaved to idolatry. A MS has חֲדָ upon a raſure. The ſame miſtake ſeems to have been made in this word, Zephan. III. 17. For יַחֲרִישׁ בְּאַהֲבָתוֹ, "*ſilebit* in dilectione ſua," as the Vulgate renders it; which ſeems not conſiſtent with what immediately follows, "exultabit ſuper te in laude;" LXX and Syr. read יְחַדֵּשׁ בְּאַהֲבָתוֹ, "*renovabitur* in amore ſuo."

2. —the righteous man.] The Chald. and Vulg. ſeem to have read צָדִיק. But Jerom, though his tranſlation has *juſtum*, appears to have read צֶדֶק; for in his Comment he expreſſes it by *juſtum, ſive juſtitiam*. However, I think all interpreters underſtand it of a perſon. So the LXX, in MS Pachom. εκαλεσεν αυτον, but the other copies have αυτην. They are divided in aſcertaining this perſon: ſome explain it of Abraham; others of Cyrus. I rather think, that the former is meant; becauſe the character of the righteous man, or righteouſneſs, agrees better with Abraham than with Cyrus. Beſides, immediately after the deſcription of the ſucceſs given by God to Abraham, and his poſterity, (who, I preſume, are to be taken into the account,) the idolaters are introduced as greatly alarmed at this event. Abraham was called out of the Eaſt; and his poſterity were introduced into the land of Canaan, in order to deſtroy the idolaters of that country; and they were eſtabliſhed there, on purpoſe to ſtand as a barrier againſt idolatry, then prevailing, and threatening to overrun the whole face of the earth. Cyrus, though not properly an idolater, or worſhiper of images, yet had nothing in his character to cauſe ſuch an alarm among the idolaters, ver. 5—7. Further, after having juſt touched upon that circumſtance, the Prophet with great eaſe returns to his former ſubject, and reſumes Abraham and the Iſraelites; and aſſures them, that

as

as God had called them, and choſen them for this purpoſe, he would uphold and ſupport them to the utmoſt, and at length give them victory over all the heathen nations, their enemies; ver 8—16.

Ibid. —made them like the duſt—] The image is ſtrong and beautiful: it is often made uſe of by the ſacred Poets; ſee Pſ. i. 4. xxxv. 5. Job xxi. 18. and by Iſaiah himſelf in other places, chap. xvii. 13. xxix. 5. But there is great difficulty in making out the conſtruction. The LXX read קשתם, חרבם, *their ſword, their bow*, underſtanding it of the ſword and bow of the conquered kings: but this is not ſo agreeable to the analogy of the image, as employed in other places. The Chaldee Paraphraſt and Kimchi ſolve the difficulty by ſuppoſing an Ellipſis of לפני before thoſe words. It muſt be owned, that the Ellipſis is hard and unuſual: but I chooſe rather to ſubmit to this, than, by adhering with Vitringa to the more obvious conſtruction, to deſtroy intirely both the image and the ſenſe. But the Vulgate by *gladio ejus*, and *arcui ejus*, ſeems to expreſs לחרבו and לקשתו; the admiſſion of which reading may perhaps be thought preferable to Kimchi's Ellipſis.

3. —he paſſeth in ſafety] The prepoſition ſeems to have been omitted in the text by miſtake: LXX and Vulg. ſeem to have had it in their copies: εν ειρηνη, *in pace*, בשלום.

4. —and made theſe things] A word is here loſt out of the Text. It is ſupplied by an Antient MS, אלה, *theſe things*; and, by LXX, ταυτα; and by Vulg. *hæc*; and by Chald. אלין.

5. —and they were terrified] Three MSS have ויחרדו, adding the conjunction ו, which reſtores the ſecond member of the ſentence to its true poetical form.

7. —that it ſhall not move.] Five MSS, (two Antient,) and the antient Verſions, add the conjunction ו, reading ולא; which ſeems to be right.

9. —from the extremities thereof] מאצילותיה: אציל ſignifies the arm, axilla, ala; and is uſed like כנף, the wing, for any thing extended from the extremity of another, or joined on to it. It is here parallel and ſynonymous to מקצות, *from the ends*, in the preceding member.

15. —a threſhing wain,—a corn-drag] See Note on Chap. xxviii. 27, 28.

19. In the wilderneſs I will give the cedar] The two preceding verſes expreſs God's mercy to them in their paſſage through the dry deſerts, in

ſupplying them with abundant water, when diſtreſſed with thirſt, in alluſion to the Exodus: this verſe expreſſes the relief afforded to them, fainting with heat in their journey through that hot country, deſtitute of ſhelter, by cauſing ſhady trees, and thoſe of the talleſt and moſt beautiful kinds, to ſpring up for their defence. The Apocryphal Baruch, ſpeaking of the return from Babylon, expreſſes God's protection of his people by the ſame image: "Even the woods and every ſweet-ſmelling tree ſhall overſhadow Iſrael by the commandment of God." Chap. v. 8.

20. —and may conſider—] The verb וישימו, without לב added, cannot ſignify to apply the heart, or to attend to a thing, as Houbigant has obſerved; he therefore reads וישמו, they ſhall *wonder*. The conjecture is ingenious: but it is much more probable that the word לב is loſt out of the Text; for all the antient Verſions render the phraſe to the ſame ſenſe, as if it were fully expreſſed, וישימו לב; and the Chaldee renders it paraphraſtically, yet ſtill retaining the very words in his paraphraſe, וישוון דחלתי על לבהון, "ut ponant timorem meum in corde ſuo." See alſo ver. 22. where the ſame phraſe is uſed.

21. Produce theſe your mighty powers.] "Accedant, inquit, *idola* veſtra, quæ putatis eſſe fortiſſima." Hieron. Com. in loc. I prefer this to all other interpretations of this place, and to Jerom's own tranſlation of it, which he adds immediately after, "Afferte, ſi quid forte habetis." The falſe gods are called upon to come forth, and appear in perſon; and to give evident demonſtration of their foreknowlege and power, by foretelling future events, and exerting their power in doing good or evil.

23. —and terror] The word ונרא is written imperfectly in the Hebrew Text: the Maſoretes ſupply ה at the end; and ſo it is read in twenty two MSS, and four Editions: that is ונראה, and we ſhall *ſee*. But the true reading ſeems to be ונירא, and we ſhall *fear*, with י ſupplied, from ירא.

24. —than nought] For מאפע, read מאפס; ſo Chald. and Vulg. A manifeſt error of the Text; compare Chap. XL. 17. The Rabbins acknowlege no ſuch error: but ſay, that the former word ſignifies the ſame with the latter, by a change of the two letters ס and ע. S. ben Melech in loc.

25. —he ſhall trample—] For יבא, Le Clerc reads יבס, from the Chaldee, who ſeems to read both words. "Forte legend. ויבס, vel וירמס: ſequitur ס." SECKER. See Nahum III. 14.

27. I firſt to Sion—] This verſe is ſomewhat obſcure by the tranſpoſition of the parts of the ſentence, and the peculiar manner in which it is divided into two parallel lines. The verb at the end of the ſentence belongs to both parts; and the phraſe, *Behold, they are here!* is parallel to *the meſſenger of glad tidings*; and ſtands, like it, as the accuſative caſe to the verb. The following paraphraſe will explain the form and the ſenſe of it. "I firſt, by my Prophets, give notice of theſe events, ſaying: Behold, they are at hand! and I give to Jeruſalem a meſſenger of glad tidings."

28. And among the idols—] For ומאלה, I read ומאלים, with the LXX, *και απο των ειδωλων*. See Exod. xv. 11. Iſ. LVII. 5.

## CHAP. XLII.

The Prophet, having opened his ſubject with the preparation for the Return from captivity at Babylon, and intimated that a much greater Deliverance was covered under the veil of that event; proceeded to vindicate the power of God, as Creator and diſpoſer of all things; and his infinite knowlege, from his prediction of future events, and in particular of that deliverance: he went ſtill further, and pointed out the inſtrument by which he ſhould effect the redemption of his people the Jews from ſlavery; namely, a great Conqueror, whom he would call forth from the North and the Eaſt to execute his orders. In this Chapter he proceeds to the greater Deliverance; and at once brings forth into full view, without throwing any veil of allegory over the ſubject, the Meſſiah. "Behold, my ſervant, Meſſiah," ſays the Chaldee. St. Matthew has applied it directly to Chriſt; nor can it with any juſtice or propriety be applied to any other perſon or character whatever.

1. And he ſhall publiſh judgement] Four MSS, (two Antient,) add the conjunction, ומשפט. See Matt. XII. 18.

The word משפט, *judgement*, like צדקה, *righteouſneſs*, is taken in a great latitude of ſignification. It means rule, form, order, model, plan; rule of right, or of religion; an ordinance, inſtitution; judicial proceſs, cauſe, trial, ſentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means in this place the Law to be publiſhed by Meſſiah; the inſtitution of the Goſpel.

4. His force ſhall not be abated nor broken] "Rabbi Meir ita citat locum iſtum, ut poſt ירוץ addat כוחו, *robur ejus*, quod hodie non comparet in Textu Hebræo, ſed addendum videtur, ut ſenſus fiat planior." Capell. Crit. Sac. p. 382. For which reaſon I had added it in the Tranſlation, before I obſerved this remark of Capellus.

6. —a covenant to the people] For עם, two MSS read עולם, the covenant *of the age to come*, or *the everlaſting* covenant: which ſeems to give a clearer and better ſenſe.

7. To open the eyes of the blind—] In this verſe the Prophet ſeems to ſet forth the ſpiritual redemption, under images borrowed from the temporal deliverance.

Ibid. —and from the dungeon—] The LXX, Syr. and four MSS, (one Antient,) add the Conjunction ו, ומבית.

10. Ye that go down upon the ſea] This ſeems not to belong to this place: it does not well conſiſt with what follows: "and the fullneſs thereof." They that go down upon the ſea, means navigators, ſailors, traders, ſuch as do buſineſs in great waters: an idea much too confined for the Prophet, who means the ſea in general; as it is uſed by the Hebrews, for the diſtant nations, the iſlands, the dwellers on the ſea-coaſts all over the world. I ſuſpect that ſome tranſcriber had the 23d verſe of Pſ. CVII. running in his head, יורדי הים באניות; and wrote in this place יורדי הים inſtead of ירעם הים, or יריע, or ירן; "let the ſea roar, or ſhout, or exult." But as this is ſo different in appearance from the preſent reading, I do not take the liberty of introducing it into the Tranſlation. "Conjeceram legendum ינידו, ut ver. 12; ſed non favent Verſiones." SECKER.

11. Let the deſert—] The moſt uncultivated countries, and the moſt rude and uncivilized people, ſhall confeſs and celebrate with thankſgiving the bleſſing of the knowlege of God graciouſly imparted to them. By the deſert is meant Arabia Deſerta; by the rocky country, Arabia Petræa; by the mountains, probably thoſe celebrated ones Paran, Horeb, Sinai, in the ſame country; to which alſo belonged Kedar, a clan of Arabians, dwelling for the moſt part in tents: but there were others of them, who inhabited or frequented cities and villages, as may be collected from this place of the Prophet. Pietro della Valle, ſpeaking of the people of Arabia

Arabia Deſerta, ſays, "there is a ſort of Arabs of that country called Maédi, who with their herds, of buffalos for the moſt part, ſometimes live in the deſerts, and ſometimes in cities; from whence they have their name, which ſignifies wandering, going from place to place; they have no profeſt houſes: nor are they properly Bedaui, or Beduui, that is, *Deſerticoli*, who are the moſt noble among them, and never abide within walls, but always go wandering through the open country with their black tents; nor are they properly Hhadeſi, as they call thoſe who dwell in cities, and lands with fixed houſes: theſe by the latter are eſteemed ignoble and baſe; but by both are conſidered as of low condition." Viaggi Parte III. Lett. II.

14. ſhall I keep ſilence for ever?] After מעלום, in the copy, which the LXX had before them, followed the word הלעלום, εσωπησα απ' αιωνος μη και αει σιωπησομαι; according to MSS Pachom. and 1 D. II. and Edition Complut. which word הלעולם has been omitted in the Text by an eaſy miſtake of a tranſcriber, becauſe of the ſimilitude of the word preceding.

15. —dry deſerts] Inſtead of איים, iſlands, read ציים; a very probable conjecture of Houbigant.

16. And through paths—] The LXX, Syr. Vulg. and nine MSS, (two Antient,) read ובנתיבות.

Ibid. —will I do for them] עשיתם, this word ſo written, as it is in the Text, means Thou wilt do, in the Second perſon: the Maſoretes have indeed pointed it for the Firſt perſon; but the י in the laſt ſyllable is abſolutely neceſſary to diſtinguiſh the Firſt perſon; and ſo it is written in forty MSS, עשיתים.

Jarchi, Kimchi, Sal. b. Melech, &c. agree, that the paſt time is here put for the future, עשיתי, for אעשה; and indeed the context neceſſarily requires that interpretation. Further, it is to be obſerved, that עשיתים is for עשיתי להם, *I have done them*, for *I have done for them*; as עשיתני is for עשיתי לי, *I have made myſelf*, for *I have made for myſelf*; Ezek. XXIX. 3. and in the celebrated paſſage of Jephthah's Vow, Judges XI. 31. והעליתיהו עולה, for העליתי לו עולה, *I will offer him a burnt offering*, for *I will offer unto him* (that is, unto JEHOVAH) *a burnt offering*; by an Ellipſis of the prepoſition, of which Buxtorf gives many other examples, Theſ. Grammar. lib. II. 17. See alſo Note on Chap. LXV. 5. A late

happy application of this grammatical remark to that much diſputed paſſage has perfectly cleared up a difficulty, which for two thouſand years had puzzled all the tranſlators and expoſitors, had given occaſion to diſſertations without number, and cauſed endleſs diſputes among the learned, on the queſtion, whether Jephthah ſacrificed his daughter, or not: in which both parties have been equally ignorant of the meaning of the place, of the ſtate of the fact, and of the very terms of the Vow: which now at laſt has been cleared up beyond all doubt by my very learned Friend Dr. Randolph, Margaret Profeſſor of Divinity in the Univerſity of Oxford, in his Sermon on Jephthah's Vow: Oxford, 1766.

19. —as he, to whom I have ſent my meſſengers.] כמלאכי אשלח, "ut ad quem nuncios meos miſi." Vulg. Chald. almoſt the only interpreters who render it rightly, in conſiſtence with the reſt of the ſentence, and in perfect agreement with the Hebrew idiom; according to which the Ellipſis is to be thus ſupplied, כלאשר מלאכי אשלח.

Ibid. —as he that is perfectly inſtructed] See Note on chap. XLIV. 2.

Ibid. And deaf as the ſervant of JEHOVAH] For ועור, *and blind*, we muſt read וחרש, *and deaf*: κωφος, Symmachus; and ſo MS. The miſtake is palpable, and the correction ſelf-evident; and admiſſible, though there had been no authority for it.

20. Thou haſt ſeen indeed] The Text has ראית רבות, which the Maſoretes in the marginal Keri have corrected to ראות רבות; as indeed a hundred and ſeven MSS, and five Editions, now have it in the Text. This was probably the reading of moſt of the MSS in their time; which, though they approved of it, out of ſome ſuperſtition they would not admit into their ſtandard Text. But theſe wretched critics, though they perceived there was ſome fault, yet did not know where the fault lay, nor conſequently how to amend it; and yet it was open enough to a judicious eye: "רבות, ſic Veteres; & tamen forte legendum, ראות: vide Cap. VI. 9." SECKER. That is, ראית ראות. I believe no one will doubt of admitting this as the true reading.

Ibid.—yet thou wilt not hear] For ישמע, read תשמע, in the ſecond perſon: ſo all the antient Verſions, and forty MSS, (four of them Antient:) and perhaps five more. Two others have תשמעו, ſecond perſon, plural.

21.—his own praiſe] For תורה, the LXX read תודה.

22.

22. —are taken in the toils] For חפח, read חופחו, in the plural number, Hophal; as החבאו, which anſwers to it in the following member of the ſentence: Le Clerc, Houbigant. חפח, SECKER.

24. —they have ſinned] For חטאנו, firſt perſon, LXX, and Chald. read חטאו, in the third perſon.

25. —the heat of his wrath] For חמה, the Bodley MS has חמת, in *regimine*; more regularly.

## CHAP. XLIII.

1. I have called thee by thy name] קראתי בשמך. "Sic verſiones. Videtur ex verſu 7^mo^. & reipſa legendum קראתיך בשמי, [vocavi te meo nomine;] nam ſæpe uſurpatur hæc phraſis, nunquam altera. Nam XLV. 24. de Cyro alia res eſt. Sed dum Deus Jacobum Iſraelem vocat, Dei nomine vocat. Vide Exod. XXXI. 2." SECKER.

3. I have given Egypt for thy ranſom] This is commonly ſuppoſed to refer to the time of Senacherib's invaſion; who, when he was juſt ready to fall upon Jeruſalem, ſoon after his entering Judea, was providentially diverted from that deſign, and turned his arms againſt the Egyptians, and their allies the Cuſhean Arabians, with their neighbours the Sabeans probably joined with them, under Tirhakah. See Chap. XX. and XXXVII. 9. Or, as there are ſome reaſonable objections to this opinion, perhaps it may mean more generally, that God had often ſaved his people at the expence of other nations, whom he had, as it were in their ſtead, given up to deſtruction. Vitringa explains this of Shalmaneſer's deſigns upon the kingdom of Judea, after he had deſtroyed that of Samaria, from which he was diverted, by carrying the war againſt the Egyptians, Cuſheans, and Sabeans: but of this, I think, he has no clear proof in hiſtory. It is not to be wondered, that many things of this kind ſhould remain very obſcure for want of the light of hiſtory, which in regard to theſe times is extremely deficient.

"Did not Cyrus overcome theſe nations? and might they not be given him for releaſing the Jews? It ſeems to have been ſo from ch. XLV. 14." SECKER.

7. Whom for my glory—] Ten MSS, (three Antient,) Syr. and Vulg. read לכבודי, without the conjunction ו.

8. Bring forth the people blind—] I underſtand this of the Gentiles, as the verſe following, not of the Jews. Their natural faculties, if they had made a proper uſe of them, muſt have led them to the knowlege of the being and attributes of the one true God; "for his eternal power "and godhead, if well attended to, are clearly ſeen in his works;" Rom. 1. 20. and would have preſerved them from running into the folly and abſurdity of worſhiping idols. They are here challenged to produce the evidence of the power and foreknowlege of their idol-gods; and the Jews are juſt afterward, ver. 10. appealed to as witneſſes for God in this cauſe; therefore theſe latter cannot here be meant by the people blind with eyes, and deaf with ears.

9. Who among them—] Seven MSS, (three Antient,) and the firſt Edition, 1486. with Syr. and Vulg. read בכם, who among *you*. The preſent reading is preferable.

14. —the Chaldeans exulting in their ſhips] Babylon was very advantageouſly ſituated, both in reſpect to commerce, and as a naval power. It was open to the Perſian gulph by the Euphrates, which was navigable by large veſſels; and being joined to the Tigris above Babylon by the canal called Naharmalca, or the Royal River, ſupplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caſpian ſeas. Herod. 1. 194. Semiramis was the foundreſs of this part alſo of the Babylonian greatneſs; ſhe improved the navigation of the Euphrates; Herod. 1. 184. Strabo, lib. XVI. and is ſaid to have had a fleet of three thouſand gallies. Huet, Hiſt. du Commerce, chap. XI. We are not to wonder, that in later times we hear little of the commerce and naval power of Babylon: for, after the taking of the city by Cyrus, the Euphrates was not only rendered leſs fit for navigation, by being on that occaſion diverted from its courſe, and left to ſpread over the whole country; but the Perſian monarchs, reſiding in their own country, to prevent any invaſion by ſea on that part of their empire, purpoſely obſtructed the navigation of both the rivers, by making cataracts in them; Strabo, ibid. that is, by raiſing dams acroſs the channel, and making artificial falls in them; that no veſſel of any ſize or force could poſſibly come up. Alexander began to reſtore the navigation of the rivers by demoliſhing the cataracts upon the Tigris as far up as Seleucia; Arrian. lib. VII. but he did not live to finiſh his great deſigns: thoſe upon the Euphrates ſtill

continued.

continued. Ammianus, XXIV. 1. mentions them as ſubſiſting in his time.

The Prophet therefore might very juſtly ſpeak of the Chaldeans, as glorying in their naval power in his time; though afterward they had no foundation for making any ſuch boaſt.

15. The Creator of Iſrael] For בורא, Creator, ſix Mss, (two Antient,) have אלהי, God.

20. The wild beaſt of the field ſhall glorify me—] The image is elegant and highly poetical. God will give ſuch an abundant miraculous ſupply of water to his people traverſing the dry deſert, in their return to their country, that even the wild beaſts, the ſerpents, the oſtriches, and other animals, that haunt thoſe aduſt regions, ſhall be ſenſible of the bleſſing; and ſhall break forth into thankſgiving and praiſes to him for the unuſual refreſhment, which they receive from his ſo plentifully watering the ſandy waſtes of Arabia Deſerta, for the benefit of his people paſſing through them.

22—24. But thou haſt not invoked—] The connection is: But thou, Iſrael, whom I have choſen, whom I have formed for myſelf, to be my witneſs againſt the falſe gods of the nations; even thou haſt revolted from me, haſt neglected my worſhip, and haſt been perpetually running after ſtrange gods. The emphaſis of this and the following parts of the ſentence, on which the ſenſe depends, ſeems to lie on the words Me, on My account, &c. The Jews were diligent in performing the external ſervices of religion; in offering prayers, incenſe, ſacrifices, oblations: but their prayers were not offered with faith; and their oblations were made more frequently to their idols, than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative ſenſe, one of two objects oppoſed to one another: thus, "I will have mercy, and *not* ſacrifice." Hoſea, VI. 6. "For I ſpake *not* to your fathers, *nor* commanded them,—concerning burnt-offerings or ſacrifices: but this thing I commanded them, ſaying, Obey my voice." Jer. VII. 22, 23. And the meaning of this place of Iſaiah ſeems to be much the ſame with that of Amos; who however has explained at large both parts of the compariſon, and ſpecified the falſe ſervice oppoſed to the true:

"Have ye offered unto Me ſacrifices and offerings,
"In the wilderneſs forty years, O houſe of Iſrael?

" Nay, but ye have borne the tabernacle of your Moloch,
" And Chiun, your images;
" The ſtar of your God, which you made to yourſelves."
Amos v. 25, 26.

22. Neither haſt thou laboured—] For בי יגעת, LXX and Vulg. read ויגעת; Houbigant. The negative is repeated, or referred to, by the conjunction ו; as in many other places. See Note on ch. XXIII. 4.

28. And thy princes have profaned—] Inſtead of ואחלל שרי, read ויחללו שריך. So Syr. and LXX, και εμιαναν οἱ αρχοντες τα ἁγια μου, קדשי. Houbigant. Οἱ αρχοντες σου, MSS, Pachom. and 1 D. II. and Marchal.

Ibid. —to reproach.] לגדופה, in the ſingular number: ſo an Antient MS, and LXX, Syr. Vulg.

## CHAP. XLIV.

2. Jeſhurun means Iſrael. This name was given to that people by Moſes, Deut. XXXII. 15. XXXIII. 5, and 26. The moſt probable account of it ſeems to be that, in which the Jewiſh commentators agree; namely, that it is derived from ישר, and ſignifies *upright*. In the ſame manner, Iſrael, as a people, is called משלם, *perfect*, chap. XLII. 19. They were taught of God, and abundantly furniſhed with the means of rectitude and perfection in his ſervice and worſhip.

4. —as the graſs among the waters] בבין חציר, " They ſhall ſpring up *in the midſt of*, or rather, *in among*, *the graſs*." This cannot be right: ten MSS, and two Editions, have בבין, or כבן. Twenty four MSS read it without the י, בבן; and ſo reads the Chaldee; the Syriac, מבין. The true reading is in all probability בבין; and the word מים, which ſhould have followed it, is loſt out of the Text: but it is happily ſupplied by the LXX: ὡς ανα μεσον ὑδατος. " In every place where there is water, there is always graſs: for water makes every thing grow in the Eaſt." Sir John Chardin's Note on 1 Kings XVIII. 5. Harmer's Obſerv. I. p. 54.

5. —ſhall be called] Paſſive, יִקָּרֵא, κληθησεται, Symmachus.

Ibid. And this ſhall inſcribe his hand to JEHOVAH] Και ἑτερος επιγραψει χειρι (χειρα, Aq. Sym.) αυτου, τῳ Θεῳ ειμι: " And another ſhall write upon his hand, I belong to God." LXX. They ſeem to have read here, as before, ליהוה אני. But the repetition of the ſame phraſe without any variation is not elegant. However, they ſeem to have underſtood it right-

ly,

ly, as an allusion to the marks, which were made by punctures rendered indelible by fire, or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged: the slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god: σιγματα επιγραφομενα, δια των σρατευομενων εν ταις χερσιν. Aetius apud Turnebum Advers. XXIV. 12. "Victuris in cute punctis milites scripti & matriculis inserti jurare solent." Vegetius, II. 5. And the Christians seem to have imitated this practice, by what Procopius says on this place of Isaiah: το δε ΤΗ, ΧΕΙΡΙ, δια το σιζειν ισως πολλους επι καρπων, η βραχιονων, η τω σαυρω το σημειον, η την Χριςου προσηγοριαν. "Because many marked their wrists, or their arms, with the sign of the Cross, or with the name of Christ." See Rev. XX. 4. Spencer, De Leg. Hebr. lib. II. cap. 20.

7. —let them declare unto us.] For למו, unto *them*, the Chaldee reads לנו, unto *us*. The LXX. reads לכם, unto *you*; which is preferable to the reading of the Text. But למו and לנו are frequently mistaken one for the other: see Chap. X. 29. Ps. LXXX. 7. LXIV. 6.

8. Fear ye not—] "תרהו nusquam occurrit: forte תיראו, timete." SECKER. Two MSS read תירהו.

9, 10. That every one may be ashamed, that he hath formed a god] The Bodleian MS, one of the first extant for its antiquity and authority, instead of מי at the beginning of the 10th verse has בי, which greatly clears up the construction of a very obscure passage. The LXX likewise closely connect in construction the end of ver. 9 with the beginning of ver. 10. and wholly omit the interrogative מי, which embarrasses the sentence: αισχυνθησονται οι πλασσοντες Θεον, και γλυφοντες παντες ανωφελη: agreeably to the reading of the MS abovementioned.

11. Even the workmen themselves shall blush] I do not know, that any one has ever yet interpreted these words to any tolerably good sense: וחרשים המה מאדם. The Vulgate, and our Translators, have rendered them very fairly, as they are written and pointed in the Text: "Fabri enim sunt ex hominibus." "And the workmen they are of men." Out of which the commentators have not been able to extract any thing worthy of the Prophet. I have given another explanation of the place; agreeable enough to the context, if it can be deduced from the words themselves. I presume, that אדם, *rubuit*, may signify *erubuit*, to be red through shame,

as well as from any other cauſe; though I cannot produce any example of it in that particular ſenſe: and the word in the Text I would point מאֹדֶם; or if any one ſhould object to the irregularity of the number, I would read מאדמים. But I rather think, that the irregularity of the conſtruction has been the cauſe of the obſcurity, and has given occaſion to the miſtaken punctuation. The ſingular is ſometimes put for the plural; ſee Pſ. LXVIII. 31. and the participle for the future tenſe; ſee Iſ. LX. 11.

12. —cutteth off—] מעצד, Participium Pihel of עצר, to cut; ſtill uſed in that ſenſe in the Arabic. See Simonis Lex. Heb. The LXX and Syr. take the word in this form; but they render it, *ſharpeneth* the iron. See Caſtell. Lex. in voce.

The Sacred Writers are generally large and eloquent upon the ſubject of idolatry: they treat it with great ſeverity, and ſet forth the abſurdity of it in the ſtrongeſt light. But this paſſage of Iſaiah, ver. 12—20. far exceeds any thing that ever was written upon the ſubject, in force of argument, energy of expreſſion, and elegance of compoſition. One or two of the Apocryphal Writers have attempted to imitate the Prophet, but with very ill ſucceſs: Wiſd. XIII. 11—19. XV. 7, &c. Baruch, chap. VI. eſpecially the latter; who, injudiciouſly dilating his matter, and introducing a number of minute circumſtances, has very much weakened the force and effect of his invective. On the contrary a Heathen Author, in the ludicrous way, has, in a line or two, given idolatry one of the ſevereſt ſtrokes it ever received:

" Olim truncus eram ficulnus, inutile lignum;
" Cum faber, incertus ſcamnum faceretne Priapum,
" Maluit eſſe Deum." Horat.

14. He heweth down—] For לכרת, the LXX, and Vulg. read כרת, or יכרת.

16. And with part—] Twenty three MSS, LXX, and Vulg. add the conjunction ו, ועל.

18. —their eyes are cloſed up] The LXX, Chald. and Vulg. for מח, read מחו. See Note on chap. VI. 10.

20. He feedeth on aſhes] He feedeth on that which affordeth no nouriſhment: a proverbial expreſſion for uſing ineffectual means, and beſtowing

ſtowing labour to no purpoſe. In the ſame ſenſe Hoſea ſays, "Ephraim feedeth on wind." Chap. XII. 1.

22. I have made thy tranſgreſſions vaniſh away like a cloud, And thy ſins like a vapour.] Longinus admired the ſublimity of the ſentiment, as well as the harmony of the numbers, in the following ſentence of Demoſthenes: Τϐτο το ψηφισμα τον τοτε τη πολει περιϛαντα κινδυνον παρελθειν εποιησεν ὡσπερ νεφος. "This decree made the danger then hanging over the city paſs away like a cloud."

24. —by myſelf] Thirteen MSS, (ſix Antient,) confirm the reading of the Keri, מאתי.

27. Who ſayeth to the deep, Be thou waſted] Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city by night through the empty channel of the river. This remarkable circumſtance, in which the event ſo exactly correſponded with the Prophecy, was alſo noted by Jeremiah:

A drought ſhall be upon her waters, and they ſhall be dried up:—
I will lay her ſea dry;
And I will ſcorch up her ſprings."

Jer. L. 38. LI. 36.

It is proper here to give ſome account of the means and method, by which the ſtratagem of Cyrus was effected.

The Euphrates in the middle of ſummer, from the melting of the ſnows on the mountains of Armenia, like the Nile, overflows the country. In order to diminiſh the inundation, and to carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city; the firſt on the Eaſtern ſide called Naharmalca, or the Royal River, by which the Euphrates was let into the Tigris; the other on the Weſtern ſide, called Pallacopas, or Naharaga, (נהר אגם, the River of the Pool,) by which the redundant waters were carried into a vaſt lake, forty miles ſquare, contrived not only to leſſen the inundation, but for a reſervoir, with ſluices, to water the barren country on the Arabian ſide. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almoſt dry; ſo that his army entered it, both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the ſluices and dams were deſtroyed; and being never repaired afterward, the waters

ſpread

ſpread over the whole country below, and reduced it to a moraſs, in which the river is loſt. "Ingens modo & navigabilis, inde tenuis rivus, deſpectus emoritur; & nuſquam manifeſto exitu effluit, ut alii omnes, ſed deficit." Mela, III. 8. Herod. I. 185. 190. Xenophon. Cyrop. VII. Arrian. VII.

28. Who ſayeth to Cyrus, Thou art my ſhepherd] "Paſtor meus *es*." Vulg. The true reading ſeems to be רעי אתה; the word אתה has probably been dropt out of the Text. The ſame word is loſt out of the Text, Pſ. CXIX. 57. It is ſupplied in LXX by the word *ει*.

Ibid. Who ſayeth to Jeruſalem] For ולאמר, LXX, and Vulg. read האומר.

Ibid. —and to the Temple] ולהיכל, as לירושלם before; the prepoſition is neceſſary; and the Vulgate ſeems to read ſo. Houbigant.

## CHAP. XLV.

1. And ungird the loins of kings] See Note on Chap. v. 27. Xenophon gives the following liſt of the nations conquered by Cyrus: the Syrians, Aſſyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phenicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagones, and Mariandyni. Cyrop. lib. I. p. 4. Edit. Hutchinſon, 4to. All theſe kingdoms he acknowleges, in his Decree for the Reſtoration of the Jews, to have been given to him by JEHOVAH, the God of heaven. Ezra, I. 2.

Ibid. That I may open before him the valves; And the gates ſhall not be ſhut.] The gates of Babylon within the city, leading from the ſtreets to the river, were providentially left open, when Cyrus's forces entered the city in the night through the channel of the river, in the general diſorder occaſioned by the great feaſt which was then celebrated: otherwiſe, ſays Herodotus, I. 191. the Perſians would have been ſhut up in the bed of the river, and taken as in a net, and all deſtroyed. And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cauſe of the tumult without; when the two parties under Gobrias and Gadatas ruſhed in, got poſſeſſion of the palace, and ſlew the king. Xenoph. Cyrop. VII. p. 528.

2. —the mountains—] For הרורים, a word not eaſily accounted for in this place, the LXX read הררים, τα ορη. Two MSS have הדרים, without the ו; which is hardly diſtinguiſhable from the reading of the LXX. The Divine protection which attended Cyrus, and rendered his expedition againſt Babylon eaſy and proſperous, is finely expreſſed by God's going before him, and making the mountains level. The image is highly poetical:

" At vos, qua veniet, tumidi ſubſidite montes,
" Et faciles curvis vallibus eſte viæ."

Ovid. Amor. II. 16.

Ibid. The valves of braſs—] Abydenus, apud Euſeb. Præp. Evang. IX. 41. ſays, that the wall of Babylon had brazen gates. And Herodotus, I. 179. more particularly: " In the wall all round there are a hundred gates all of braſs; and ſo in like manner are the ſides and the lintels." The gates likewiſe within the city, opening to the river from the ſeveral ſtreets, were of braſs: as were thoſe alſo of the Temple of Belus. Id. I. 180, 181.

3. I will give unto thee the treaſures of darkneſs] Sardes and Babylon, when taken by Cyrus, were the wealthieſt cities in the world. Crœſus, celebrated beyond all the kings of that age for his riches, gave up his treaſures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each waggon was loaded, when they were carried away: and they were delivered to Cyrus at the palace of Babylon. Xenoph. Cyrop. lib. VII. p. 503. 515. 540.

Pliny gives the following account of the wealth taken by Cyrus in Aſia. " Jam Cyrus, devicta Aſia, pondo XXXIV millia [auri] invenerat; præter vaſa aurea, aurumque factum, & in eo folia, ac platanum, vitemque. Qua victoria argenti quingenta millia talentorum reportavit; & craterem Semiramidis, cujus pondus quindecim talenta colligebat. Talentum autem Ægyptium pondo LXXX patere [l. capere] Varro tradit." Nat. Hiſt. XXXIII. 15.

The gold and ſilver, eſtimated by weight in this account, being converted into pounds ſterling, amount to £. 126,224,000. Brerewood, De Ponderibus, cap. X.

7. Forming light, and creating darkneſs] It was the great principle of the Magian religion, which prevailed in Perſia in the time of Cyrus, and

in which probably he was educated, that there are Two ſupreme, co-eternal, and independent Cauſes, always acting in oppoſition one to the other; one the author of all good, the other of all evil; the Good being they called Light; the Evil being, Darkneſs: that, when Light had the aſcendant, then good and happineſs prevailed among men; when Darkneſs had the ſuperiority, then evil and miſery abounded. An opinion, that contradicts the cleareſt evidence of our reaſon, which plainly leads us to the acknowlegement of One only Supreme being, infinitely good as well as powerful. With reference to this abſurd opinion, held by the perſon to whom this Prophecy is addreſſed, God by his Prophet, in the moſt ſignificant terms, aſſerts his omnipotence and abſolute ſupremacy:

"I am JEHOVAH, and none elſe;
"Forming light, and creating darkneſs;
"Making peace, and creating evil:
"I JEHOVAH am the author of all theſe things."

Declaring, that thoſe Powers, whom the Perſians held to be the original authors of good and evil to mankind, repreſenting them by Light and Darkneſs, as their proper emblems, are no other than creatures of God, the inſtruments which he employs in his government of the world, ordained or permitted by him in order to execute his wiſe and juſt decrees; and that there is no Power, either of good or evil, independent of the One Supreme God, infinite in power and in goodneſs.

There were however ſome among the Perſians, whoſe ſentiments were more moderate as to this matter: who held the Evil principle to be in ſome meaſure ſubordinate to the Good; and that the former would at length be wholly ſubdued by the latter. See Hyde, De Relig. Vet. Perſ. cap. XXII.

That this opinion prevailed among the Perſians as early as the time of Cyrus, we may, I think, infer, not only from this paſſage of Iſaiah, which has a manifeſt reference to it, but likewiſe from a paſſage in Xenophon's Cyropædia, where the ſame doctrine is applied to the human mind. Araſpes, a noble young Perſian, had fallen in love with the fair captive Panthea, committed to his charge by Cyrus. After all his boaſting, that he was ſuperior to the aſſaults of that paſſion, he yielded ſo far to it, as even to threaten violence, if ſhe would not comply with his deſires. Awed by the reproof of Cyrus, fearing his diſpleaſure, and having by cool re-

ſlection recovered his reaſon; in his diſcourſe with him on this ſubject, he ſays, "O Cyrus, I have certainly two ſouls; and this piece of philoſophy I have learned from that wicked ſophiſt Love. For if I had but one ſoul, it would not be at the ſame time good and evil; it would not at the ſame time approve of honourable and baſe actions; and at once deſire to do, and refuſe to do, the very ſame things. But it is plain, that I am animated by two ſouls; and when the good ſoul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good ſoul prevails, having gotten you for her aſſiſtant, and has clearly gained the ſuperiority." Lib. VI. p. 424.

8. Drop down, O ye heavens—] The eighty-fifth Pſalm is a very elegant ode on the ſame ſubject with this part of Iſaiah's Prophecies; the Reſtoration of Judah from captivity; and is, in the moſt beautiful part of it, a manifeſt imitation of this paſſage of the Prophet:

"Verily his Salvation is nigh unto them that fear him,
"That Glory may dwell in our land.
"Mercy and Truth have met together;
"Righteouſneſs and Peace have kiſſed each other.
"Truth ſhall ſpring from the earth,
"And Righteouſneſs ſhall look down from heaven.
"Even JEHOVAH will give that which is good,
"And our land ſhall yield her produce.
"Righteouſneſs ſhall go before him,
"And ſhall direct his footſteps in the way."

Pſ. LXXXV. 10—14.

Theſe images of the dew and the rain deſcending from heaven, and making the earth fruitful, employed by the Prophet, and ſome of thoſe nearly of the ſame kind which are uſed by the Pſalmiſt, may perhaps be primarily underſtood, as deſigned to ſet forth in a ſplendid manner the happy ſtate of God's people reſtored to their country, and flouriſhing in peace and plenty, in piety and virtue: but Juſtice and Salvation, Mercy and Truth, Righteouſneſs and Peace, and Glory dwelling in the land, cannot with any ſort of propriety, in the one or the other, be interpreted as the conſequences of that event; they muſt mean the bleſſings of the great Redemption by Meſſiah.

Ibid. —let ſalvation produce her fruit] For ויפרו, the LXX, Vulg. and Syr. read ויפרה; and a MS has a raſure cloſe after the latter ו, which probably was ה at firſt.

9. Wo unto him, that contendeth with the power that formed him] The Prophet anſwers or prevents the objections and cavils of the unbelieving Jews, diſpoſed to murmur againſt God, and to arraign the wiſdom and juſtice of his diſpenſations in regard to them; in permitting them to be oppreſſed by their enemies, and in promiſing them deliverance inſtead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpoſe with equal force and elegance: "Nay but, O man! who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the potter power over the clay out of the ſame lump to make one veſſel to honour, and another to diſhonour?" Rom. IX. 20, 21.

Ibid. —and to the workman, Thou haſt no hands] The Syr. renders, as if he had read, ולא היתי פעל ידיך, "Neither am I the work of thy hands." The LXX, as if they had read, ולא פעלת ואין ידים לך, "Neither haſt thou made me; and thou haſt no hands." But the fault ſeems to be in the tranſpoſition of the two pronouns; for ופעלך read ועפעלו; and for לו read לך. So Houbigant corrects it; reading alſo ולפעלו; which laſt correction ſeems not altogether neceſſary. The LXX in MSS Pachom. and 1 D. 11. have it thus: και το εργον, ουκ εχεις χειρας; which favours the reading here propoſed.

11. And he that formeth the things which are to come] I read ויוצר, without the ו ſuffixed; from the LXX, who join it in conſtruction with the following word; ὁ ποιησας τα επερχομενα.

Ibid. Do ye queſtion me—] "תשאלוני, Chald. recte: præcedit ת; & ſic forte legerunt reliqui Intt." SECKER.

14. The wealth of Egypt—] This ſeems to relate to the future admiſſion of the Gentiles into the Church of God. Compare Pſ. LXVIII. 32. LXXII. 10. Chap. LX. 6—9. And perhaps theſe particular nations may be named, by a metonymy common in all poetry, for powerful and wealthy nations in general. See Note on Chap. LX. 1.

Ibid. The Sabeans tall of ſtature—] That the Sabeans were of a more majeſtic appearance than common is particularly remarked by Agatharchides,

chides, an ancient Greek hiſtorian quoted by Bochart, Phaleg. II. 26. τα σωματα εϛι των καλοικαγαθων αξιολογωτερα. So alſo the LXX underſtand it, rendering it ανδρες ὑψηλοι. And the ſame phraſe, אנשי מדה, is uſed for perſons of extraordinary ſtature, Num. XIII. 32. and 1 Chron. XX. 6.

Ibid. —and in ſuppliant guiſe—] The conjunction ו is ſupplied by the ancient Verſions, and confirmed by fifteen MSS, (ſeven Antient,) and ſix Editions, ואליך. Three MSS, (two Antient,) omit the ו before אליך at the beginning of the line.

16. They are aſhamed—] The reader cannot but obſerve the ſudden tranſition from the ſolemn adoration of the ſecret and myſterious nature of God's counſels, in regard to his people, to the ſpirited denunciation of the confuſion of idolaters, and the final deſtruction of idolatry; contraſted with the ſalvation of Iſrael, not from temporal captivity, but the *eternal* ſalvation by Meſſiah, ſtrongly marked by the repetition and augmentation of the phraſe, *to the ages of eternity*. But there is not only a ſudden change in the ſentiment; the change is equally obſervable in the conſtruction of the ſentences; which from the uſual ſhort meaſure runs out at once into two diſtichs of the longer ſort of verſe. See Prelim. Diſſert. p. li. &c. There is another inſtance of the ſame kind, and very like to this, of a ſudden tranſition in regard both to the ſentiment and conſtruction in Chap. XLII. 17.

Ibid. —his adverſaries, all of them.] This line, to the great diminution of the beauty of the diſtich, is imperfect in the preſent Text; the ſubject of the propoſition is not particularly expreſſed, as it is in the line following. The Verſion of the LXX happily ſupplies the word that is loſt; οἱ αντικειμενοι αυτω: the original word was צריו.

18. —for he formed it to be inhabited] An Antient MS has בי before לשבת; and ſo the antient Verſions.

19. I have not ſpoken in ſecret, in a dark place of the earth] In oppoſition to the manner in which the heathen oracles gave their anſwers; which were generally delivered from ſome deep and obſcure cavern. Such was the ſeat of the Cumean Sybil:

"Exciſum Euboicæ latus ingens rupis in antrum."

Virg. Æn. VI. 42.

Such was that of the famous oracle at Delphi: of which, ſays Strabo, lib. 9. φασι δ' ειναι το μαντειον αντρον κοιλον μετα βαθους, & μαλα ευρυχωρον.

"The

" The oracle is ſaid to be a hollow cavern of conſiderable depth, with an opening not very wide." And Diodorus, giving an account of the origin of this oracle, ſays, 'that there was in that place a great chaſm, or cleft, 'in the earth; in which very place is now ſituated what is called the 'Adytum of the Temple.' Αδυτον σπηλαιον, η το αποκρυφον μερος τȣ ἱερȣ. Heſych. " Adytum means a cavern, or the hidden part of the Tem-" ple."

Ibid. I am JEHOVAH, who ſpeak truth, who give direct anſwers.] This alſo is ſaid in oppoſition to the falſe and ambiguous anſwers given by the heathen oracles; of which there are many noted examples; none more ſo than that of the anſwer given to Crœſus, when he marched againſt Cyrus; which piece of hiſtory has ſome connection with this part of Iſaiah's prophecies. Let us hear Cicero's account of the Delphic anſwers in general, and of this in particular. " Sed jam ad te venio,

O Sancte Apollo, qui umbilicum certum terrarum obſides,
Unde ſuperſtitioſa primum ſæva evaſit vox fera.

Tuis enim oraculis Chryſippus totum volumen implevit, partim falſis, ut ego opinor; partim caſu veris, ut fit in omni oratione ſæpiſſime; partim flexiloquis & obſcuris, ut interpres egeat interprete, & ſors ipſa ad ſortes referenda ſit; partim ambiguis, & quæ ad dialecticum deferenda ſint. Nam cum ſors illa edita eſt opulentiſſimo regi Aſiæ,

Crœſus Halym penetrans magnam pervertet opum vim:

hoſtium vim ſeſe perverſurum putavit; pervertit autem ſuam. Utrum igitur eorum accidiſſet, verum oraculum fuiſſet." De Divinat. II. 56.

21. —bring them near, and let them conſult together] For יועצו, let them *conſult*, the LXX read ידעו, let them *know*; but an Antient MS has יוערו, "let them come together by appointment;" which may probably be the true reading.

23. —truth is gone forth from my mouth; The word,—] So the LXX diſtinguiſh the members of the ſentence; preſerving the elegance of the conſtruction, and the clearneſs of the ſenſe.

24. Saying, Only to JEHOVAH—] A MS omits לי, *unto me*; and inſtead of לי אמר, *he ſaid*, or *ſhall ſay*, *unto me*, the LXX read, in the copy which they uſed, לאמר, *ſaying*. For יבא, *he* ſhall come, in the ſingular, twelve MSS, (three Antient,) read יבאו, plural; and a letter is eraſed at the end of the word in two others: and ſo the Alexandrine copy of the

LXX,

LXX, Syr. and Vulg. read it. For צדקות, plural, two MSS read צדקת, ſingular; and ſo LXX, Syr. Chald.

## CHAP. XLVI.

1. Their burthens are heavy] For נשאתיכם, *your* burthens, the LXX had in their copy נשאתיהם, *their* burthens.

2. They could not deliver their own charge] That is, their worſhipers; who ought to have been borne by them. See the two next verſes. The Chaldee and Syriac Verſions render it in effect to the ſame purpoſe, *portantes ſe, thoſe that bear them*, meaning their worſhipers; but how they can render משא in an active ſenſe, I do not underſtand.

Ibid. Even they themſelves—] For ונפשם, an Antient MS has כי נפשם, with more force.

3—7. Ye that have been borne by me from the birth,—] The Prophet very ingeniouſly, and with great force, contraſts the power of God, and his tender goodneſs effectually exerted towards his people, with the inability of the falſe gods of the heathen: He like an indulgent father had carried his people in his arms, "as a man carrieth his ſon;" Deut. I. 31. he had protected them, and delivered them from their diſtreſſes: whereas the idols of the heathen are forced to be carried about themſelves, and removed from place to place, with great labour and fatigue, by their worſhipers; nor can they anſwer, or deliver their votaries, when they cry unto them.

Moſes, expoſtulating with God on the weight of the charge laid upon him as leader of his people, expreſſes that charge under the ſame image of a parent's carrying his children in very ſtrong terms: "Have I con-"ceived all this people? have I begotten them? that thou ſhouldeſt ſay "unto me, Carry them in thy boſom, as a nurſing father beareth the "ſucking child, unto the land which thou ſwareſt unto their fathers." Num. XI. 12.

Pindar has treated with a juſt and very elegant ridicule the work of the ſtatuary even in compariſon with his own poetry, from this circumſtance of its being fixed to a certain ſtation. "The friends of Pytheas, ſays the Scholiaſt, came to the poet, deſiring him to write an ode on his victory. Pindar demanded three drachms (*minæ*, I ſuppoſe it ſhould be) for the ode.

No,

No, ſay they, we can have a brazen ſtatue for that money, which will be better than a poem. However, changing their minds afterwards, they came and offered him what he had demanded." This gave him the hint of the following ingenious exordium of his ode:

Ουκ ανδριαντοποιος ειμ'
'Ως' ελινυσσονται μ' εργαζεσ-
θαι αγαλματ' επ' αυτας βαθρίδος
Εξαστ'. Αλλ' επι πασας
Ολκαδος, εν τ' ακατῳ,
Στοιχ' απ' Αιγινας διαγγελ-
λοιτ' ὁτι Λαμπωνος ὑος
Πυθεας ευρυσθενης
Νικᾳ Νεμειοις παγκρατιᾳ ξεφεινον. Nem. v.

Thus elegantly tranſlated by Mr. Francis in a Note to Hor. Carm. iv. 2. 19.

" It is not mine with forming hand
" To bid a lifeleſs image ſtand
" For ever on its baſe:
" But fly, my verſes, and proclaim
" To diſtant realms, with deathleſs fame,
" That Pytheas conquer'd in the rapid race."

Jeremiah ſeems to be indebted to Iſaiah for moſt of the following paſſage:

" The practices of the people are altogether vanity:
" For they cut down a tree from the foreſt;
" The work of the artificer's hand with the ax:
" With ſilver and with gold it is adorned;
" With nails and with hammers it is faſtened, that it may not totter.
" Like the palm-tree they ſtand ſtiff, and cannot ſpeak;
" They are carried about, for they cannot go:
" Fear them not, for they cannot do harm;
" Neither is it in them to do good."

Jer. x. 3—5.

8. —ſhew yourſelves men] התאשבו, this word is rather of doubtful derivation and ſignification. It occurs only in this place: and ſome of the ancient

ancient interpreters ſeem to have had ſomething different in their copies. Vulg. read התבששו, take ſhame to yourſelves. Syr. התבוננו, conſider with yourſelves. LXX, συναξετε; perhaps התאבלו, groan, or mourn, within yourſelves.

11. Calling from the Eaſt the eagle] A very proper emblem for Cyrus, as in other reſpects, ſo particularly becauſe the enſign of Cyrus was a golden eagle, ΑΕΤΟΣ χρυσος, the very word עיט, which the Prophet uſes here, expreſſed as near as may be in Greek letters. Xenoph. Cyrop. lib. VII. ſub init.

Ibid. And from a land] Two MSS add the conjunction ו, ומארץ; and ſo LXX, Syr. Vulg.

## CHAP. XLVII.

1. Deſcend, and ſit on the duſt—] See Note on Chap. III. 26. and on Chap. LII. 2.

2. Take the mill, and grind the corn] It was the work of ſlaves to grind the corn. They uſed hand-mills: water-mills were not invented till a little before the time of Auguſtus: (ſee the Greek epigram of Antipater, which ſeems to celebrate it as a new invention: Anthol. Cephalæ, 653.) wind-mills, long after. It was not only the work of ſlaves, but the hardeſt work; and often inflicted upon them as a ſevere puniſhment.

"Molendum in piſtrino; vapulandum; habendæ compedes."
Terent. Phormio, II. 1. 19.

"Hominem piſtrino dignum!" Id. Heaut. III. 2. 19.

But in the Eaſt it was the work of the female ſlaves. See Exod. XI. 5. XII. 29. (in the verſion of the LXX.) Matth. XXIV. 41. Homer. Odyſſ. XX. 105—108. And it is the ſame to this day. "Women alone are employed to grind their corn." Shaw, Algiers and Tunis, p. 297. "They are the female ſlaves, that are generally employed in the Eaſt at thoſe hand-mills [for grinding corn;] it is extremely laborious, and eſteemed the loweſt employment in the houſe." Sir J. Chardin, Harmer's Obſ. I. p. 153.

2. I will not ſuffer man to intercede] The verb ſhould be pointed, or written, אפגיע, in Hiphil.

4. Our Avenger—] Here a chorus breaks in upon the midſt of the ſubject; with a change of conſtruction, as well as ſentiment, from the longer to the ſhorter kind of verſe, for one diſtich only: after which the former ſubject and ſtile is reſumed. See Note on XLV. 16.

6. I was angry with my people—] God, in the courſe of his providence, makes uſe of great conquerors and tyrants, as his inſtruments to execute his judgements in the earth: he employs one wicked nation to ſcourge another. The inflictor of the puniſhment may perhaps be as culpable as the ſufferer; and may add to his guilt by indulging his cruelty in executing God's juſtice. When he has fulfilled the work to which the Divine vengeance has ordained him, he will become himſelf the object of it. See Chap. x. 5—12. God charges the Babylonians, though employed by himſelf to chaſtiſe his people, with cruelty in regard to them. They exceeded the bounds of juſtice and humanity in oppreſſing and deſtroying them; and though they were really executing the righteous decree of God, yet, as far as it regarded themſelves, they were only indulging their own ambition and violence. The Prophet Zechariah ſets this matter in the ſame light: "I was but a little angry, and they helped forward the "affliction." Ch. I. 15.

7. Becauſe thou didſt not—] For עד, read על; ſo two MSS, and one Edition. And for אחריתה, the latter end *of it*, read אחריתך, *thy* latter end: ſo thirteen MSS, and two Editions, and Vulg.

9. On a ſudden—] Inſtead of בתמם, *in their perfection*, as our Tranſlation renders it, the LXX, and Syr. read in the copies, from which they tranſlated, פתאם; *ſuddenly*; parallel to רגע, *in a moment*, in the preceding alternate member of the ſentence. The concurrent teſtimony of LXX, and Syr. favoured by the context, may be ſafely oppoſed to the authority of the preſent Text.

Ibid. Notwithſtanding the multitude—] ברב; for this ſenſe of the particle ב, ſee Num. XIV. 11.

11. —how to deprecate] שחרה: ſo the Chaldee renders it; which is approved by Jarchi on the place; and Michaelis Epim. in Prælect. XIX. ſee Pſ. LXXVIII. 34.

Ibid. "Videtur in fine [hujus commatis] deeſſe verbum, ut hoc membrum prioribus reſpondeat." SECKER.

In

In order to ſet in a proper light this judicious remark, it is neceſſary to give the reader an exact verbal tranſlation of the whole verſe:

" And evil ſhall come upon thee, thou ſhalt not know how to de-
" precate it;
" And miſchief ſhall fall upon thee, thou ſhalt not be able to ex-
" piate it;
" And deſtruction ſhall come ſuddenly upon thee, thou ſhall not
" know"——

What? how to eſcape, to avoid it, to be delivered from it; (perhaps צאת ממנה, Jer. xi. 11.) I am perſuaded, that a phraſe is here loſt out of the Text. But as the antient Verſions retain no traces of it, and a wide field lies open to uncertain conjecture, I have not attempted to fill up the chaſm; but have in the tranſlation, as others have done before me, palliated and diſguiſed the defect, which I cannot with any aſſurance pretend to ſupply.

13. What are the events—] For מאשר, read מה אשר: ſo the LXX.

15. —to his own buſineſs] לעברו, expoſitors give no very good account of this word in this place. In a MS it was at firſt לעבדו, which is probably the true reading. The ſenſe however is pretty much the ſame with the common interpretation.

## CHAP. XLVIII.

1. Ye that flow from the fountain of Judah] ממי, from the *waters*. " Perhaps ממעי, *from the bowels*, [ſo many others have conjectured,] or [יהודה] מני, or מיהודה, *from Judah*." SECKER. But ſee Michaelis in Prælect. Not. 22. And we have עין יעקב, the fountain of Jacob, Deut. xxxiii. 28. and ממקור ישראל, from the fountain of Iſrael, Pſ. LXVIII. 27. Twenty-ſeven MSS, and three Editions, have מימי, from the *days*; which makes no good ſenſe.

6. —behold, the whole is accompliſhed] For חוה, *ſee*, a MS has הזה, *this*; thou haſt heard the whole of *this*: the Syriac has וחזית, thou haſt heard, *and thou haſt ſeen*, the whole. Perhaps it ſhould be הנה, *behold*. In order to expreſs the full ſenſe, I have rendered it ſomewhat paraphraſtically.

9. And for the ſake of my praiſe] I read ולמען תהלתי. The word למען, though not abſolutely neceſſary here, for it may be underſtood as ſupplied from the preceding member, yet ſeems to have been removed from hence to ver. 11; where it is redundant, and where it is not repeated, in LXX, Syr. and a MS. I have therefore omitted it in the latter place; and added it here.

10. I have tried thee—] For בחרתיך, I have *choſen* thee, a MS has בחנתיך, I have *tried* thee. And ſo perhaps read the Syriac and Chaldee interpreters: they retain the ſame word בחרתך; but in thoſe languages it ſignifies, I have *tried* thee. כבסף, *quaſi* argentum. Vulg.

11. for how would my name be blaſphemed?] The word שמי, *my name*, is dropt out of the Text: it is ſupplied by a MS which has שמי; and by LXX, ὁτι το εμον ονομα βεβηλεται. The Syr. and Vulg. get over the difficulty, by making the verb in the firſt perſon; that *I may not be blaſphemed*.

12. —O Jacob, my ſervant] After יעקב, a MS, and the two old Editions of 1486, and 1488, add the word עברי, which is loſt out of the preſent Text; and there is a raſure in its place in another Antient MS. The Jeruſalem Talmud has the ſame word.

Ibid. For אף אני, *even* I, two Antient MSS, and the ancient Verſions, read ואני, *and* I; more properly.

14. Who among *you*—] For בהם, among *them*, twenty-one MSS, (nine Antient,) and two Editions, (one of them that of the year 1488,) have בכם, among *you*: and ſo the Syriac.

Ibid. He, whom JEHOVAH hath loved, will execute] That is Cyrus: ſo Symmachus has well rendered it. Ὃν ὁ κυριος ηγαπησε, ποιησει το θελημα αυτου.

Ibid. —on the Chaldeans] The Prepoſition is loſt; it is ſupplied in the Edition of 1486, which has בכשדים: and ſo Chald. and Vulg.

16. Draw near unto me, and hear ye this] After the word קרבו, *draw near*, a MS adds גוים, *O ye nations*; which, as this, and the two preceding verſes are plainly addreſſed to the idolatrous nations, reproaching their gods, as unable to predict future events, is probably genuine.

Ibid. —*and* hear—] A MS adds the conjunction, ושמעו; and ſo LXX, Syr. Vulg.

Ibid.

Ibid. —I have not ſpoken in ſecret] The Alexandrine copy of LXX adds here, ουδε εν τοπῳ γης σκοτεινῳ, *nor in a dark place of the earth*, as in XLV. 19. That it ſtands rightly, or at leaſt ſtood very early, in this place of the verſion of the LXX, is highly probable; becauſe it is acknowleged by the Arabic Verſion, and by the Coptic, MS St. Germain de Prez, Paris, tranſlated likewiſe from the LXX. But whether it ſhould be inſerted, as of right belonging to the Hebrew text, may be doubted; for a tranſcriber of the Greek Verſion might eaſily add it by memory from the parallel place; and it is not neceſſary to the ſenſe.

Ibid. —when *it* began to exiſt] An Antient MS has היותם, *they* began to exiſt: and ſo another had it at firſt.

Ibid. I had decreed it] I take שם for a verb, not an adverb.

Ibid. And now the Lord JEHOVAH hath ſent me, and his Spirit] Τις εστιν ὁ εν τῳ Ησαιᾳ λεγων; και νυν Κυριος απεσταλκε με και το Πνευμα αυτου· εν ᾧ αμφιβολου οντος του ῥητου, πoτερον ὁ Πατηρ και το ἁγιον Πνευμα απεσταλκεν τον Ιησουν, ἡ ὁ Πατηρ απεσταλκε τον τε Χριστον και το ἁγιον Πνευμα· το δευτερον εστιν αληθες. "Who is it, that ſaith in Iſaiah, And now the Lord hath ſent me and his Spirit? in which, as the expreſſion is ambiguous, is it the Father and the Holy Spirit who have ſent Jeſus; or the Father, who hath ſent both Chriſt and the Holy Spirit? The latter is the true interpretation." Origen. cont. Celſ. Lib. 1. I have kept to the order of the words of the original, on purpoſe that the ambiguity, which Origen remarks in the verſion of LXX, and which is the ſame in the Hebrew, might ſtill remain, and the ſenſe, which he gives to it, be offered to the reader's judgement; which is wholly excluded in our vulgar Tranſlation.

18. like the River] That is, the Euphrates.

19. —like that of the bowels thereof] כצאצאי מעי הים והם הדגים. "As the iſſue of the bowels of the ſea; that is, the fiſhes." Salom. b. Melec. And ſo likewiſe Aben Ezra, Jarchi, Kimchi, &c.

Ibid. Thy name] For שמו, *his* name, the LXX had in the copy from which they tranſlated שמך, *thy* name.

20. —*and* make it heard—] Twenty-ſeven MSS, (ten Antient,) and one Edition, prefix to the verb the conjunction ו, והשמיעו.

21. They thirſted not in the deſerts—] Kimchi has a ſurpriſing obſervation upon this place: "If the prophecy, ſays he, relates to the re-
"turn from the Babyloniſh Captivity, as it ſeems to do, it is to be won-
"dered,

" dered, how it comes to paſs, that in the book of Ezra, in which he " gives an account of their return, no mention is made, that ſuch mira- " cles were wrought for them; as, for inſtance, that God clave the rock " for them in the deſert." It is really much to be wondered, that one of the moſt learned and judicious of the Jewiſh expoſitors of the Old Teſtament, having advanced ſo far in a large comment on Iſaiah, ſhould appear to be totally ignorant of the Prophet's manner of writing; of the Parabolic ſtyle, which prevails in the writings of all the Prophets; and more particularly in the Prophecy of Iſaiah; which abounds throughout in Parabolic images from the beginning to the end; from " Hear, O hea- " vens, and give ear, O earth," to " the worm and the fire" in the laſt verſe. And how came he to keep his wonderment to himſelf ſo long? Why did he not expect, that the hiſtorian ſhould have related, how, as they paſſed through the deſert, cedars, pines, and olive-trees ſhot up at once on the ſide of the way to ſhade them; and that inſtead of briers and brambles the acacia and the myrtle ſprung up under their feet, according to God's promiſes, Chap. XLI. 19. and LV. 13? Theſe and a multitude of the like parabolical or poetical images were never intended to be underſtood literally. All that the Prophet deſigned in this place, and which he has executed in the moſt elegant manner, was an amplification and illuſtration of the gracious care and protection of God, vouchſafed to his people in their return from Babylon, by an alluſion to the miraculous Exodus from Egypt. See De S. Poeſi Hebr. Præl. IX.

22. There is no peace, ſaith JEHOVAH, to the wicked.] See below Note on Chap. LVII. 21.

## CHAP. XLIX.

1. Hearken unto me, O ye diſtant lands—] Hitherto the ſubject of the prophecy has been chiefly confined to the Redemption from the Captivity of Babylon; with ſtrong intimations of a more important Deliverance ſometimes thrown in; to the refutation of idolatry; and the demonſtration of the infinite power, wiſdom, and foreknowlege of God. The character and office of the Meſſiah was exhibited in general terms at the beginning of Chap. XLII. but here he is introduced in perſon, declaring the full extent of his commiſſion; which is not only to reſtore the Iſraelites,

and

and reconcile them to their Lord and Father, from whom they had ſo often revolted; but to be a light to lighten the Gentiles, to call them to the knowlege and obedience of the true God, and to bring them to be one church together with the Iſraelites, and to partake with them of the ſame common ſalvation procured for all by the great Redeemer and Reconciler of man to God.

2. And he hath made my mouth a ſharp ſword—] The ſervant of God, who ſpeaks in the former part of this Chapter, muſt be the Meſſiah. If any part of this character can, in any ſenſe, belong to the Prophet; yet in ſome parts it muſt belong excluſively to Chriſt; and in all parts, to Him in a much fuller and more proper ſenſe. Iſaiah's miſſion was to the Jews; not to the diſtant nations, to whom the ſpeaker in this place addreſſes himſelf. "He hath made my mouth a ſharp ſword:" "to reprove the wicked, and to denounce unto them puniſhment," ſays Jarchi, underſtanding it of Iſaiah: but how much better does it ſuit him, who is repreſented as having "a ſharp two-edged ſword going out of his mouth," Rev. i. 16. who is himſelf the Word of God; which "Word is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and a diſcerner of the thoughts and intents of the heart." Heb. iv. 12. This mighty Agent and Inſtrument of God, "long laid up in ſtore with him, and ſealed up among his treaſures," is at laſt revealed, and produced by his power, and under his protection, to execute his great and holy purpoſes: he is compared to a poliſhed ſhaft ſtored in his quiver for uſe in his due time. The poliſhed ſhaft denotes the ſame efficacious word, which is before repreſented by the ſharp ſword. The doctrine of the Goſpel pierced the hearts of its hearers, "bringing into captivity every thought to the obedience of Chriſt." The metaphor of the ſword and the arrow, applied to powerful ſpeech, is bold, yet juſt. It has been employed by the moſt ingenious heathen writers, if with equal elegance, not with equal force. It is ſaid of Pericles by Ariſtophanes, (ſee Cicero Epiſt. ad Atticum xii. 6.)

Ὅυτως ἐκηλει, καὶ μονος των ῥητορων
Το κεντρον ἐγκατελειπε τοις ἀκροωμενοις. Apud Diod. Lib. xii.

His powerful ſpeech
Pierced the hearer's ſoul, and left behind
Deep in his boſom its keen point infixt.

Pindar.

Pindar is particularly fond of this metaphor, and frequently applies it to his own poetry:

Επεχε νυν σκοπιῳ τοξον,
Αγε, Θυμε. τινας βαλλομεν
Εκ μαλθακας αυτε φρε-
νος ευκλεκς οϊζους
Ιεντες; Olymp. II. 160.

" Come on! thy brighteſt ſhafts prepare,
" And bend, O Muſe, thy ſounding bow;
" Say, through what paths of liquid air
" Our arrows ſhall we throw?"

Weſt.

See alſo ver. 149, of the ſame ode, and Olymp. IX. 17. on the former of which places the Scholiaſt ſays, τροπικος ὁ λογος· βελη δε τους λογους ειρηκε, δια το οξυ και καιριον των εγκωμιων. " He calls his verſes ſhafts, by a metaphor, ſignifying the acuteneſs and the appoſite application of his panegyric."

This perſon who is, ver. 3, called Iſrael, cannot in any ſenſe be Iſaiah. That name in its original deſign and full import can only belong to Him, who contended powerfully with God in behalf of mankind, and prevailed. Gen. XXXII. 28.

5. And now thus ſaith JEHOVAH] The word כה, before אמר, is dropt out of the Text: it is ſupplied by eight MSS, (two Antient,) and LXX, Syr. Vulg.

Ibid. And that Iſrael unto him may be gathered] Five MSS, (two Antient,) confirm the *Keri*, or marginal correction of the Maſoretes, לו, *unto him*, inſtead of לא, *not*, in the Text: and ſo read Aquila, and Chald. LXX, and Arab. omit the negative. But LXX MSS Pachom. and 1 D. II. expreſs alſo the *Keri* לו, by προς αυτον.

6. And to reſtore the branches of Iſrael] נצירי, or נצורי, as the Maſoretes correct it in the marginal reading: this word has been matter of great doubt with interpreters: the Syriac renders it *the branch*, taking it for the ſame with נצר, Chap. XI. 1. ſee Michaelis Epim. in Prælect. XIX.

7. The Redeemer of Iſrael, his Holy One] " Forte, לקדושו." SECKER: that is, to his Holy One. The preceding word ends with a ל, which

might occaſion that letter's being loſt here. The Talmud of Babylon has וקדושו.

Ibid. To him, whoſe perſon is deſpiſed] "Forte, נבוה." SECKER: or בזוי, Le Clerc: that is, inſtead of the active, the paſſive form, which ſeems here to be required.

9. And to thoſe that are in darkneſs—] Fifteen MSS, (five Antient,) and the two old Editions of 1486 and 1488, add the conjunction ו at the beginning of this member; another MS had it ſo at firſt; and two others have a raſure at the place: and it is expreſſed by LXX, Syr. Chald. Vulg.

12. Lo! theſe ſhall come from afar] "Babylon was far, and Eaſt, ממזרח; (non ſic Vett.) Sinim, Peluſians, to the South." SECKER.

Ibid. —the land of Sinim] Prof. Doederlein thought of Syene, the ſouthern limit of Egypt; but does not abide by it. Michaelis thinks it is right; and promiſes to give his reaſons for ſo thinking in the Second part of his Specilegium Geographiæ Hebræorum Exteræ. See Biblioth. Oriental. Part. XI. p. 176.

13. Ye mountains burſt forth] Three Antient MSS are without either the ו, or the conjunction ו before the verb: and ſo LXX, Syr. Vulg.

16. Behold, on the palms of my hands have I delineated thee] This is certainly an alluſion to ſome practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the ſkin, with ſome ſort of ſign or repreſentation of the City or Temple, to ſhew their affection and zeal for it. They had a method of making ſuch punctures indelible by fire, or by ſtaining. See Note on Chap. XLIV. 5. It is well known, that the pilgrims at the Holy Sepulchre get themſelves marked in this manner with what are called the Enſigns of Jeruſalem. Maundrell, p. 75; where he tells us how it is performed: and this art is practiced by travelling Jews all over the world at this day.

17. They that deſtroyed thee ſhall ſoon become thy builders—] "Auctor Vulgatæ pro בניך videtur legiſſe בוניך, unde vertit, *ſtructores tui*; cui & LXX fere conſentiunt, qui verterunt ωικοδομηθης, *ædificata es*, prout in Plantiniana editione habetur; in Vaticana ſive Romana legitur, οικοδομηθηση, *ædificaberis*. Hiſce etiam Targum Jonathanis aliquatenus conſentit, ubi, & *ædificabunt*. Confer infra Eſai. cap. LIV. ver. 13. ad quem locum Rabbini quoque notarunt ex tractatu Talmudico Berachot. c. IX. quod non legendum ſit בניך, id eſt, *filii tui*; ſed בוניך, *ædificatores tui*. Con-

fer not. ad librum Prec. Jud. part. II. p. 226. ut et D. Wagenſeil Sot. pag. 253. n. 9." Breithaupt. Not. ad Jarchi in loc. See alſo Note on this place in De S. Poeſ. Hebr. Prælect. XXXI.

Ibid. —ſhall become thine offspring] ממך יצאו, ſhall proceed, ſpring, iſſue, from thee; as thy children. The phraſe is frequently uſed in this ſenſe: ſee Chap. XI. 1. Micah v. 2. Nahum I. 11. The acceſſion of the Gentiles to the Church of God is conſidered as an addition made to the number of the family and children of Sion: ſee ver. 21, 22. and Chap. LX. 4. The common rendering, "ſhall go forth of thee, or depart from thee," is very flat, after their zeal had been expreſſed by "ſhall become thy builders:" and as the oppoſition is kept up in one part of the ſentence, one has reaſon to expect it in the other, which ſhould be parallel to it.

18. And bind them about thee, as a bride—] The end of the ſentence is manifeſtly imperfect. Does a bride bind her children, or her new ſubjects, about her? Sion clothes herſelf with her children, as a bride clothes herſelf,—with what? ſome other thing certainly. The LXX help us out in this difficulty, and ſupply the loſt word. ὡς κοσμον νυμφη· תכליח כלה, or ככלה כליה. The great ſimilitude of the two words has occaſioned the omiſſion of one of them. See Chap. LXI. 10.

21. —theſe then, where were they?] The conjunction is added before אלה, that is, ואלה, in above thirty MSS, (nine Antient;) and ſo LXX, Chald. Vulg.

23. With their faces to the earth—] It is well known, that expreſſions of ſubmiſſion, homage, and reverence, always have been, and are ſtill, carried to a great degree of extravagance in the Eaſtern countries. When Joſeph's brethren were introduced to him, "they bowed down themſelves before him with their faces to the earth." Gen. XLII. 6. The kings of Perſia never admitted any one to their preſence without exacting this act of Adoration; for that was the proper term for it. "Neceſſe eſt, ſays the Perſian courtier to Conon, ſi in conſpectum veneris, venerari te regem; quod προσκυνειν illi vocant." Nepos in Conone. Alexander, intoxicated with ſucceſs, affected this piece of Oriental pride: "Itaque more Perſarum Macedonas venerabundos ipſum ſalutare, proſternentes humi corpora." Curtius, Lib. VIII. The inſolence of Eaſtern monarchs to conquered princes, and the ſubmiſſion of the latter, is aſtoniſhing.

niſhing. Mr. Harmer, Obſ. II. 43. gives the following inſtance of it from D'Herbelot: "This prince threw himſelf one day on the ground, and kiſſed the prints that his victorious enemy's horſe had made there; reciting ſome verſes in Perſian, which he had compoſed, to this effect:

The mark, that the foot of your horſe has left upon the duſt, ſerves me now for a crown.

The ring, which I wear as the badge of my ſlavery, is become my richeſt ornament.

While I ſhall have the happineſs to kiſs the duſt of your feet, I ſhall think that fortune favours me with its tendereſt careſſes, and its ſweeteſt kiſſes."

Theſe expreſſions therefore of the Prophet are only general poetical images, taken from the manners of the country, to denote great reſpect and reverence: and ſuch ſplendid poetical images, which frequently occur in the prophetical writings, were intended only as general amplifications of the ſubject, not as predictions to be underſtood and fulfilled preciſely according to the letter.

24. Shall the prey ſeiſed by the terrible be reſcued?] For צדיק, read עריץ. A palpable miſtake, like that in Chap. XLII. 19. The correction is ſelf-evident from the very terms of the ſentence; from the neceſſity of the ſtrict correſpondence in the expreſſions between the queſtion and the anſwer made to it; and it is apparent to the blindeſt and moſt prejudiced eye. However, if authority is alſo neceſſary, there is that of Syr. and Vulg. for it; who plainly read עריץ in the 24th as well as in the 25th verſe, rendering it in the former place by the ſame word as in the latter.

## CHAP. L.

1. Where is this bill—] Huſbands, through moroſeneſs or levity of temper, often ſent bills of divorcement to their wives on ſlight occaſions, as they were permitted to do by the Law of Moſes, Deut. XXIV. 1. And fathers, being oppreſſed with debt, often ſold their children; which they might do, for a time, till the year of releaſe. Exod. XXI. 7. That this was frequently practiced, appears from many paſſages of Scripture; and that the perſons and the liberty of the children were anſwerable for the debts of the father. The widow, 2 Kings IV. 1. complains, "that

the creditor is come to take unto him her two ſons to be bondmen." And in the parable, Matth. XVIII. 25. " the Lord, foraſmuch as his ſervant had not to pay, commands him to be ſold, and his wife and children, and all that he had, and payment to be made." Sir John Chardin's MS Note on this place of Iſaiah is as follows: " En Orient on paye ſes dettes avec ſes eſclaves, car ils ſont des principaux meubles; & en pluſieurs lieux on les paye auſſi de ſes enfans." But this, ſaith God, cannot be my caſe: I am not governed by any ſuch motives; neither am I urged by any ſuch neceſſity: your captivity therefore and your afflictions are to be imputed to yourſelves, and to your own folly and wickedneſs.

2. Their fiſh is dried up] For תבאש, *ſtinketh*, read תיבש, *is dried up:* ſo it ſtands in the Bodleian MS, and it is confirmed by the LXX, *Ξηρανθησονται.*

5. Neither did I withdraw—] Eleven MSS, and the oldeſt Edition, prefix the conjunction ו; and ſo alſo LXX, and Syr.

6. And my cheeks to them that plucked off the hair] The greateſt indignity that could poſſibly be offered. See Note on Chap. VII. 20.

Ibid. My face I hid not from ſhame and ſpitting] Another inſtance of the utmoſt contempt and deteſtation. It was ordered by the Law of Moſes, as a ſevere puniſhment, carrying with it a laſting diſgrace. Deut. XXV. 9. Among the Medes it was highly offenſive to ſpit in any one's preſence, Herod. I. 99. and ſo likewiſe among the Perſians, Xenophon. Lib. I. p. 18.

" They abhor me; they flee far from me;
" They forbear not to ſpit in my face."

Job XXX. 10.

And JEHOVAH ſaid unto Moſes: If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days?" Num. XII. 14. on which place Sir John Chardin remarks, " that ſpitting before any one, or ſpitting upon the ground in ſpeaking of any one's actions, is through the Eaſt an expreſſion of extreme deteſtation." Harmer's Obſerv. II. 509. See alſo, of the ſame notions of the Arabs in this reſpect, Niebuhr, Deſcription de l'Arabie, p. 26. It ſo evidently appears, that in thoſe countries ſpitting has ever been an expreſſion of the utmoſt deteſtation, that the learned doubt, whether in the paſſages of Scripture above quoted any thing more is meant than ſpitting (not in the face, which perhaps the words do not neceſſarily

neceſſarily imply, but only) in the preſence of the perſon affronted. But in this place it certainly means ſpitting in the face: ſo it is underſtood in St. Luke, where our Lord plainly refers to this Prophecy: "All things that are written by the Prophets concerning the Son of Man ſhall be accompliſhed; for he ſhall be delivered to the Gentiles, and ſhall be mocked and ſpitefully entreated, and ſpitted on, εμπτυσθησεται," XVIII. 31, 32. which was in fact fulfilled; και ηρξαντο τινες εμπτυειν αυτῳ. Mark XIV. 65. XV. 19. If ſpitting in a perſon's preſence was ſuch an indignity, how much more ſpitting in his face?

7. Therefore have I ſet my face as a flint—] The Prophet Ezekiel has expreſſed this with great force, in his bold and vehement manner:

"Behold, I have made thy face ſtrong againſt their faces,
"And thy forehead ſtrong againſt their foreheads:
"As an adamant, harder than a rock, have I made thy forehead:
"Fear them not, neither be diſmayed at their looks,
"Though they be a rebellious houſe."

Ezek. III. 8, 9.

8. Who is he that will contend—] The Bodleian MS, and another, add the word הוא; מי הוא יריב, as in the like phraſe in the next verſe: and in the very ſame phraſe, Job XIII. 19. and ſo likewiſe in many other places, Job XVII. 3. XLI. 1. Sometimes, on the like occaſions, it is מי זה, and מי הוא זה. The word has been probably loſt out of the preſent Text; and the reading of the MSS, above mentioned, ſeems to be genuine.

10. Let him hearken to the voice of his ſervant.] For שמע, pointed as the Participle, the LXX and Syr. read ישמע, Future or Imperative: this gives a much more elegant turn and diſtribution to the ſentence.

11. —ye who kindle a fire—] The fire of their own kindling, by the light of which they walk with ſecurity and ſatisfaction, is an image deſigned to expreſs, in general, human devices, and mere worldly policy, excluſive of faith and truſt in God; which, though they flatter them for a while with pleaſing expectations and ſome appearance of ſucceſs, ſhall in the end turn to the confuſion of the authors. Or, more particularly, as Vitringa explains it, it may mean the deſigns of the turbulent and factious Jews in the times ſucceeding thoſe of Chriſt; who, in purſuit of their own deſperate ſchemes, ſtirred up the war againſt the Romans, and kindled a fire, which conſumed their city and nation.

Ibid.

Ibid. —who heap the fuel round about] "מגוזלי, accendentes, Syr. forte legerunt [pro מאזרי] מאירי; nam ſequitur אור." SECKER. Lud. Capellus, in his critical Notes on this place, thinks it ſhould be מעזרי, from the LXX, καὶ ἰσχυοντες.

## CHAP. LI.

4. —O ye peoples;—O ye nations] For עמי, *my people*, the Bodley MS, and another, read עמים, *ye peoples*; and for לְאומי, *my nation*, the Bodley MS, and eight others, (two of them Antient,) read לאמים, *ye nations*: and ſo the Syriac in both words. The difference is very material: for in this caſe the addreſs is made, not to the Jews, but to the Gentiles; as in all reaſon it ought to be: for this and the two following verſes expreſs the call of the Gentiles, the iſlands, or the diſtant lands on the coaſts of the Mediterranean and other ſeas. It is alſo to be obſerved, that God in no other place calls his people לאמי. It has been before remarked, that tranſcribers frequently omitted the final ם of nouns plural, and ſupplied it, for brevity ſake, and ſometimes for want of room at the end of a line, by a ſmall ſtroke thus עמי׳; which mark, being effaced or overlooked, has been the occaſion of many miſtakes of this kind.

5. My righteouſneſs is at hand—] The word צדק, *righteouſneſs*, is uſed in ſuch a great latitude of ſignification, for juſtice, truth, faithfulneſs, goodneſs, mercy, deliverance, ſalvation, &c. that it is not eaſy ſometimes to give the preciſe meaning of it without much circumlocution; it means here the faithful completion of God's promiſes to deliver his people.

11. —ſhall they obtain, And ſorrow and ſighing ſhall flee away] Nineteen MSS, and the two oldeſt Editions, have וישיגו; and forty-ſix MSS, and the ſame two Editions, and agreeably to them Chald. and Syr. have ונסו: and ſo both words are expreſſed Chap. xxxv. 10. of which place this is a repetition. And from comparing both together it appears, that the ו in this place is become by miſtake in the preſent Text the final ן of the preceding word.

13. —of the oppreſſor, As if he—] "The כ in כאשר ſeems clearly to have changed its ſituation from the end of the preceding word to the beginning of this; or rather, to have been omitted by miſtake there, becauſe it was here. That it was there, the LXX ſhew by rendering המציקך, ὡς-

θλίβοντός σε, of him that oppreſſed *thee*. And ſo they render this word in both its places in this verſe. The Vulgate alſo has the pronoun in the firſt inſtance: furoris ejus qui *te* tribulabat." DR. JUBB. The correction ſeems well founded: I have not conformed the tranſlation to it, becauſe it makes very little difference in the ſenſe.

14. He marcheth on with ſpeed—] Cyrus, if underſtood of the temporal Redemption from the Captivity of Babylon; in the ſpiritual ſenſe, The Meſſiah.

16. To ſtretch out the heavens] In the preſent Text it is לנטע, *to plant* the heavens: the phraſe is certainly very obſcure; and in all probability is a miſtake for לנטות. This latter is the word uſed in ver. 13, juſt before, in the very ſame ſentence; and this phraſe occurs frequently in Iſaiah, Chap. XL. 22. XLII. 5. XLIV. 24. XLV. 12, the former in no other place. It is alſo very remarkable, that in the Samaritan Text, Num. XXIV. 6. theſe two words are twice changed, by miſtake, one for the other, in the ſame verſe.

19. Theſe two things—Deſolation and deſtruction, the famine and the ſword] That is, deſolation by famine, and deſtruction by the ſword; taking the terms alternately: of which form of conſtruction ſee other examples, De S. Poeſi Heb. Præl. XIX. and Prelim. Diſſert. p. xxiv. The Chaldee Paraphraſt, not rightly underſtanding this, has had recourſe to the following expedient: "Two afflictions are come upon thee,—and when *four* ſhall come upon thee, *depredation* and *deſtruction*, and the *famine*, and the *ſword*—" Five MSS have הרעב without the conjunction ו; and ſo LXX, and Syr.

Ibid. —who ſhall comfort thee?] A MS, LXX, Syr. Chald. and Vulg. have it in the third Perſon, ינחמך; which is evidently right.

20. —in the toils, drenched to the full—] "Forte מכמרה מלאים." SECKER. The demonſtrative ה, prefixed to מלאים, ſeems improper in this place.

21. And thou drunken, but not with wine.] Æſchylus has the ſame expreſſion:

αοινοις εμμανεις θυμωμασι. Eumen. 863.

Intoxicate with paſſion, not with wine.

Schultens thinks, that this circumlocution, as he calls it, "gradum adfert incomparabiliter majorem;" and that it means not ſimply *without wine*,

*wine*, but *much more than with wine*. Gram. Hebr. p. 182. See his Note on Job xxx. 28.

The bold image of the cup of God's wrath, often employed by the Sacred Writers, (ſee Note on Chap. 1. 22.) is no where handled with greater force and ſublimity than in this paſſage of Iſaiah, ver. 17—23. Jeruſalem is repreſented in perſon as ſtaggering under the effects of it, deſtitute of that aſſiſtance which ſhe might expect from her children; not one of them being able to ſupport or to lead her. They, abject and amazed, lie at the head of every ſtreet, overwhelmed with the greatneſs of their diſtreſs; like the oryx intangled in a net, in vain ſtruggling to rend it, and extricate himſelf. This is poetry of the firſt order, ſublimity of the higheſt proof.

Plato had an idea ſomething like this: "Suppoſe, ſays he, God had given to men a medicating potion inducing fear; ſo that the more any one ſhould drink of it, ſo much the more miſerable he ſhould find himſelf at every draught, and become fearful of every thing both preſent and future; and at laſt, though the moſt courageous of men, ſhould be totally poſſeſſed by fear: and afterward, having ſlept off the effects of it, ſhould become himſelf again." De Leg. 1. near the end. He purſues at large this hypotheſis, applying it to his own purpoſe, which has no relation to the preſent ſubject. Homer places two veſſels at the threſhold of Jupiter, one of good, the other of evil: he gives to ſome a potion mixed of both, to others from the evil veſſel only: theſe are completely miſerable. Iliad. XXVI. 527.

23. —who oppreſs thee] "Videntur, LXX, Chald. Syr. Vulg. legiſſe מוניך, ut XL. 26." SECKER. And ſo it is in Edit. Gerſom.

Ibid. That ſay to thee, Bow down thy body] A very ſtrong and moſt expreſſive deſcription of the inſolent pride of Eaſtern Conquerors; which though it may ſeem greatly exaggerated, yet hardly exceeds the ſtrict truth. An example has already been given of it in Note to Chap. XLIX. 23. I will here add one or two more. "Joſhua called for all the men of Iſrael; and ſaid unto the captains of the men of war that went with him: Come near, put your feet upon the necks of theſe kings." Joſh. x. 24. "Adonibezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, ſo hath God requited me." Jud. 1. 7. The Emperor Valerianus

being through treachery taken priſoner by Sapor king of Perſia, was treated by him as the baſeſt and moſt abject ſlave: for the Perſian monarch commanded the unhappy Roman to bow himſelf down, and offer him his back, on which he ſet his foot, in order to mount his chariot or his horſe, whenever he had occaſion. Lactantius, De Mort. Perſec. cap. v. Aurel. Victor. Epitome, cap. XXXII.

## CHAP. LII.

2. —aſcend thy lofty ſeat] The literal rendering here is, according to our Engliſh tranſlation, "ariſe, ſit:" on which a very learned perſon remarks: "So the old Verſions. But ſitting is an expreſſion of mourning in Scripture and the Antients; and doth not well agree with the riſing juſt before." It doth not indeed agree, according to our ideas; but conſidered in an Oriental light it is perfectly conſiſtent. The common manner of ſitting in the Eaſtern countries is upon the ground, or floor, with the legs croſſed. The people of better condition have the floors of their chambers, or divans, covered with carpets for this purpoſe; and round the chamber broad couches, raiſed a little above the floor, ſpread with mattraſſes handſomely covered, which are called ſophas. When ſitting is ſpoken of as a poſture of more than ordinary ſtate, it is quite of a different kind; and means ſitting on high, on a chair of ſtate or throne; for which a footſtool was neceſſary, both in order that the perſon might raiſe himſelf up to it, and for ſupporting the legs when he was placed in it. "Chairs (ſaith Sir John Chardin) are never uſed in Perſia, but at the coronation of their kings. The king is ſeated in a chair of gold ſet with jewels, three feet high.—The chairs which are uſed by the people in the Eaſt are always ſo high, as to make a footſtool neceſſary. And this proves the propriety of the ſtile of Scripture, which always joins the footſtool to the throne." (Iſ. LXVI. 1. Pſ. CX. 1.) Voyages, tom. IX. p. 85. 12mo. Beſide the ſix ſteps to Solomon's throne, there was a footſtool of gold faſtened to the ſeat, 2 Chron. IX. 18. which would otherwiſe have been too high for the king to reach, or to ſit on conveniently.

When Thetis comes to wait on Vulcan to requeſt armour for her ſon, ſhe is received with great reſpect, and ſeated on a ſilver-ſtudded throne, a chair of ceremony, with a footſtool:

Την μεν επειτα καθεισεν επι θρονε αργυροηλε,
Καλε, δαιδαλεε· υπο δε θρηνυς ωσσιν ηεν.
Iliad. XVIII. 389.

" High on a throne, with ſtars of ſilver grac'd,
" And various artifice, the queen ſhe plac'd;
" A footſtool at her feet." Pope.

Ο γαρ θρονος αυτος μονον ελευθεριος εςι καθεδρα συν ὑποποδιῳ. Athenæus, v. 4.
" A throne is nothing more than a handſome ſort of chair, with a foot-ſtool."

5. And they that are lords over them—] For משלו, ſingular, in the Text, more than a hundred and twenty MSS have משליו, plural, according to the Maſoretical correction in the margin: which ſhews, that the Maſoretes often ſuperſtitiouſly retained apparent miſtakes in the Text, even when they had ſufficient evidence to authoriſe the introduction of the true reading.

Ibid. —make their boaſt of it] For יהלילו " make them to howl," five MSS, (two Antient,) have יהללו " make their boaſt;" which is confirmed by the Chaldee Paraphraſt, who renders it משתבחין.

6. Therefore ſhall my people—] The word לכן, occurring the ſecond time in this verſe, ſeems to be repeated by miſtake. It has no force or emphaſis as a repetition; it only embarraſſes the conſtruction and the ſenſe. It was not in the copies, from which the LXX, Syr. and Vulg. were tranſlated: it was not in the copy of LXX, from which the Arabic was tranſlated: but in the Aldine and Complutenſian Editions διοα τουτο is repeated; probably ſo corrected, in order to make it conformable with the Hebrew Text.

Ibid. For I am He that promiſed] For הוא, the Bodley MS, and another, have יהוה; " for I am JEHOVAH that promiſed:" and another Antient MS adds יהוה after הוא. The addition of JEHOVAH ſeems to be right, in conſequence of what was ſaid in the preceding line, " My people ſhall know my *name*."

7. How beautiful—] The watchmen diſcover afar off, on the mountains, the meſſenger bringing the expected and much wiſhed for news of the deliverance from the Babyloniſh Captivity. They immediately ſpread the joyful tidings, ver. 8; and with a loud voice proclaim that JEHOVAH is returning to Sion, to reſume his reſidence on his holy mountain, which for

for ſome time he ſeemed to have deſerted. This is the literal ſenſe of the place.

"How beautiful on the mountains are the feet of the joyful meſſenger," is an expreſſion highly poetical; for, how welcome is his arrival! how agreeable are the tidings which he brings!

Nahum, who is generally ſuppoſed to have lived after Iſaiah, has manifeſtly taken from him this very pleaſing image; but the imitation does not equal the beauty of the original.

"Behold upon the mountains the feet of the joyful meſſenger,
"Of him that announceth peace:
"Celebrate, O Judah, thy feſtivals; perform thy vows:
"For no more ſhall paſs through thee the wicked one;
"He is utterly cut off." Nah. i. 15.

But it muſt at the ſame time be obſerved that Iſaiah's ſubject is infinitely more intereſting, and more ſublime, than that of Nahum: the latter denounces the deſtruction of the capital of the Aſſyrian Empire, the moſt formidable enemy of Judah; the ideas of the former are in their full extent Evangelical; and accordingly St. Paul has, with the utmoſt propriety, applied this paſſage to the preaching of the Goſpel. Rom. x. 15. The joyful tidings here to be proclaimed, "Thy God, O Sion, reigneth," are the ſame that John the Baptiſt the meſſenger of Chriſt, and that Chriſt himſelf publiſhed, "The kingdom of heaven is at hand."

8. All thy watchmen—] There is a difficulty in the conſtruction of this place, which, I think, none of the antient Verſions, or modern Interpreters, have cleared up to ſatisfaction. Rendered word for word it ſtands thus: "The voice of thy watchmen: they lift up their voice." The ſenſe of the firſt member, conſidered as elliptical, is variouſly ſupplied by various Expoſitors; by none, as it ſeems to me, in any way, that is eaſy and natural. I am perſuaded there is a miſtake in the preſent Text, and that the true reading is כל צפיך, "all thy watchmen;" inſtead of קול צפיך. The miſtake was eaſy from the ſimilitude in ſound of the two letters כ and ק. And in one MS the ק is upon a raſure. This correction perfectly rectifies the ſenſe and the conſtruction.

Ibid. —when JEHOVAH returneth to Sion.] So the Chaldee: כד יתיב שכנתיה לציון, "when he ſhall bring back his preſence to Sion" God is conſidered, as having deſerted his people during the Captivity; and

at the Reſtoration, as returning himſelf with them to Sion his former habitation. See Pſ. LX. 1. Chap. XL. 9. and Note.

9. —he hath redeemed Iſrael] For the word ירושלם, which occurs the ſecond time in this verſe, MS Bodley, and another, read ישראל. It is upon a raſure in a third; and left unpointed at firſt, as ſuſpected, in a fourth. It was an eaſy miſtake, by the tranſcriber's caſting his eye on the line above: and the propriety of the correction, both in regard to ſenſe and elegance, is evident.

11. Depart, depart ye; go ye out from thence] The Prophet Jeremiah ſeems to have had his eye on this paſſage of Iſaiah, and to have applied it to a ſubject directly oppoſite. It is here addreſſed by the Prophet in the way of encouragement and exhortation to the Jews coming out of Babylon: Jeremiah has given it a different turn, and has thrown it out, as a reproach of the Heathen upon the Jews, when they were driven from Jeruſalem into captivity:

"Depart; ye are polluted, depart; depart ye, forbear to touch:
"Yea, they are fled, they are removed: they ſhall dwell here no
"more." Lament. IV. 15.

Of the metrical diſtribution of theſe lines, ſee the Prelim. Diſſertation, p. xliv. Note.

13. The ſubject of Iſaiah's Prophecy, from the Fortieth Chapter inclusive, has hitherto been, in general, the Deliverance of the people of God. This includes in it three diſtinct parts; which, however, have a cloſe connection with one another: that is, the deliverance of the Jews from the captivity of Babylon; the deliverance of the Gentiles from their miſerable ſtate of ignorance and idolatry; and the deliverance of Mankind from the captivity of ſin and death. Theſe three ſubjects are ſubordinate to one another; and the two latter are ſhadowed out under the image of the former. They are covered by it as by a veil; which however is tranſparent, and ſuffers them to appear through it. Cyrus is expreſsly named as the immediate agent of God in effecting the firſt deliverance. A greater Perſon is ſpoken of as the agent, who is to effect the two latter deliverances; called the Servant, the Elect, of God, in whom his ſoul delighteth; Iſrael, in whom God will be glorified. Now theſe three ſubjects have a very near relation to one another; for, as the agent, who was to effect the two latter deliverances, that is, the Meſſiah, was to be born a Jew, with parti-

cular

cular limitations of time, family, and other circumſtances; the firſt deliverance was neceſſary in the order of Providence, and according to the determinate counſel of God, to the accompliſhment of the two latter deliverances; and the ſecond deliverance was neceſſary to the third, or rather, was involved in it, and made an eſſential part of it: this being the caſe, Iſaiah has not treated the three ſubjects as quite diſtinct and ſeparate in a methodical and orderly manner, like a philoſopher or a logician, but has taken them in their connective view; he has handled them as a prophet and a poet; he hath allegoriſed the former, and under the image of it has ſhadowed out the two latter; he has thrown them all together, has mixed one with another, has paſſed from this to that with rapid tranſitions, and has painted the whole with the ſtrongeſt and boldeſt imagery. The reſtoration of the Jews from captivity, the call of the Gentiles, the redemption by Meſſiah, have hitherto been handled interchangeably and alternately: Babylon has hitherto been kept pretty much in ſight; at the ſame time, that ſtrong intimations of ſomething much greater have frequently been thrown in. But here Babylon is at once dropped; and I think hardly ever comes in ſight again; unleſs perhaps in chap. LV. 12. and LVII. 14. The Prophet's views are almoſt wholly engroſſed by the ſuperior part of his ſubject. He introduces the Meſſiah as appearing at firſt in the loweſt ſtate of humiliation, which he had juſt touched upon before, (chap. L. 5, 6.) and obviates the offence, which would be occaſioned by it, by declaring the important and neceſſary cauſe of it, and foreſhewing the glory which ſhould follow it.

This ſeems to me to be the nature and the true deſign of this part of Iſaiah's Prophecies; and this view of them ſeems to afford the beſt method of reſolving difficulties, in which Expoſitors are frequently engaged, being much divided between what is called the Literal, and the Myſtical ſenſe, not very properly; for the myſtical or ſpiritual ſenſe is very often the moſt literal ſenſe of all.

Abarbanel ſeems to have had an idea of this kind, as he is quoted by Vitringa on Chap. XLIX. 1. who thus repreſents his ſentiments: "Cenſet Abarbanel Prophetam hic *tranſitum* facere a *Liberatione ex exilio Babylonico* ad *Liberationem ex exilio Romano*, (for this he takes to be the ſecondary ſenſe;) &, quod hic animadverſu dignum eſt, obſervat Liberationem ex Exilio Babylonico eſſe אות וראיה, ſignum & argumentum Liberationis futuræ;

futuræ; atque adeo orationem Prophetæ de duabus hiſce Liberationibus in ſuperioribus Concionibus ſæpe inter ſe permiſceri. Verba ejus: 'Et propterea verba, ſive res, in prophetia ſuperiore inter ſe permixtæ occurrunt; modo de Liberatione Babylonica, modo de Liberatione Extrema accipiendæ, ut orationis neceſſitas exigit.' Nullum hic vitium, niſi quod Redemptionem veram & ſpiritualem a Meſſia vero Jeſu adductam non agnoſcat."

14. —were aſtoniſhed at him] For עליך read עליו: ſo Syr. Chald. and Vulg. in a MS: and ſo likewiſe two Antient MSS.

15. So ſhall he ſprinkle many nations] I retain the common rendering, though I am by no means ſatisfied with it. "יזה, frequent in the Law, means only to ſprinkle: but the water ſprinkled is the Accuſative Caſe; the thing, on which, has על or אל. Θαυμασονται, ὁ, makes the beſt Apodoſis. ינהג would do. ינהרו is uſed 11. 2. Jer. XXXI. 12. LI. 44. but is unlike. Kings ſhall ſhut, &c. is good; but ſeems to want a firſt part." SECKER. Munſter tranſlates it, "faciet loqui (de ſe);" and in his Note thus explains it: "יזה proprie ſignificat ſpargere & ſtillas diſſeminare; hic vero capitur pro loqui, & verbum diſſeminare." This is pretty much as the Rabbins, Kimchi, and Salomo ben Melec, explain it, referring to the expreſſion of "dropping the word." But the ſame objection lies to this as to the common rendering; it ought to be יזה (דבר) על גוים. Biſhop Chandler, Defence, p. 148, ſays, "that to ſprinkle, is uſed for to ſurpriſe and aſtoniſh, as people are that have much water thrown upon them. And this ſenſe is followed by the LXX." This is ingenious, but rather too refined. Dr. DURELL conjectures, that the true reading may be יחזו, they ſhall *regard*, which comes near to the Θαυμασονται of the LXX; who ſeem to give the beſt ſenſe of any to the place.

"I find in my papers the ſame conjecture, which Dr. DURELL made from Θαυμασονται in LXX. And it may be added, that חזה is uſed to expreſs "looking on any thing with admiration;" Pſ. XI. 7. and XVII. 15. and XXVII. 4. and LXIII. 2. Cant. VI. 13. It is particularly applied to "looking on God," Exod. XXIV. 11. and Job XIX. 26. Giſbert Cuper, in Obſervat. lib. II. 1. though *aliud agens*, has ſome obſervations, which ſhew how nearly ὁραω and Θαυμαζω are allied, which (with the peculiar ſenſe of the verb חזה above noted) add to the probability of Θαυμασονται being the verſion of יחזו in the Text: οἱ δε νυ λαοι Παυλες ες

αὐτον ὁρωσι. Heſiod. id eſt, cum veneratione quadam admirantur. Hinc ὁραω & θαυμαζω junxit Themiſtius Or. I. εἰσι πανυσυχοι οἱ ανθρωποι προς σε μονον ὁρωντες, και σε μονον θαυμαζοντες. Theophraſtus in Charact. cap. III. Ἐνθυμη ὡς αποβλεπουσιν εις σε οἱ ανθρωποι. Hence the rendering of this verſe ſeems to be,

So many nations ſhall look on him with admiration;
Kings ſhall ſtop their mouths—" DR. JUBB.

## CHAP. LIII.

2. He hath no form, nor any beauty—] Ουκ ειδος αὐτῳ, ουδε αξιωμα, ἱνα ειδωμεν αὐτον· ουδε θεωρια, ἱνα επιθυμωμεν αὐτον. Symmachus; the only one of the Antients, that has tranſlated it rightly.

3. —and acquainted with grief,—] For וידוע, eight MSS, and one Edition, have וידע; LXX, Syr. and Vulg. read it ויודע.

Ibid. —as one that hideth his face] For וכמסתר, four MS, (two Antient,) have וכמסתיר, one MS ומסתיר. For פנים, two MSS have פניו; and ſo likewiſe LXX and Vulg. Mourners covered up the lower part of their faces, and their heads; 2 Sam. XV. 30. Ezek. XXIV. 17. and lepers were commanded by the Law, Lev. XIII. 45. to cover their upper lip. From which circumſtance it ſeems, that Vulg. Aquila, Symmachus, and the Jewiſh Commentators, have taken the word נגוע, *ſtricken*, in the next verſe, as meaning ſtricken with the *leproſy*, εν αφῃ ουσα. Sym. αφημενον, Aq. leproſum, Vulg.

4. Surely our infirmities—] Seven MSS, (two Antient,) and three Editions, have חליינו, in the Plural Number.

Ibid. —He hath carried them] Fifteen MSS, (two Antient,) and two Editions, have the word הוא before סבלם in the Text: four other MSS have it in the Margin. This adds force to the ſenſe, and elegance to the conſtruction.

5. —by which our peace is effected] Twenty one MSS and ſix Editions have the word fully and regularly expreſſed, שלמינו; "pacificationum noſtrarum." Ar. Montan.

6. —the iniquities of us all] For עון, the antient Interpreters read עונות, Plural; and ſo Vulg. in MS Blanchini.

8. And

8. And his manner of life who would declare?] My learned Friend DR. KENNICOTT has communicated to me the following paſſages from the Miſhna, and the Gemara of Babylon, as leading to a ſatisfactory explication of this difficult place. It is ſaid in the former, that, before any one was puniſhed for a capital crime, proclamation was made before the priſoner by the public cryer in theſe words: כל מי שיודע לו זכות יבא וילמד עליו, "quicunque noverit aliquid de ejus innocentia, veniat & doceat de eo." Tract. Sanhedrim. Surenhus. par. IV. p. 233. On which paſſage the Gemara of Babylon adds, that, "before the death of Jeſus, this proclamation was made for forty days; but no defence could be found." On which words Lardner obſerves, "It is truly ſurpriſing to ſee ſuch falſities, contrary to well known facts." Teſtimonies, vol. I. p. 198. The report is certainly falſe: but this falſe report is founded on the ſuppoſition, that there was ſuch a cuſtom, and ſo far confirms the account above given from the Miſhna. The Miſhna was compoſed in the middle of the ſecond Century, according to Prideaux; Lardner aſcribes it to the year of Chriſt 180.

Caſaubon has a quotation from Maimonides, which further confirms this account: Exercitat. in Baronii Annales, Art. LXXXVI. Ann. 34. Num. 119. "Auctor eſt Maimonides in Perek XIII. ejus Libri ex opere Jad, ſolitum fieri, ut cum Reus, ſententiam mortis paſſus, a loco judicii exibat ducendus ad ſupplicium, præcederet ipſum הכרוז, κηρυξ, præco; & hæc verba diceret: *Ille* exit occidendus morte *illa*, quia tranſgreſſus eſt tranſgreſſione *illa*, in loco *illo*, tempore *illo*, & ſunt ejus rei teſtes *ille* & *ille*. Qui noverit aliquid ad ejus innocentiam probandam, veniat, & loquatur pro eo."

Now it is plain from the hiſtory of the Four Evangeliſts, that in the trial and condemnation of Jeſus no ſuch rule was obſerved; (though, according to the account of the Miſhna, it muſt have been in practice at that time;) no proclamation was made for any perſon to bear witneſs to the innocence and character of Jeſus; nor did any one voluntarily ſtep forth to give his atteſtation to it. And our Saviour ſeems to refer to ſuch a cuſtom, and to claim the benefit of it, by his anſwer to the High Prieſt, when he aſked him of his diſciples and of his doctrine: "I ſpake openly to the world; I ever taught in the Synagogue and in the Temple, whither the Jews always reſort; and in ſecret have I ſaid nothing. Why aſkeſt

aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid." John XVIII. 20, 21. This therefore was one remarkable inſtance of hardſhip and injuſtice, among others, predicted by the Prophet, which our Saviour underwent in his trial and ſufferings.

St. Paul likewiſe, in ſimilar circumſtances, ſtanding before the judgement ſeat of Feſtus, ſeems to complain of the ſame unjuſt treatment; that no one was called, or would appear to vindicate his character. "My manner of life (την βιωσιν μου, דורי,) from my youth, which was at the firſt among my own nation at Jeruſalem, know all the Jews: which knew me from the beginning, if they would teſtify; that after the ſtraiteſt ſect of our religion I lived a Phariſee." Acts XXVI. 4, 5.

דור ſignifies age, duration, the time, which one man or many together paſs in this world; in this place, the courſe, tenor, or manner of life. The verb דור ſignifies according to Caſtell, "ordinatam vitam ſive ætatem egit, ordinavit, ordine conſtituit." In Arabic, "curavit, adminiſtravit."

Ibid. —he was ſmitten to death] The LXX read למות, εις θανατον. And ſo the Coptic and Sahidic Verſions from LXX, MSS St. Germain de Prez.

"Origen (contra Celſum, lib. I. p. 370, Edit. 1733.) after having quoted at large this Prophecy concerning the Meſſiah, tells us, that having once made uſe of this paſſage in a diſpute againſt ſome, that were accounted wiſe among the Jews; one of them replied, that the words did not mean one Man, but one People, the Jews; who were ſmitten of God, and diſperſed among the Gentiles for their converſion: that he then urged many parts of this Prophecy, to ſhew the abſurdity of this interpretation; and that he ſeemed to preſs them the hardeſt by this ſentence; απο των ανομιων του λαου μου ηχθη εις θανατον. Now as Origen, the author of the Hexapla, muſt have underſtood Hebrew, we cannot ſuppoſe that he would have urged this laſt quotation, as ſo deciſive, if the Greek Verſion had not agreed here with the Hebrew Text: nor that theſe wiſe Jews would have been at all diſtreſſed by this quotation, unleſs their Hebrew Text had read agreeably to εις θανατον, on which the argument principally depended: for, by quoting it immediately, they would have triumphed over him, and reprobated his Greek Verſion. This, when ever they could do it, was their

conſtant practice, in their diſputes with the Chriſtians. Jerom, in his Preface to the Pſalms, ſays, "Nuper cum Hebræo diſputans, quædam pro Domino ſalvatore de Pſalmis teſtimonia protuliſti: volenſque ille te illudere, per ſermones fere ſingulos aſſerebat, non ita haberi in Hebræo, ut tu de LXX opponebas." And Origen himſelf, who laborioufly compared the Hebrew Text with the LXX, has recorded the neceſſity of arguing with the Jews from ſuch paſſages only, as were in the LXX agreeable to the Hebrew: ἵνα τῶρος Ἰουδαίοις διαλεγόμενοι μὴ τῶροφέρωμεν αὐτοῖς τὰ μὴ κείμενα ἐν τοῖς ἀντιγράφοις αὐτῶν, καὶ ἵνα συγχρησώμεθα τοῖς φερομένοις παρ' ἐκείνοις. See Epiſt. ad African. p. 15, 17. Wherefore as Origen had carefully compared the Greek Verſion of LXX with the Hebrew Text, and ſpeaks of the contempt with which the Jews treated all appeals to the Greek Verſion, where it differed from their Hebrew Text; and as he puzzled and confounded the learned Jews, by urging upon them the reading εἰς θάνατον in this place; it ſeems almoſt impoſſible not to conclude, both from Origen's argument and the ſilence of his Jewiſh adverſaries, that the Hebrew Text at that time actually had למות, agreeably to the Verſion of the LXX." DR. KENNICOTT.

9. But with the rich man was his tomb] Among the various opinions, which have been given on this paſſage, I have no doubt in giving my aſſent to that which makes the ב in במותיו radical, and renders it *excelſa ſua*. This is mentioned by Aben Ezra, as received by ſome in his time; and has been long ſince approved by Schindler, Druſius, and many other learned Chriſtian interpreters.

The moſt ſimple tombs or monuments of old conſiſted of hillocks of earth heaped up over the grave: of which we have numerous examples in our own country, generally allowed to be of very high antiquity. The Romans called a monument of this ſort very properly *tumulus*; and the Hebrews as properly במות, for that is the form of the noun in the Singular Number; and ſixteen MSS, and the two oldeſt Editions, expreſs the word fully in this place, במותיו. "Tumulus & collem & ſepulchrum fuiſſe ſignificat. Poteſt enim tumulus ſine ſepulchro interpretatione collis interdum accipi. Nam & terræ congeſtio ſuper oſſa tumulus dicitur." Servius, in Æneid III. 22. And to make the tumulus ſtill more elevated and conſpicuous, a pillar or ſome other ornament was often erected upon it:

Τυμβον

Τυμβον χευσωλες, και επι σηλην ερυσσωλες,
Πηξαμεν αιρομενῳ τυμβῳ ευηρες ερεμον.
Odyſſ. XII. 14.

" A riſing tomb, the ſilent dead to grace,
" Faſt by the roarings of the main we place;
" The riſing tomb a lofty column bore,
" And high above it roſe the tapering oar."
Pope.

The tomb therefore might with great propriety be called the high place. The Hebrews might alſo call ſuch a tomb במות, from the ſituation; for they generally choſe to erect them on eminences. The ſepulchre of Joſeph of Arimathea, in which the body of Chriſt was laid, was upon a hill, mount Calvary. See Chap. XXII. 16. and the Note there.

" It ſhould be obſerved, that the word במותיו is not formed from במות, the Plural of במה, the Feminine Noun; but from במותים, the Plural of a Maſculine Noun, במות. This is noted, becauſe theſe two Nouns have been negligently confounded with one another, and abſurdly reduced to one, by very learned men. So Buxtorf, Lex. in v. במה, repreſents במותי, though plainly without any Pronoun ſuffixed, as it governs the word ארץ following it, as only another form of במות: whereas the truth is, that במות and במותים are different words, and have through the whole Bible very different ſignifications. במה, whether occurring in the Singular or Plural Number, always ſignifying " a place, or places, of worſhip:" and במותים always ſignifying " highths." Thus in Deut. XXXII. 13. Iſai. LVIII. 14. Amos IV. 13. and Mic. I. 3. תמותי ארץ ſignifies " the highths of the earth." Iſai. XIV. 14. במותי עב, " the highths of the clouds;" and in Job IX. 8. במותי ים, " the highths of the ſea," i. e. the high waves of the ſea, as Virgil calls a wave " præruptus aquæ mons." Theſe being all the places, where this word occurs without a ſuffix, the ſenſe of it ſeems clearly determined by them. It occurs in other inſtances with a Pronoun ſuffixed, which confirm this ſignification. Unluckily our Engliſh Bible has not diſtinguiſhed the Feminine Noun במה from the Maſculine Singular Noun במות; and has conſequently always given the ſignification of the latter to the former, always rendering it " a high place:" whereas the true ſenſe of the word appears plainly to be, in the very numerous paſſages in which it occurs, " a place of

worſhip," or "a ſacred Court," or "a ſacred Incloſure;" whether appropriated to the worſhip of idols, or to that of the true God; for it is uſed of both paſſim. Now as the Jewiſh graves are ſhewn, from 2 Chron. xxxii. 33. and Iſai. xxii. 16. to have been in high ſituations; to which may be added the cuſtom of another Eaſtern nation from Oſbeck's Travels, who ſays, vol. i. p. 339. "The Chineſe graves are made on the ſide of hills:" "his highths" becomes a very eaſy metaphor to expreſs "his ſepulchre." DR. JUBB.

The exact completion of this Prophecy will be fully ſhewn by adding here the ſeveral circumſtances of the burial of Jeſus, collected from the accounts of the Evangeliſts:

"There was a rich man of Arimathea, named Joſeph, a member of the Sanhedrim, and of a reſpectable character, who had not conſented to their counſel and act: he went to Pilate, and begged the body of Jeſus; and he laid it in his own new tomb, which had been hewn out of the rock, near to the place where Jeſus was crucified; having firſt wound it in fine linnen with ſpices, as the manner of the Jews was to bury the rich and great."

10. —with grief] For החלי, the Verb, the conſtruction of which ſeems to be hard and inelegant in this place, Vulg. reads בחלי, in infirmitate.

Ibid. If his ſoul ſhall make—] For תשים, a MS has תשם, which may be taken paſſively.. "If his ſoul ſhall be made—" agreeably to ſome copies of LXX, which have δωθεὶ. So likewiſe Syr.

11. —and be ſatisfied—] LXX, Vulg. Syr. and a MS, add the conjunction to the verb; וישבע.

Ibid. —ſhall my ſervant juſtify] Three MSS, (two of them Antient,) omit the word צדיק; it ſeems to be only an imperfect repetition, by miſtake, of the preceding word. It makes a ſoleciſm in this place: for according to the conſtant uſage of the Hebrew language, the adjective, in a phraſe of this kind, ought to follow the ſubſtantive; and צדיק עבדי in Hebrew would be as abſurd as "ſhall my *ſervant righteous* juſtify," in Engliſh. Add to this, that it makes the Hemiſtich too long.

12. And made interceſſion—] For יפגיע, in the Future, a MS has הפגיע, Preterit; rather better, as agreeable with the other verbs immediately preceding in the ſentence.

CHAP.

## CHAP. LIV.

1. Shout for joy, O thou barren—] The Church of God under the Old Teſtament, confined within the narrow bounds of the Jewiſh nation, and ſtill more ſo in reſpect of the very ſmall number of true believers, and which ſometimes ſeemed to be deſerted of God her huſband; is the barren woman, that did not bear, and was deſolate: ſhe is exhorted to rejoice, and to expreſs her joy in the ſtrongeſt manner, on the reconciliation of her huſband, ſee ver. 6. and on the acceſſion of the Gentiles to her family. The converted Gentiles are all along conſidered by the Prophet, as a new acceſſion of adopted children, admitted into the original Church of God, and united with it. See Chap. XLIX. 20, 21.

4. For thou ſhalt forget—] "Shame of thy youth; i. e. the bondage of Egypt: widowhood, the captivity of Babylon." SECKER.

7. In a little anger—] So the Chald. and Syr. either reading רגז for רגע; or underſtanding the latter word as meaning the ſame with the former, which they both make uſe of. See Pſ. XXX. 5. XXXV. 20. in LXX. where they render רגע by οργη.

8. I hid my face [for a moment] from thee] The word רגע is omitted by LXX, Syr. and two MSS. It ſeems to embarraſs rather than to help the ſentence. "Forte reponi debet pro שצף, quod poteſt a קצף errore ſcribæ originem duxiſſe." SECKER.

9. —as in the days of Noah] כימי, in one word, in a MS, and ſome Editions; and ſo Syr. Chald. Vulg. Sym. Theod. Abarbanel, Salomo b. Melec, and Kimchi, acknowlege, that their copies vary in this place.

11, 12. Behold, I lay thy ſtones—] Theſe ſeem to be general images to expreſs beauty, magnificence, purity, ſtrength, and ſolidity, agreeably to the ideas of the Eaſtern nations; and to have never been intended to be ſtrictly ſcrutinized, or minutely and particularly explained, as if they had each of them ſome preciſe moral or ſpiritual meaning. Tobit, in his Prophecy of the final reſtoration of Iſrael, deſcribes the New Jeruſalem in the ſame Oriental manner: "For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtones; thy walls, and towers, and battlements, with pure gold. And the ſtreets of Jeruſalem ſhall be paved with

with beryl, and carbuncle, and ſtones of Ophir." Tob. XIII. 16, 17. Compare alſo Rev. XXI. 18—21.

15. —ſhall come over to thy ſide] For יפול, twenty eight MSS, (eight Antient,) have יפל, in its more common form. For the meaning of the word in this place, ſee Jer. XXXVII. 13.

## CHAP. LV.

9. For as the heavens are higher—] I am perſuaded, that כ, the particle of compariſon, is loſt in this place, from the likeneſs of the particle כי immediately preceding it. So Houbigant, and SECKER. And their remark is confirmed by all the antient Verſions, which expreſs it: and by the following paſſage of Pſalm CIII. 11. which is almoſt the ſame:

כי כגבה שמים על הארץ
גבר חסדו על יראיו.

" For as the heavens are high above the earth,
" So high is his goodneſs over them that fear him."

Where, by the nature of the ſentence, the verb in the ſecond line ought to be the ſame with that in the firſt: גבה, not גבר: ſo Archbiſhop Secker conjectured; referring however to Pſ. CXVII. 2.

12. The mountains and the hills—] Theſe are highly poetical images, to expreſs a happy ſtate attended with joy and exultation.

" Ipſi lætitia voces ad ſidera jactant
" Intonſi montes: ipſæ jam carmina rupes,
" Ipſa ſonant arbuſta." Virg. Ecl. v.

13. Inſtead of the thorny buſhes—] Theſe likewiſe (ſee Note on the preceding verſe, and on Chap. LIV. 11.) are general poetical images, expreſſing a great and happy change for the better. The wilderneſs turned into a paradiſe, Lebanon into Carmel: the deſert of the Gentiles watered with the heavenly ſnow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteouſneſs: or as the Chaldee gives the moral ſenſe of the emblem, " inſtead of the wicked ſhall ariſe the juſt, and inſtead of ſinners, ſuch as fear to ſin." Compare Chap. XXXV. 1, 2. XLI. 19.

Ibid. And inſtead of—] The Conjunction ו is added, ותחת, in forty five MSS, and five Editions; and it is acknowleged by all the antient Ver-

ſions. The Maſoretes therefore might have ſafely received it into the Text, and not have referred us for it to the margin.

## CHAP. LVI.

5. —will I give them] For לו in the ſingular, it is evident, that we ought to read למו in the plural: ſo read LXX, Syr. Chald. and Vulg.

7. —ſhall be accepted] A word is here loſt out of the Text: it is ſupplied from the LXX, יהיו, εσονται. Houbigant.

9. O all ye beaſts of the field—] Here manifeſtly begins a new ſection. The Prophet, in the foregoing Chapters, having comforted the faithful Jews with many great promiſes of God's favour to be extended to them, in the reſtoration of their ruined ſtate, and of the enlargement of his Church by the admiſſion of the Gentiles; here, on a ſudden, makes a tranſition to the more diſagreeable part of the proſpect; and to a ſharp reproof of the wicked and unbelievers, and eſpecially of the negligent and faithleſs governors and teachers, of the idolaters and hypocrites, who would ſtill draw down his judgements upon the nation. Probably having in view the deſtruction of their city and polity by the Chaldeans, and perhaps by the Romans. The ſame ſubject is continued in the next Chapter; in which the charge of corruption and apoſtaſy becomes more general againſt the whole Jewiſh Church. Some Expoſitors have made great difficulties in the 9th verſe of this Chapter, where there ſeems to be none. It is perfectly well explained by Jeremiah; where having introduced God declaring his purpoſe of puniſhing his people, by giving them up as a prey to their enemies the Chaldeans, a charge to theſe his agents is given in words very nearly the ſame with thoſe of Iſaiah in this place:

"I have forſaken my houſe; I have deſerted my heritage;
"I have given up the beloved of my ſoul into the hands of her
" enemies.—
"Come away, be ye gathered together, all ye beaſts of the field;
"Come away to devour."

Jer. xii. 7, 9.

Ibid.

Ibid. —beaſts of the foreſt] Inſtead of ביער, three MSS have יער, without the Prepoſition: which ſeems to be right; and is confirmed by all the antient Verſions.

10. —dumb dogs, they cannot bark] See below Note on Chap. LXII. 6.

Ibid. Dreamers] חזים, ενυπνιαζομενοι, LXX. This ſeems to be the beſt authority for the meaning of this word, which occurs only in this place: but it is to be obſerved, that three MSS, and three Editions, have חזים; and ſo Vulg. ſeems to have read; *videntes vana.*

12. —let us provide wine] For אקחה, firſt perſon ſingular, an Antient MS has נקחה, firſt perſon plural; and another Antient MS has אק upon a raſure. So Syr. Chald. and Vulg. render it.

## CHAP. LVII.

2. He ſhall go in peace] יבוא שלום, the expreſſion is elliptical, ſuch as the Prophet frequently uſes. The ſame ſenſe is expreſſed at large and in full terms, Gen. xv. 15. ואתה תבוא אל אבותיך בשלום, "And "thou ſhalt go to thy fathers in peace."

Ibid. —he ſhall reſt in his bed; Even the perfect man] This obſcure ſentence is reduced to a perfectly good ſenſe, and eaſy conſtruction, by an ingenious remark of Dr. DURELL. He reads ינוח על משכבו תם. Two MSS, (one of them Antient,) have ינוח, ſingular; and ſo Vulg. renders it, *requieſcat.* The verb was probably altered to make it plural, and ſo conſiſtent with what follows, after the miſtake had been made in the following words, by uniting משכבו and תם into one word. See Merrick's Annotations on the Pſalms, Addenda; where the reader will find, that J. S. Moerlius by the ſame ſort of correction, and by reſcuing the adjective תם, which had been ſwallowed up in another word in the ſame manner, has reſtored to a clear ſenſe a paſſage before abſolutely unintelligible:

כי אין חרצבות למו
תם ובריא אולם:

"For no diſtreſſes happen to them;
"Perfect and firm is their ſtrength."

Pſ. LXXIII. 4.

6. Among

6. Among the ſmooth ſtones of the valley—] The Jews were extremely addicted to the practice of many ſuperſtitious and idolatrous rites, which the Prophet here inveighs againſt with great vehemence. Of the worſhip of rude ſtones conſecrated there are many teſtimonies of the antients. They were called Βαιτυλοι and Βαιτυλια; probably from the ſtone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places. Arnobius, Lib. I. gives an account of his own practice in this reſpect, before he became a Chriſtian: "Si quando conſpexeram lubricatum lapidem, & ex olivi unguine ſordidatum; tanquam ineſſet vis præſens, adulabar, affabar, & beneficia poſcebam nihil ſentiente de trunco." Clemens Alex. Strom. Lib. VII. ſpeaks of a worſhiper of every ſmooth ſtone in a proverbial way, to denote one given up to ſuperſtition. And accordingly Theophraſtus has marked this as one ſtrong feature in the character of the Superſtitious man: Και των λιπαρων λιθων των εν ταις τριοδοις ωαριων, εκ της ληκυθ ελαιον καταχειν, και επι γονατα ωεσων και ωροσκυνησας απαλλατ]εσθαι. "Paſſing by the anointed "ſtones in the ſtreets, he takes out his phial of oil, and pours it on "them; and having fallen on his knees, and made his adorations, he "departs."

8. Behind the door, and the door-poſts, haſt thou ſet thy memorial] That is, the image of their tutelary gods, or ſomething dedicated to them; in direct oppoſition to the Law of God, which commanded them to write upon the door-poſts of their houſe, and upon their gates, the words of God's Law. Deut. VI. 9. XI. 20. If they choſe for them ſuch a ſituation as more private, it was in defiance of a particular curſe denounced in the Law againſt the man, who ſhould make a graven or a molten image, and put it in a ſecret place. Deut. XXVII. 15. An Antient MS, with another, has זכרן, without the conjunction ו.

9. And thou haſt viſited the king with a preſent of oil] That is, the king of Aſſyria, or Egypt. Hoſea reproacheth the Iſraelites for the ſame practice:

"They make a covenant with Aſſyria,
"And oil is carried to Egypt." Hoſ. XII. 1.

It is well known, that in all parts of the Eaſt, whoever viſits a great perſon muſt carry him a preſent. "It is counted uncivil, ſays Maundrell, "p. 26. to viſit in this country without an offering in hand. All great

" men expect it as a tribute due to their character and authority; and " look upon themſelves as affronted, and indeed defrauded, when the " compliment is omitted." Hence שור to *viſit* a perſon is equivalent to making him a preſent; and תשורה ſignifies a *preſent* made on ſuch occaſions; as our tranſlators have rightly rendered it, 1 Sam. IX. 7. on which Jarchi ſays, " Menachem exponit תשורה quod ſignificet oblationem ſive munus, ut aliquis aſpiciat faciem regis, aut alicujus magnatis."

10. Thou haſt ſaid, There is no hope] In one of the MSS at Koningſberg collated by Lilienthal, the words לא אמרת are left in the Text unpointed, as ſuſpected; and in the margin, the corrector has written ותאמרי. Now if we compare Jer. II. 25. and XVIII. 12. we ſhall find, that the ſubject is in both places quite the ſame with this of Iſaiah, and the ſentiment expreſſed, that of a deſperate reſolution to continue at all hazard in their idolatrous practices; the very thing that in all reaſon we might expect here. Probably therefore the latter is the true reading in this place.

11. —nor revolved it—] Eight MSS, (four Antient,) and the two oldeſt Editions, with another, add the conjunction ו, ולא: which is confirmed by all the antient Verſions.

Ibid. —and winked] For ומעולם, which makes no good ſenſe or conſtruction in this place, twenty-three MSS, (ſeven Antient,) and three Editions, have מעלם (to be thus pointed מֵעֵלֵם) παροῦσω, LXX; *quaſi non videns*, Vulg. ſee Pſ. X. 1. The truth of this reading ſo confirmed admits of no doubt.

12. —my righteouſneſs] For צדקתך, *thy* righteouſneſs, Syr. LXX MSS Alex. and Pachom. and 1 D. II. and Marchal. and οἱ Γ, and Arab. read צדקתי, *my* righteouſneſs.

13. —let thine aſſociates deliver thee] Thirty-nine MSS, (ten Antient,) and the two oldeſt Editions, have יצילוך, plural.

14. Then will I ſay] ואמר to be pointed as the firſt perſon future; they are the words of God, as it is plain from the concluſion of the verſe; *my* people, עמי.

15. For thus ſaith JEHOVAH] A MS adds יהוה after אמר, and Edition Prag. 1518. So LXX Alex. and Arab. An Antient MS adds יה.

Ibid.

Ibid. And with the contrite—] Twelve MSS have את, without the conjunction ו. "Pro ואת forte legendum ואראה: confer Pſ. CXIII. 5. & CXXXVIII. 6." SECKER.

16. For I will not alway—] The learned have taken a great deal of pains to little purpoſe on the latter part of this verſe, which they ſuppoſe to be very obſcure. After all their labours upon it, I think the beſt and eaſieſt explication of it is given in the two following elegant paſſages of the Pſalms, which I preſume are exactly parallel to it, and very clearly expreſs the ſame ſentiment.

"But He in his tender mercy will forgive their ſin;
"And will not deſtroy them;
"Yea oftentimes will he turn away his wrath,
"And will not rouſe up all his indignation:
"For he remembereth that they are but fleſh,
"A breath that paſſeth, and returneth not."

Pſal. LXXVIII. 38, 39.

"He will not always contend,
"Neither will he for ever hold his wrath:
"As a father yearneth towards his children,
"So is JEHOVAH tenderly compaſſionate towards them that fear
"him:
"For he knoweth our frame;
"He remembereth, that we are but duſt."

Pſ. CIII. 9, 13, 14.

In the former of theſe two paſſages the ſecond line ſeems to be defective both in meaſure and ſenſe: I ſuppoſe the word אותם, *them*, is loſt at the end; which ſeems to be acknowledged by Chald. and Vulg. who render as if they had read, ולא ישחית אותם.

17. Becauſe of his iniquity for a ſhort time I was wroth] For בצעו, I read בצע, paululum, à בצע, abſcidit; as LXX read and render it, βραχυ τι. "Propter iniquitatem *avaritiæ ejus*," the rendering of Vulg. which our tranſlators, and I believe all others follow, is ſurely quite beſide the purpoſe.

19. I create the fruit of the lips;—] "The ſacrifice of praiſe, ſaith St. Paul, Heb. XIII. 15. is the fruit of the lips." God creates this fruit of the lips, by giving new ſubject and cauſe of thankſgiving by his mer-

cies conferred on thoſe among his people, who acknowlege and bewail their tranſgreſſions, and return to him. The great ſubject of thankſgiving is Peace; reconciliation and pardon offered to them that are nigh, and to them that are afar off; not only to the Jew, but alſo to the Gentile, as St. Paul more than once applies thoſe terms, Eph. II. 13, 17. ſee alſo Acts II. 39.

21. There is no peace, ſaith my God—] For אלהי, twenty-two MSS, (five Antient,) read יהוה. Vulg. LXX Alex. Arab. and three MSS have both. This verſe has reference to the 19th. The wicked and impenitent are excluded from all ſhare in that Peace above-mentioned, that reconcilement and pardon, which is promiſed to the penitent only. The XLVIIIth Chapter ends with the ſame declaration; to expreſs the excluſion of the unbelievers and impenitent from the benefit of the foregoing promiſes.

## CHAP. LVIII.

3. —afflicted our ſouls—] Twenty-ſeven MSS, (ſix Antient,) and the old Edition of 1488, have the noun in the plural number, נפשינו: and ſo LXX, Chald. Vulg.

4. And to ſmite with the fiſt the poor. Wherefore faſt ye unto me—] I follow the verſion of the LXX, which gives a much better ſenſe than the preſent reading of the Hebrew. Inſtead of רשע לא, they ſeem to have read in their copy רש על מה לי: the four firſt letters are the ſame, but otherwiſe divided in regard to the words; the four laſt are loſt, and א added in their place, in order to make ſome ſort of ſenſe with רשע ל. The verſion of the LXX is *και τυπ]ετε τουγμους ταπεινον· ἱνα τι μοι νηςευετε——*.

7. —the wandering poor—] *πλωχους αςεγας*, LXX; egenos *vagoſque*, Vulg. and מטלטלין, Chald. They read, inſtead of מרודים, הגורים. מר is upon a raſure in the Bodleian MS. The ſame MS reads ביתה, *in* domum.

8. And thy wounds ſhall ſpeedily be healed] "Et cicatrix vulneris tui cito obducetur." Aquila's verſion, as reported by Jerom: with which agrees that of the Chaldee.

Ibid. And the glory—] Sixteen MSS, (five Antient,) and LXX, Syr. Vulg. add the conjunction ו, וכבוד.

10. If

10. If thou bring forth thy bread—] "To draw out thy ſoul to the hungry," as our tranſlators rightly enough expreſs the preſent Hebrew text, is an obſcure phraſe, and without example in any other place. But inſtead of נפשך, *thy ſoul*, eight MSS, (three Antient,) read לחמך, *thy bread*, and ſo the Syriac renders it. The LXX expreſs both words, *τον αρτον σε εκ της ψυχης σου· thy bread from thy ſoul.*

11. And he ſhall renew thy ſtrength] "Chaldæus forte legit יחליף עצמתך. confer Cap. XL. 29, 31. & XLI. 1." SECKER. Chald. has וגופך יחיי בחיי עלמא, "& corpus tuum vivificabit in vita æterna." The reſt of the Antients ſeem not to know what to make of יחליץ; and the rendering of the Vulgate, which ſeems to be the only proper one, *oſſa tua liberabit*, makes no ſenſe. I follow this excellent emendation: to favour which, it is ſtill further to be obſerved, that three MSS, inſtead of עצמתיך have עצמתך, ſingular.

12. —to be frequented by inhabitants] To this purpoſe it is rendered by Syr. Sym. and Theod.

13. From doing thy pleaſure] The LXX, Syr. and Chald. for עשות manifeſtly expreſs מעשות. So likewiſe a MS has it; but with the omiſſion of the words שבת רגליך.

Ibid. And the holy Feaſt,] Twenty-eight MSS, (ſeven Antient,) add the conjunction ו, ולקדוש: and ſo Syr. and Chald.

Ibid. —and from ſpeaking vain words] It is neceſſary to add ſome epithet to make out the ſenſe: the LXX ſay *angry* words; Chald. words of *violence*. If any ſuch epithet is loſt here, the ſafeſt way is to ſupply it by the Prophet's own expreſſion, ver. 9. ודבר און; *vain* words: that is, profane, impious, injurious, &c.

"The additional epithet ſeems unneceſſary. The Vulg. and Syr. have it not. And the ſenſe is good without it: two ways, firſt by taking ודבר for a noun, and רבר for the participle Pahul, and rendering,

"From purſuing thy pleaſure, and the thing reſolved on."

Or, ſecondly, by ſuppoſing the force of the prepoſition מ to be continued from the verb ממצוא to the verb ודבר immediately following, and rendering,

"From executing thy pleaſure, and from ſpeaking words con-
"cerning it."

But the firſt ſeems the eaſier rendering." DR. JUBB.

CHAP.

## CHAP. LIX.

The foregoing elegant Chapter contained a ſevere reproof of the Jews, in particular for their hypocriſy in pretending to make themſelves accepted with God by faſting and outward humiliation without true repentance; while they ſtill continued to oppreſs the poor, and to indulge their own paſſions and vices: with great promiſes however of God's favour on condition of their reformation. This Chapter contains a more general reproof of their wickedneſs; bloodſhed, violence, falſhood, injuſtice. At ver. 9. they are introduced as making themſelves an ample confeſſion of their ſins, and deploring their wretched ſtate in conſequence of them. On this act of humiliation a promiſe is given, that God, in his mercy and zeal for his people, will reſcue them from this miſerable condition; that the Redeemer will come like a mighty hero to deliver them: he will deſtroy his enemies, convert both Jews and Gentiles to himſelf, and give them a new Covenant, and a Law, which ſhall never be aboliſhed.

As this Chapter is remarkable for the beauty, ſtrength, and variety of the images with which it abounds; ſo is it peculiarly diſtinguiſhed by the elegance of the compoſition, and the exact conſtruction of the ſentences: from the firſt verſe to the two laſt it falls regularly into ſtanzas of four lines, (ſee Prelim. Diſſert. p. xvi.) which I have endeavoured to expreſs as nearly as poſſible in the form of the original.

2. His face—] For פנים, *faces*, I read פניו, *his face*. So Syr. LXX Alex. Arab. Vulg. פני, MS. "Forte legendum פני; nam מ ſequitur, & loquitur Deus; confer LVIII. 14." SECKER. I rather think, that the ſpeech of God was cloſed with the laſt Chapter; and that this Chapter is delivered in the perſon of the Prophet.

3. And your tongue—] An Antient MS, and LXX, and Vulg. add the Conjunction.

8. Whoever goeth in them—] For בה ſingular, read בם plural, with LXX, Syr. Vulg. Chald. The ה is upon a raſure in MS. Or for נתיבתיהם plural, we muſt read נתיבתם ſingular, as it is in an Antient MS; to preſerve the grammatical concord.

10. And we wander—] I adopt here an emendation of Houbigant, נשגגה, inſtead of the ſecond נגששה, the repetition of which has a poverty

and

and inelegance extremely unworthy of the Prophet, and unlike his manner. The miſtake is of long ſtanding, being prior to all the antient Verſions: it was a very eaſy and obvious miſtake; and I have little doubt of our having recovered the true reading in this ingenious correction.

11. —and it is far diſtant from us.] The Conjunction ו muſt neceſſarily be prefixed to the Verb, as Syr. Chald. Vulg. found it in their copies, ורחקה.

15. And JEHOVAH ſaw it, .....] This third line of the ſtanza appears manifeſtly to me to be imperfect by the loſs of a phraſe. The reader will perhaps more perfectly conceive my idea of the matter, if I endeavour to ſupply the ſuppoſed defect. I imagine it might have ſtood originally in this manner:

וירא יהוה [ויחר לו]
וירע בעיניו כי אין משפט

"And JEHOVAH ſaw it, [and he was wroth;]
"And it diſpleaſed him, that there was no judgement."

We have had already many examples of miſtakes of omiſſion: this, if it be ſuch, is very antient, being prior to all the Verſions.

17. —for his clothing] תלבשת. "I cannot but think, that תלבשת is an interpolation. 1. It is in no one antient Verſion. 2. It is redundant in the ſenſe, as it is before expreſſed in בגדי. 3. It makes the Hemiſtich juſt ſo much longer than it ought to be, if it is compared with the others adjoining. 4. It makes a form of conſtruction in this clauſe leſs elegant than that in the others. 5. It might probably be in ſome margin a various reading for בגדי, and thence taken into the Text. This is the more probable, as its form is ſuch as it would be, if it were *in regimine*, as it muſt be before נקם." DR. JUBB.

18. He is mighty—] The former part of this verſe, as it ſtands at preſent in the Hebrew Text, ſeems to me to be very imperfect, and abſolutely unintelligible. The learned Vitringa has taken a great deal of pains upon it, after Cocceius; who, he ſays, is the only one of all the Interpreters, ancient or modern, who has at all underſtood it, and has opened the way for him. He thinks, that both of them together have clearly made out the ſenſe: I do not expect that any third perſon will ever be of that opinion. He ſays, "Videtur ſententia ad verbum ſonare: quaſi propter facta [adverſariorum] quaſi propter rependet; excandeſcentiam, &c. & ſic reddidit Pagninus."

ninus." This he converts, by a proceſs which will not much edify my reader, into "Secundum ſumme merita, ſecundum ſumme [merita] rependet:" which is his tranſlation. They that hold the preſent Hebrew Text to be abſolutely infallible, muſt make their way through it as they can: but they ought ſurely to give us ſomewhat that has at leaſt the appearance of ſenſe. However, I hope the caſe here is not quite deſperate: the Chaldee leads us very fairly to the correction of the Text, which is both corrupted and defective. The paraphraſe runs thus: מרי גמליא הוא גמלא ישלם. "Dominus retributionum ipſe retributionem reddet." He manifeſtly read בעל, inſtead of כעל. מרי גמליא is בעל גמלות; as מרי מרירותא is בעל אף, Prov. xxii. 24. And ſo in the ſame Chaldee Paraphraſe on Iſaiah xxxv. 4. מרי גמליא יי הוא יתגלי, "Dominus retributionum JEHOVAH ipſe revelabitur." Words very near to thoſe of the Prophet in this place. The ſecond כעל, which the Chaldee has omitted, muſt be read בעל likewiſe; with this only addition to the Chaldee, which the Hebrew Text juſtifies, we are ſupplied with the following clear reading of the paſſage:

בעל גמולות הוא
בעל גמולות ישלם

The כ in כעל twice ſeems to have been at firſt ב in MS. This verſe in LXX is very imperfect. In the firſt part of it, they give us no aſſiſtance: the laſt part is wholly omitted in the printed copies; but it is thus ſupplied in MSS Pachom. and 1. D. 11.—*τοις ὑπεναντιοις αυτου αμυναν τοις εχθροις αυτου ταις νησοις αποδομα αποδωσει.*

19. —which a ſtrong wind driveth along] "Quam ſpiritus Domini cogit." Vulg. נוססה, Pihel a נוס fugit. Kimchi ſays, his Father thus explained this word: "נוססה interpretatur in ſignificatione fugæ; & ait, ſpiritus Domini *fugabit* hoſtem;—nam ſecundum eum נוססה eſt ex conjugatione quadrata, ejuſque radix eſt נוס." The object of this action I explain otherwiſe. The Conjunction ו prefixed to רוח ſeems neceſſary to the ſenſe: it is added by the Corrector in one of the Koningſberg MSS collated by Lilienthal.

20. And ſhall turn away iniquity from Jacob] So LXX, and St. Paul, Rom. xi. 26. reading, inſtead of לשבי and וביעקב, והשיב and מיעקב. Syr. likewiſe reads והשיב; and Chald. to the ſame ſenſe, ולהשיב. Our Tranſla-

Tranſlators have expreſſed the ſenſe of the preſent reading of the Hebrew Text: "And unto them that turn from tranſgreſſion in Jacob."

21. —which I make with them] For אותם, *them*, twenty four MSS, (four Antient,) and nine Editions have אתם, *with them*.

## CHAP. LX.

The ſubject of this Chapter is the great increaſe and flouriſhing ſtate of the Church of God by the converſion and acceſſion of the Heathen Nations to it; which is ſet forth in ſuch ample and exalted terms, as plainly ſhew, that the full completion of this Prophecy is reſerved for future times. This ſubject is diſplayed in the moſt ſplendid colours, under a great variety of images highly poetical, deſigned to give a general idea of the glories of that perfect ſtate of the Church of God, which we are taught to expect in the latter times; when the fullneſs of the Gentiles ſhall come in, and the Jews ſhall be converted and gathered from their diſperſions; and the kingdoms of this world ſhall become the kingdoms of our Lord, and of his Chriſt.

Of the uſe in Prophecy of general or common poetical images, in ſetting forth the greatneſs and importance of a future event univerſally, without deſcending to particulars, or too minutely explaining circumſtances, I have already pretty largely treated in the xxth Prelection on the Hebrew Poetry; and have more than once obſerved in theſe Notes, that ſuch images are not always to be applied particularly to perſons and things, and were never intended to be minutely explained. I ſhall add here the opinion of a very learned and judicious perſon upon this ſubject: "It is, I think, a mark of right underſtanding, in the language of Prophecy, and in the deſign of Prophecy too, to keep to what appears the deſign and meaning of the Prophecy in general, and what the whole of it, laid together, points out to us: and not to ſuffer a warm imagination to miſlead us from the real intention of the ſpirit of Prophecy, by following uncertain applications of the parts of it." Lowman on the Revelation, Note on Chap. XIX. 21.

4. —ſhall be carried at the ſide] For תאמנה, *ſhall be nurſed*, LXX, and Chald. read תנשאנה, *ſhall be carried*. A MS has על כתף תנשאנה, inſtead of על צד תאמנה; *ſhall be carried on the ſhoulder*, inſtead of *ſhall*

*be nurſed on the ſide.* Another MS has both כתף and צד. Another MS has it thus: תנשאנה: תאמנה, with a line drawn over the firſt word. Sir John Chardin ſays, that it is the general cuſtom in the Eaſt to carry their children aſtride upon the hip, with the arm round their body. His MS Note on this place is as follows: "Coutume en Orient de porter les enfans ſur le coſte à califourchon ſur la hanche: cette façon eſt generale aux Indes; les enfans ſe tiennent comme cela, & la perſonne qui les porte les embraſſe & ſerre par le corps; parceque ſont [ni] emmaillottès, ni en robes qui les embraſſent."

"Non brachiis occidentalium more, ſed humeris, divaricatis tibiis, impoſitos circumferunt." Cotovic. Iter Syr. cap. XIV. This laſt quotation ſeems to favour the reading על כתף; as the LXX likewiſe do: but upon the whole, I think that על צד תנשאנה is the true reading, which the Chaldee favours; and I have accordingly followed it. See Chap. LXVI. 12.

5. Then ſhalt thou fear—] For תראי, *thou ſhalt ſee*, as ours, and much the greater number of the Tranſlators, antient and modern, render it: forty MSS, (ten Antient,) and the old Edition of 1488, have תיראי, *thou ſhalt fear*; the true reading, confirmed by the perfect paralleliſm of the ſentences: the heart *ruffled* and *dilated* in the ſecond line anſwering to the *fear* and *joy* expreſſed in the firſt. The Prophet Jeremiah has the ſame natural and elegant ſentiment:

"And [this city] ſhall become to me a name of joy;
"A praiſe and an honour for all the nations of the earth;
"Which ſhall hear all the good that I do unto them:
"And they ſhall fear, and they ſhall tremble, at all the goodneſs,
"And at all the proſperity, that I procure unto her."
Jer. XXXIII. 9.

And David:

"I will praiſe thee, for I am fearfully and wonderfully made."
Pſ. CXXXIX. 14.

"His tibi me rebus quædam divina voluptas
"Percipit atque horror." Lucret. III. 28.
"Recenti mens trepidat metu,
"Plenoque Bacchi pectore turbidum
"Lætatur." Hor. Carm. II. 19.

6. And

6. And the praiſe of JEHOVAH—] Thirty three MSS, and three Editions, have תהלת, in the ſingular number; and ſo read the Antient Verſions.

7. Unto thee ſhall the rams of Nebaioth miniſter] Vitringa (on the place) underſtands their miniſtring, and aſcending, or going up, on the altar, as offering themſelves voluntarily: "ipſi ſe, non expectato ſacerdote alio, gloriæ & ſanctificationi Divini nominis ultro ac libenter oblaturi." This gives a very elegant and poetical turn to the image. It was a general notion, that prevailed with ſacrificers among the Heathen, that the victim's being brought without reluctance to the altar was a good omen; and the contrary a bad one. "Sabinos petit aliquanto triſtior; quod ſacrificanti hoſtia aufugerat." Sueton. Titus, cap. x. "Acceſſit dirum omen, profugus altaribus taurus." Tacit. Hiſt. III. 56.

8. And like doves upon the wing] Inſtead of אל, *to*, forty two MSS have על, *upon*. For ארבתיהם, *their windows*, read אברתיהם, *their wings*, tranſpoſing a letter. Houbigant. The LXX render it συν νεοσσοις, *with their young*; they read אפרחיהם; nearer to the latter, than to the preſent reading.

9. —among the firſt—] For בראשנה, twenty five MSS, and Syr. read כבראשנה, *as at the firſt*.

13. —the place whereon I reſt my feet] The Temple of Jeruſalem was called the Houſe of God, and the place of his reſt, or reſidence: the viſible ſymbolical appearance of God, called by the Jews the Shechinah, was in the moſt Holy Place, between the wings of the Cherubim above the Ark. This is conſidered as the Throne of God, preſiding as King over the Jewiſh State; and as a footſtool is a neceſſary appendage of a throne, (ſee Note on Chap. LII. 2.) the Ark is conſidered as the Footſtool of God; and is ſo called, Pſ. XCIX. 5. 1 Chron. XXVIII. 2.

Ibid. The glory of Lebanon] That is, the cedar.

19. Nor by night ſhall the brightneſs of the moon enlighten thee] This line, as it ſtands in the preſent Text, ſeems to be defective. The LXX and Chald. both expreſs *the night*, which is almoſt neceſſary to anſwer to *day* in the preceding line, as well as to perfect the ſenſe here. I therefore think that we ought, upon the authority of LXX and Chald. to read either ולילה, *and by night*, inſtead of ולנגה, *and for brightneſs*; or ולנגה בלילה, adding the word בלילה, *by night*.

21. —of my planting] מטעי, ſo with the *Keri* read forty four MSS, (ſeven Antient,) and ſix Editions; with which agree Syr. Chald. Vulg.

## CHAP. LXI.

1. The ſpirit of JEHOVAH—] The LXX, Vulg. and St. Luke IV. 18. and MS. and two Old Editions, omit the word אדני, *the Lord*; which was probably added to the Text through the ſuperſtition of the Jews, to prevent the pronunciation of the word יהוה following. See Kennicott on the State of the printed Heb. Text, 1. p. 510.

Ibid. —perfect liberty] Ten MSS and one Edition have פקחקוח in one word: and ſo the LXX and Vulg. appear to have taken it.

The proclaiming of perfect liberty to the bounden, and the year of acceptance with JEHOVAH, is a manifeſt alluſion to the proclaiming of the year of Jubilee by ſound of trumpet; ſee Levit. XXV. 9, &c. This was a year of general releaſe; of debts and obligations; of bond men and women; of lands and poſſeſſions, which had been ſold from the families and tribes, to which they belonged. Our Saviour, by applying this Text to himſelf, Luke IV. 18, 19. a Text ſo manifeſtly relating to the inſtitution abovementioned, plainly declares the typical deſign of that inſtitution.

3. To impart [gladneſs] to the mourners] A word neceſſary to the ſenſe is certainly loſt in this place; of which the antient Verſions have preſerved no traces. Houbigant, by conjecture, inſerts the word ששון, *gladneſs*, taken from the line next but one below, where it ſtands oppoſed to אבל, *ſorrow*, or *mourning*; as the word loſt here was to אבלי, *mourners*: I follow him.

Ibid. —a beautiful crown, inſtead of aſhes] In times of mourning the Jews put on ſackcloth, or coarſe and ſordid raiment; and ſpread duſt and aſhes on their heads; on the contrary, ſplendid clothing, and ointment poured on the head, were the ſigns of joy. "Feign thyſelf to be a mourner, ſays Joab to the woman of Tekoah, and put on now mourning apparel, and anoint not thyſelf with oil." 2 Sam. XIV. 2. Theſe cuſtoms are at large expreſſed in the book of Judith. "She pulled off the ſackcloth which ſhe had on, and put off the garments of her widowhood, and waſhed her body all over with water, and anointed herſelf with precious oint-

ointment, and braided the hair of her head, and put on a tire [mitre, marg.] upon it; and put on her garments of gladneſs." Chap. x. 3.

*Phear*, inſtead of *apher*; a paronomaſia, which the Prophet often uſes: a chaplet, crown, or other ornament of the head, (for ſo the Vulgate renders the word here, and in the 10th verſe; in which laſt place the LXX agree in the ſame rendering,) inſtead of duſt and aſhes, which before covered it: and the coſtly ointments, uſed on occaſion of feſtivity, inſtead of the enſigns of ſorrow.

Ibid. —trees approved] Heb. *oaks of righteouſneſs*, or *truth*: that is, ſuch as by their flouriſhing condition ſhould ſhew, that they were indeed "the cion of God's planting, and the work of his hands:" under which images, in the preceding Chap. ver. 21. the true ſervants of God, in a highly improved ſtate of the Church, were repreſented; that is, ſays Vitringa on that place, "commendable for the ſtrength of their faith, their durability, and firmneſs."

4. And they that ſpring from thee] A word is loſt here likewiſe. After ובנו, *they ſhall build*, add ממך, they that ſpring *from thee*. Four MSS have it ſo, (two of them Antient,) and it is confirmed by Chap. LVIII. 12. where the ſentence is the very ſame, this word being here added. Kimchi makes the ſame remark: "the word ממך is omitted here; but is found in Chap. LVIII. 12."

7. Inſtead of your ſhame—] The tranſlation of this verſe, which is very confuſed, and probably corrupted in the Hebrew, is taken from the Syriac Verſion; except that the latter has not expreſſed the word משנה, *double*, in the firſt place. Five MSS add the Conjunction ו to שמחת. Syr. reads תרנו and תירשו in the ſecond Perſon, "*ye* ſhall rejoice, *ye* ſhall inherit." And for להם; *to them*, two MSS (one of them Antient,) and Syr. read לכם, *to you*, in the ſecond Perſon likewiſe.

The verſion of the LXX is imperfect in this place: the firſt half of the verſe is intirely omitted in all the printed copies, It is ſupplied by MSS. Pachom. and 1 D. 11. in the following manner:

Αντι της αισχυνης ὑμων της διπλης,
Και αντι της ενδροπης αγαλλιασεσθαι ἡ μερις αυτων·
Δια τουτο την γην αυτων εκ δευτερου———.

In

In which the two MSS agree, except that 1 D. 11. has by miſtake ἡμέρας for ἡ μέρις. And Cod. Marchal. in the margin, has pretty nearly the ſame ſupplement as from Theodotion.

8. —and iniquity] Syr. and Chald. prefix the Conjunction ו, inſtead of the Prepoſition ב, to עולה; which they render iniquity or oppreſſion: and ſo the LXX, ἀδικίας.

10. As the bridegroom decketh himſelf with a prieſtly crown] An alluſion to the magnificent dreſs of the High Prieſt, when performing his functions; and particularly to the mitre, and crown, or plate of gold, on the front of it. Exod. XXIX. 6. The bonnet or mitre of the prieſts alſo was made, as Moſes expreſſes it, "for glory and for beauty." Exod. XXVIII. 40. It is difficult to give its full force to the Prophet's metaphor in another language; the verſion of Aquila and Symmachus comes neareſt to it: ὡς νυμφίον ἱερατευόμενον ςεφάνῳ.

11. The Lord JEHOVAH—] "אדני, *the Lord*, makes the line longer than the preceding and following: and LXX Alex. [and MSS Pachom. and 1 D. 11.] and Arab. do not render it. Hence it ſeems to be interpolated." DR. JUBB. Three MSS have it not. See Note on ver. 1. of this Chapter.

## CHAP. LXII.

5. For as a young man—ſo—] The particles of compariſon are not at preſent in the Hebrew Text: but the LXX, Syr. and Chald. ſeem to have read in their copies כ prefixed to the verb, כי כיבעל, which ſeems to have been omitted by miſtake of a tranſcriber, occaſioned by the repetition of the ſame two letters. And before the Verb in the ſecond line a MS adds כן, *ſo*: which the LXX, Syr. and Chald. ſeem alſo to have had in their copies. In the third line of this verſe the ſame MS has in like manner וכמשוש, and two MSS and the Babyloniſh Talmud כמשוש, adding the כ: and in the fourth line, the Babyloniſh Talmud likewiſe adds כן, *ſo*, before the verb.

Sir John Chardin, in his Note on this place, tells us, "that it is the cuſtom in the Eaſt for youths, that were never married, always to marry virgins; and widowers, however young, to marry widows." Harmer, Obſerv. 11. p. 482.

Ibid.

Ibid. —thy reſtorer—] גֹּאֲלֵךְ; ſee Note on Chap. XLIX. 17.

6. O ye that proclaim—] The faithful, and in particular the Prieſts and Levites, are exhorted by the Prophet to beſeech God with unremitted importunity (compare Luke XVIII. 1, &c.) to haſten the redemption of Sion. The image in this place is taken from the Temple ſervice; in which there was appointed a conſtant watch, day and night, by the Levites: and among them this ſervice ſeems to have belonged particularly to the ſingers; ſee 1 Chron. IX. 33. Now the watches in the Eaſt, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to ſhew that they themſelves are conſtantly attentive to their duty. Hence the watchmen are ſaid by the Prophet, Chap. LII. 8. *to lift up their voice*; and here they are commanded, *not to keep ſilence*; and the greateſt reproach to them is, *that they are dumb dogs*; *they cannot bark*; *dreamers*, *ſluggards*, *loving to ſlumber*: Chap. LVI. 10. "The watchmen in the camp of the caravans go their rounds, crying one after another, "God is One, He is merciful:" and often add, "Take heed to yourſelves." Tavernier, Voyage de Perſe, Liv. I. Chap. X. The CXXXIVth Pſalm gives us an example of the Temple watch. The whole Pſalm is nothing more than the alternate cry of two different diviſions of the watch. The firſt watch addreſſes the ſecond, reminding them of their duty: the ſecond anſwers by a ſolemn bleſſing: the addreſs and the anſwer ſeem both to be a ſet form, which each diviſion proclaimed, or ſung aloud, at ſtated intervals, to notify the time of the night:

1ſt Chorus.

"Come on now, bleſs ye JEHOVAH, all ye ſervants of JEHOVAH;
"Ye that ſtand in the houſe of JEHOVAH in the nights:
"Lift up your hands towards the ſanctuary,
"And bleſs ye JEHOVAH."

2d Chorus.

"JEHOVAH bleſs thee out of Sion;
"He that made heaven and earth."

"Qui ſtatis *in loco cuſtodiæ* domus ſanctuarii JEHOVÆ, & laudatis per noctes;" ſays the Chaldee Paraphraſe on the ſecond line. And this explains what is here particularly meant by proclaiming, or making remembrance

brance of, the name of JEHOVAH: the form, which the watch made uſe of on theſe occaſions, was always a ſhort ſentence, expreſſing ſome pious ſentiment, of which JEHOVAH was the ſubject; and it is remarkable, that the cuſtom in the Eaſt in this reſpect alſo ſtill continues the very ſame; as it appears by the example above given from Tavernier.

And this obſervation leads to the explanation of an obſcure paſſage in the Prophet Malachi, II. 12.

"JEHOVAH will cut off the man that doeth this;
"The watchman and the anſwerer, from the tabernacles of Jacob;
"And him that preſenteth an offering to JEHOVAH God of Hoſts."

ער ועגה, *the maſter and the ſcholar*, ſays our tranſlation after Vulg. *the ſon and the grandſon*, ſays Syr. and Chald. as little to the purpoſe: Arias Montanus has given it, *vigilantem & reſpondentem, the watchman and the anſwerer*; that is, the Levite: and *him that preſenteth an offering to Jehovah*; that is, the Prieſt.

9. But they that reap the harveſt ſhall eat it, and praiſe JEHOVAH—] This and the following line have reference to the law of Moſes: "Thou mayeſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil;—but thou muſt eat them before the Lord thy God, in the place which the Lord thy God ſhall chooſe—." Deut. XII. 17, 18. "And when ye ſhall come into the land, and ſhall have planted all manner of trees for food, then ye ſhall count the fruit thereof as uncircumciſed: three years it ſhall be as uncircumciſed unto you; it ſhall not be eaten of. But in the fourth year all the fruit thereof ſhall be holy to praiſe the Lord withal. And in the fifth year ye ſhall eat the fruit thereof." Lev. XIX. 23—25. This clearly explains the force of the expreſſions, "ſhall praiſe JEHOVAH," and "ſhall drink it in my ſacred courts."

Five MSS, (one Antient,) have יאכלוהו, fully expreſſed: and ſo likewiſe ישתוהו is found in nineteen MSS, three of them Antient.

10. —for the people] Before the word העם, *the people*, two MSS inſert יהוה, *Jehovah:* one MS adds the ſame word after it; and eight MSS, (three Antient,) inſtead of העם have יהוה and ſo likewiſe one Edition. But though it makes a good ſenſe either way, I believe it to be an interpolation, as the Antient Verſions do not favour it. The LXX indeed read עמי, *my people.*

11. —Lo! thy Saviour—] So all the Antient Verſions render the word ישׁעך.

Ibid. Lo! his reward—] See Note on Chap. XL. 10.

## CHAP. LXIII.

The very remarkable paſſage, with which this Chapter begins, ſeems to me to be in a manner detached from the reſt, and to ſtand ſingly by itſelf; having no immediate connection with what goes before, or with what follows; otherwiſe than as it may purſue the general deſign, and ſtand in its proper place in the order of Prophecy. It is by many learned interpreters ſuppoſed, that Judas Maccabeus and his victories make the ſubject of it. What claim Judas can have to ſo great an honour will, I think, be very difficult to make out; or how the attributes of the great Perſon introduced can poſſibly ſuit him. Could Judas call himſelf The Announcer of Righteouſneſs, mighty to ſave? Could he talk of the Day of vengeance being in his heart, and the year of His redeemed being come? or that his own arm wrought ſalvation for him? Beſides, what were the great exploits of Judas in regard to the Idumeans? he overcame them in battle, and ſlew twenty thouſand of them. And John Hyrcanus, his brother Simon's ſon and ſucceſſor, who is called in to help out the accompliſhment of the Prophecy, gave them another defeat ſome time afterward, and compelled them by force to become proſelytes to the Jewiſh religion, and to ſubmit to circumciſion: after which they were incorporated with the Jews, and became one people with them. Are theſe events adequate to the Prophet's lofty prediction? Was it ſo great an action to win a battle with conſiderable ſlaughter of the enemy; or to force a whole nation by dint of the ſword into Judaiſm? or was the converſion of the Idumeans, however effected, and their admiſſion into the Church of God, equivalent to a moſt grievous judgement and deſtruction threatened in the ſevereſt terms? But here is another very material circumſtance to be conſidered, which, I preſume, intirely excludes Judas Maccabeus, and even the Idumeans properly ſo called. For the Idumea of the Prophet's time was quite a different country from that which Judas conquered. For during the Babyloniſh Captivity the Nabatheans had driven the Edomites out of their country; who upon that took poſſeſſion of the ſouthern parts of

Judea, and ſettled themſelves there; that is, in the country of the whole tribe of Simeon, and in half of that of Judah. See Prideaux, ad An. 740, & 165. And the metropolis of the Edomites, and of the country thence called Idumea, which Judas took, was Hebron, 1 Macc. v. 65. not Botſra.

I conclude therefore, that this Prophecy has not the leaſt relation to Judas Maccabeus. It may be aſked, to whom, and to what event does it relate? I can only anſwer, that I know of no event in hiſtory to which from its importance and circumſtances it can be applied: unleſs perhaps to the Deſtruction of Jeruſalem and the Jewiſh Polity: which in the Goſpel is called the Coming of Chriſt, and the Days of Vengeance; Matt. xvi. 28. Luke xxi. 22. But, though this Prophecy muſt have its accompliſhment, there is no neceſſity of ſuppoſing that it has been already accompliſhed. There are Prophecies, which intimate a great ſlaughter of the enemies of God and his people, which remain to be fulfilled: theſe in Ezekiel, Chap. xxxviii. and in the Revelation of St. John, Chap. xx. are called Gog and Magog. This Prophecy of Iſaiah may poſſibly refer to the ſame or the like event. We need not be at a loſs to determine the Perſon who is here introduced, as ſtained with treading the wine-preſs, if we conſider how St. John in the Revelation has applied this image of the Prophet. Rev. Chap. xix. 13, 15, 16. Compare Chap. xxxiv.

1. I who announce righteouſneſs, and—] A MS has המדבר, with the demonſtrative article added, with greater force and emphaſis; *The Announcer* of righteouſneſs. A MS has צדקה, without ב prefixt; and ſo LXX, and Vulg. And thirty eight MSS, (ſeven Antient,) add the Conjunction ו to רב; which the LXX, Syr. and Vulg. confirm.

2. Wherefore is thine apparel red—] For ללבושך, twenty nine MSS, (nine Antient,) and one Edition, have ללבושיך in the plural; ſo LXX and Syr. And all the antient Verſions read it with מ inſtead of the firſt ל. But the true reading is probably מלבושך in the ſingular, as in ver. 3.

3. And I have ſtained—] For אגאלתי, a verb of very irregular formation, compounded, as they ſay, of the two forms of the Preterit and Future, a MS has אגאלהו, the regular Future with a Pleonaſtic Pronoun added to it, according to the Hebrew idiom. "And all my raiment, I have ſtained it." The neceſſity of the Verb's being in the Paſt time ſeems to have given occaſion to the alteration made in the end of the word. The

Con-

Converſive ו at the beginning of the ſentence affects the verb, though not joined to it; of which there are many examples:

ומקרני רמים עניתני

"And thou wilt hear me, (or hear thou me,) from among the horns "of the unicorns." Pſ. XXII. 22.

5. And mine indignation—] For וחמתי, nineteen MSS, (three Antient,) and four Editions, have וצדקתי, *and my righteouſneſs:* from Chap. LIX. 16. which, I ſuppoſe, the tranſcriber retained in his memory.

6. And I cruſhed them] For ואשכרם, "and I made them drunken," twenty ſeven MSS, (three Antient,) and the old Edition of 1488, have ואשברם, "and I cruſhed them:" and ſo Syr. and Chald. The LXX have omitted this whole line.

7. The remaining part of this Chapter, with the whole Chapter following, contains a Penitential Confeſſion and Supplication of the Iſraelites in their preſent ſtate of Diſperſion, in which they have ſo long marvellouſly ſubſiſted, and ſtill continue to ſubſiſt, as a people; caſt out of their country; without any proper form of civil polity, or religious worſhip; their Temple deſtroyed, their City deſolated and loſt to them; and their whole nation ſcattered over the face of the earth; apparently deſerted and caſt off by the God of their fathers, as no longer his peculiar people.

They begin with acknowleging God's great mercies and favours to their nation; and the ungrateful returns made to them on their part; that by their diſobedience they had forfeited the protection of God, and had cauſed him to become their adverſary. And now the Prophet repreſents them, induced by the memory of the great things that God had done for them, as addreſſing their humble ſupplication for the renewal of his mercies; they beſeech him to regard them in conſideration of his former loving kindneſs; they acknowlege him for their Father and Creator; they confeſs their wickedneſs and hardneſs of heart; they intreat his forgiveneſs; and deplore their preſent miſerable condition under which they have ſo long ſuffered. It ſeems deſigned as a Formulary of Humiliation for the Iſraelites, in order to their converſion.

The whole paſſage is in the Elegiac form, pathetic and elegant; but it has ſuffered much in our preſent copy by the miſtakes of tranſcribers.

Ibid. —the praiſe of Jehovah] For תהלות, plural, twenty nine MSS, (three Antient,) and two Editions, have תהלת, in the ſingular num-

ber: and ſo the Vulgate renders it; and one of the Greek Verſions, in the margin of Cod. Marchal. and in the Text of MSS Pachom. and 1. D. 11. *την αινεσιν κυριε.*

8, 9. And he became their ſaviour in all their diſtreſs—] I have followed the tranſlation of the LXX in the latter part of the 8th and the former part of the 9th verſe; which agrees with the preſent Text, a little differently divided, as to the members of the ſentence. They read מכל, *out of all*, inſtead of בכל, *in all*, which makes no difference in the ſenſe; and צר they underſtand as ציר. *Και εγενετο αυτοις εις σωτηριαν εκ πασης θλιψεως αυτων· ου πρεσβυς, ουδε αγγελος—* An angel of his preſence means an angel of ſuperior order, in immediate attendance upon God. So the angel of the Lord ſays to Zacharias, "I am Gabriel, that ſtand in the preſence of God," Luke 1. 19. The Preſence of JEHOVAH, Exod. XXXIII. 14, 15. and the Angel, Exod. XXIII. 20, 21. is JEHOVAH himſelf: here an Angel of his preſence is oppoſed to JEHOVAH himſelf; as an Angel is in the following paſſages of the ſame book of Exodus. After their idolatrous worſhiping of the Golden Calf, 'when God had ſaid to Moſes, I will ſend an Angel before thee—I will not go up in the midſt of thee—the people mourned,' Exod. XXXIII. 2—4. God afterwards comforts Moſes, by ſaying, "My Preſence (that is, I Myſelf in Perſon, and not by an Angel) will go with thee," ver. 14. *ου συμπορευσομαι σοι*, as the LXX render it.

The MSS and Editions are much divided between the two readings of the Text and Margin in the common Copies, לא and לו. All the antient Verſions expreſs the Chetib לא.

Ibid. And he took them up, and he bare them] See the Note on Chap. XLVI. 3.

10. And he fought againſt them] Twenty ſix MSS, (ten Ancient,) and the firſt Edition, with another, add the Conjunction ו, והוא.

11. How he brought them up from the ſea with the ſhepherd of his flock; How—] For איה, *how* Interrogative, twice, the Syriac Verſion reads איך, *how* without Interrogation; as that Particle is uſed in the Syriac language, and ſometimes in the Hebrew. See Ruth. III. 18. Eccleſ. II. 16.

Ibid. Moſes his ſervant—] For עמו, *his people*, two MSS, (one of them Antient,) and the old Edition of 1488, and Syr. read עבדו, *his ſervant*.

Theſe two words have been miſtaken one for the other in other places: Pſ. LXXVIII. 71. and LXXX. 5. for עמו and עמך, the LXX read עבדו and עבדך.

Ibid. —the ſhepherd of his flock] That is, Moſes. The MSS and Editions vary in this word: ſome have it רעה in the Singular Number; ſo LXX, Syr. Chald. Others רעי, plural.

14. The ſpirit of Jehovah conducted them] For תניחנו, *cauſed him to reſt*, the LXX have ὡδηγησεν αυτους, *conducted them*, they read תנחם: Syr. Chald. Vulg. read תנחנו, *conducted him*. Two MSS have the word without the י in the middle.

15. —and thy mighty power] For גבורתיך, plural, thirty two MSS, (ſeven Antient,) and ſeven Editions, have גבורתך, ſingular.

Ibid. —are they reſtrained from us] For אלי, *from*, (*or in regard to*,) *me*, LXX, and Syr. read אלינו, *from us*.

16. O deliver us for the ſake of thy name] The preſent Text reads, as our Tranſlation has rendered it, "Our Redeemer, thy name is from everlaſting." But inſtead of מעולם, *from everlaſting*, an Antient MS has למען, *for the ſake of*, which gives a much better ſenſe. To ſhew the impropriety of the preſent reading, it is ſufficient to obſerve, that the LXX and Syriac tranſlators thought it neceſſary to add עלינו, *upon us*, to make out the ſenſe; that is, "Thy name is *upon us*, or we are called by thy name, from of old." And the LXX have rendered גאלנו in the Imperative Mode, ῥυσαι ἡμας.

18. It is little that they have taken poſſeſſion of thy holy mountain] The difficulty of the conſtruction in this place is acknowleged on all hands. Vitringa prefers that ſenſe as the leaſt exceptionable, which our Tranſlation has expreſſed: in which however there ſeems to me to be a great defect; that is, the want of what in the ſpeaker's view muſt have been the principal part of the propoſition, the object of the verb, *the land*, or *it*, as our Tranſlators ſupply it; which ſurely ought to have been expreſſed, and not to have been left to be ſupplied by the reader. In a word, I believe, there is ſome miſtake in the Text: and here the LXX help us out; they had in their copy הר, *mountain*, inſtead of עם, *people*, τα ορη τα αγια αυτων. "Not only our enemies have taken poſſeſſion of mount Sion, and trodden down thy ſanctuary; even far worſe than this has befallen us:

Thou.

Thou haſt long ſince utterly caſt us off; and doſt not conſider us as thy peculiar people."

## CHAP. LXIV.

2. —the dry fuel—] המסים, "It means *dry ſtubble*, and the root is המס:" ſays Rabbi Jonah, apud Sal. ben Melec in loc. Which is approved by Schultens, Orig. Hebr. p. 30.

"The fire kindling the ſtubble does not ſeem like enough to the melting of the mountains to be brought as a ſimile to it. Quid ſi ſic?

That the mountains might flow down at thy preſence!
As the fire of things ſmelted burneth,
As the fire cauſeth the waters to boil—

There is no doubt of the Hebrew words of the ſecond line bearing that verſion." DR. JUBB.

I ſubmit theſe different interpretations to the reader's judgement. For my own part, I am inclined to think, that the Text is much corrupted in this place. The Antient Verſions have not the leaſt traces of either of the above interpretations. The LXX and Syr. agree exactly together in rendering this line by, "As the wax melteth before the fire," which can by no means be reconciled with the preſent Text. Vulg. for המסים reads ימסו.

Ibid. That the nations—] For גוים, *the nations*, four MSS, (one of them Antient,) have הרים, *the mountains*.

4. For never have men heard—] St. Paul is generally ſuppoſed to have quoted this paſſage of Iſaiah, 1 Cor. II. 9. and Clemens Romanus in his Firſt Epiſtle has made the ſame quotation, very nearly in the ſame words with the Apoſtle. But the citation is ſo very different both from the Hebrew Text and the Verſion of LXX, that it ſeems very difficult, if not impoſſible, to reconcile them by any literal emendation, without going beyond the bounds of temperate criticiſm. One clauſe, "neither hath it entered into the heart of man," (which, by the way, is a phraſe purely Hebrew, עלה על לב, and ſhould ſeem to belong to the Prophet,) is wholly left out; and another is repeated without force or propriety, viz. "nor perceived by the ear," after "never have heard:" and the ſenſe and expreſſion of the Apoſtle is far preferable to that of the Hebrew Text.

Text. Under theſe difficulties, I am at a loſs what to do better, than to offer to the reader this, perhaps diſagreeable, alternative: either to conſider the Hebrew Text and LXX in this place as wilfully diſguiſed and corrupted by the Jews; of which practice, in regard to other quotations in the New Teſtament from the Old, they lie under ſtrong ſuſpicions: ſee Dr. Owen, on the Verſion of the Seventy, ſect. VI—IX: or to look upon St. Paul's quotation as not made from Iſaiah, but from one or other of the two Apocryphal Books, intitled, The Aſcenſion of Eſaiah, and The Apocalyps of Elias, in both of which this paſſage was found; and the Apoſtle is by ſome ſuppoſed in other places to have quoted ſuch apocryphal writings. As the firſt of theſe concluſions will perhaps not eaſily be admitted by many; ſo I muſt fairly warn by readers, that the ſecond is treated by Jerom as little better than hereſy. See his Comment on this place of Iſaiah.

The variations on this place are as follows: for שמעו, *they* have heard, a MS, and LXX, read שמענו, *we* have heard: for the ſecond לא ſixty nine MSS, and four Editions, have ולא; and Syr. Chald. Vulg. and ſo ועין, LXX, Syr. את is added before אלהים in MS Bodl. למחכי, plural, two MSS, and all the antient Verſions.

5. Thou meeteſt with joy thoſe—] Syr. reads —פוגע אתה שש בעשי.

Ibid. Becauſe of our deeds, for we have been rebellious.] בהם עולם ונושע. I am fully perſuaded, that theſe words, as they ſtand in the preſent Hebrew text, are utterly unintelligible: there is no doubt of the meaning of each word ſeparately, but put together they make no ſenſe at all. I conclude therefore, that the copy has ſuffered by miſtakes of tranſcribers in this place. The corruption is of long ſtanding; for the antient Interpreters were as much at a loſs for the meaning as the moderns, and give nothing ſatisfactory. The LXX render theſe words by *δια τουτο επλαανηθημεν*: they ſeem to have read עליהם נפשע; without helping the ſenſe. In this difficulty what remains, but to have recourſe to conjecture? Archbiſhop SECKER was diſſatisfied with the preſent reading: he propoſes, חבט עלינו ונושע; "look upon us, and we ſhall, or that we may, be ſaved:" which gives a very good ſenſe, but ſeems to have no ſufficient foundation. Beſides, the word ונושע, which is attended with great difficulties, ſeems to be corrupted, as well as the two preceding; and the true reading of it is, I think, given by the LXX, ונפשע, *επλανηθημεν*, (ſo they

they render the verb פשע, Chap. XLVI. 8. and Ezek. XXXIII. 12.) parallel to ונחטא, ἡμαρτομεν. For בהם עולם, which mean nothing, I would propoſe המעללינו; which I preſume was firſt altered to במעלליהם, an eaſy and common miſtake of the third perſon plural of the Pronoun for the firſt, (ſee Note on Chap. XXXIII. 2.) and then with ſome further alteration to בהם עולם. The עליהם, which the LXX probably found in their copy, ſeems to be a remnant of במעלליהם.

This, it may be ſaid, is impoſing your ſenſe upon the Prophet. It may be ſo: for perhaps theſe may not be the very words of the Prophet; but however it is better than to impoſe upon him what makes no ſenſe at all; as they generally do, who pretend to render ſuch corrupted paſſages. For inſtance, our own Tranſlators: "in *thoſe* is continuance, and we ſhall be ſaved:" in thoſe—in whom, or what? There is no Antecedent to the Relative. *In the ways of God*, ſay ſome: *with our fathers*, ſays Vitringa, joining it in conſtruction with the verb קצפת, *thou haſt been angry with them, our fathers*; and putting ונחטא, *for we have ſinned*, in a parentheſis. But there has not been any mention of *our fathers*; and the whole ſentence, thus diſpoſed, is utterly diſcordant from the Hebrew idiom and conſtruction. In thoſe is *continuance:* עולם means a deſtined, but hidden and unknown, portion of time; but cannot mean continuation of time, or *continuance*, as it is here rendered. Such forced interpretations are equally conjectural with the boldeſt critical emendation; and generally have this further diſadvantage, that they are altogether unworthy of the Sacred Writers.

6. There is no one—] Twelve MSS have אין, without the Conjunction ו prefixed: and ſo read Chald. and Vulg.

Ibid. And haſt delivered us up—] For ותמוגנו, *haſt diſſolved us*, LXX, Syr. Chald. had in their copies תמגנו, *haſt delivered us up*. Houbigant. SECKER.

7. But Thou, O Jehovah, Thou—] For ועתה, *and now*, five MSS, (one of them Antient,) and the two oldeſt Editions of 1486 and 1488, have ואתה, *and thou:* and ſo Chald. ſeems to have read. The repetition has great force. The other word may be well ſpared.

Ibid. We are all of us the work of thy hands.] Three MSS, (two of them Antient,) and LXX, read מעשה, without the Conjunction ו prefixed.

And

And for ידך, the Bodl. and two other Mss, LXX, Syr. Vulg. read ידיך, in the plural number.

## CHAP. LXV.

This Chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the Chapter preceding. God is introduced declaring, that he had called the Gentiles, though they had not ſought him; and had rejected his own people, for their refuſal to attend to his repeated call; for their obſtinate diſobedience, their idolatrous practices, and deteſtable hypocriſy. That nevertheleſs he would not deſtroy them all; but would preſerve a remnant, to whom he would make good his antient promiſes. Severe puniſhments are threatened to the apoſtates; and great rewards are promiſed to the obedient in a future flouriſhing ſtate of the Church.

1. I am made known to thoſe that aſked not for me] נדרשתי, εμφανης εγενομεν, LXX Alex. and St. Paul, Rom. x. 20. who has however inverted the order of the phraſes, εμφανης εγενομεν, and ἐυρεθην, from that which they have in LXX. נדרשתי means, "quæſitus ſum cum effectu; I am ſought, ſo as to be found." Vitring. If this be the true meaning of the word, then שאלו, *that aſked*, which follows, ſhould ſeem to be defective, the verb wanting its object: but two Mss, (one of them Antient,) have שאלוני, aſked *me*; and another Ms, שאלו לי, aſked *for me*; one or other of which ſeems to be right. But Cocceius in Lex. and Vitringa in his Tranſlation, render נדרשתי by "I have anſwered;" and ſo the word is rendered by all the antient Verſions in Ezek. xx. 3, 31. If this be right, the tranſlation will be, "I have anſwered thoſe that aſked not." I leave this to the reader's judgement; but have followed in my Tranſlation the LXX, and St. Paul, and the Mss above mentioned. בקשני is written regularly and fully in above a hundred Mss, and in the oldeſt Edition, בקשוני.

3, 4. Sacrificing in the gardens, and—] Theſe are inſtances of heatheniſh ſuperſtition, and idolatrous practices, to which the Jews were immoderately addicted before the Babyloniſh Captivity. The heathen worſhiped their idols in groves: whereas God, in oppoſition to this ſpecies of idolatry, commanded his people, when they ſhould come into the promiſed

land, to deſtroy all the places wherein the Canaanites had ſerved their gods, and in particular to burn their groves with fire, Deut. XII. 2, 3. Theſe apoſtate Jews ſacrificed upon altars built of bricks; in oppoſition to the command of God in regard to his altar, which was to be of unhewn ſtone; Exod. xx. 25. " —& pro uno altari, quod impolitis lapidibus Dei erat lege conſtructum, coctos lateres & agrorum ceſpites hoſtiarum ſanguine cruentabant." Hieron. in loc. Or it means perhaps, that they ſacrificed upon the roofs of their houſes, which were always flat, and paved with brick, or tile, or plaſter of terrace: an inſtance of this idolatrous practice we find in 2 Kings XXIII. 12. where it is ſaid, that Joſiah " beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made." See alſo Zeph. I. 5. Sir John Chardin's MS Note on this place of Iſaiah is as follows: " Ainſi font tous les Gentiles, ſur les lieux elevés, & ſur les terraſſes, appellez *lateres*, parceque ſont faits de briq." " Who dwell in the ſepulchres, and lodge in the caverns,"—for the purpoſes of necromancy and divination; to obtain dreams and revelations. Another inſtance of heatheniſh ſuperſtition:

" Huc dona ſacerdos
" Cum tulit, & cæſarum ovium ſub nocte ſilenti
" Pellibus incubuit ſtratis, ſomnoſque petivit;
" Multa modis ſimulacra videt volitantia miris,
" Et varias audit voces, fruiturque deorum
" Colloquio, atque imis Acheronta affatur Avernis."

Virg. Æn. VII. 86.

" Here in diſtreſs th' Italian nations come,
" Anxious, to clear their doubts, and learn their doom:
" Firſt, on the fleeces of the ſlaughter'd ſheep,
" By night the ſacred prieſt diſſolves in ſleep:
" When, in a train, before his ſlumbering eye,
" Thin airy forms, and wonderous viſions fly.
" He calls the pow'rs, who guard th' infernal floods,
" And talks, inſpir'd, familiar with the gods."

Pitt.

" Who eat ſwine's fleſh,"—which was expreſsly forbidden by the law, Lev. XI. 7; but among the heathen was in principal requeſt in their

ſacrifices and feaſts. Antiochus Epiphanes compelled the Jews to eat ſwine's fleſh, as a full proof of their renouncing their religion, 2 Macc. VI. 18. and VII. 1. " And the broth of abominable meats,—] for luſtrations, magical arts, and other ſuperſtitious and abominable practices.

Ibid. —in the caverns.] בנצורים, a word of doubtful ſignification. An Antient MS has בצורים, another בצרים, *in the rocks:* and Le Clerc thinks the LXX had it ſo in their copy. They render it by *εν τοις σπηλαιοις.*

Ibid. —in their veſſels.] For כליהם, a MS had at firſt בכליהם. So Vulg. and Chald. and the Prepoſition ſeems neceſſary to the ſenſe.

5. —for I am holier than thou] So the Chaldee renders it. קדשתיך, is the ſame with קדשתי ממך. In the ſame manner חזקתני, Jer. XX. 7. is uſed for חזקת ממני, *thou art ſtronger than I.*

7. —into their boſom] For על, ten MSS and five Editions have אל. So again at the end of this verſe, ſeventeen MSS and four Editions have אל.

6. 7. —their iniquities, and the iniquities of their fathers] For the Pronoun affixed of the ſecond perſon כם, *your*, twice, read הם, *their*, in the third perſon: with LXX, and Houbigant.

8. —for the ſake of my ſervants] It is to be obſerved, that one of the Koningſburg MSS collated by Lilienthal points the word עבדי, ſingular; that is, *my ſervant*, meaning the Meſſiah; and ſo read the LXX: which gives a very good ſenſe.

9. —inheritor of my mountain] הרי, in the ſingular Number; ſo LXX, and Syr. that is, of mount Sion. See ver. 11. and chap. LVI. 7. to which, Sion, the Pronoun Feminine ſingular, added to the Verb in the next line, refers; ירשוה, *ſhall inherit her.*

10. —Sharon, and the valley of Achor—] Two of the moſt fertile parts of Judea; famous for their rich paſtures; the former to the weſt, not far from Joppa; the latter north of Jericho, near Gilgal.

11. Who ſet in order a table for Gad—] The diſquiſitions and conjectures of the Learned concerning Gad and Meni are infinite and uncertain: perhaps the moſt probable may be, that Gad means Good Fortune, and Meni the Moon. " But why ſhould we be ſolicitous about it? ſays Schmidius. It appears ſufficiently, from the circumſtances, that they were falſe gods, either ſtars, or ſome other natural object; or a mere fiction.

The Holy Scriptures did not deign to explain more clearly what theſe objects of idolatrous worſhip were; but choſe rather, that the memory of the knowlege of them ſhould be utterly aboliſhed. And God be praiſed, that they are ſo totally aboliſhed, that we are now quite at a loſs to know, what and what ſort of things they were." Schmidius on the place, and on Jud. II. 13. Bibl. Hallenſia.

Jerom, on the place, gives an account of this idolatrous practice of the apoſtate Jews, of making a Feaſt, or a Lectiſternium, as the Romans called it, for theſe pretended deities. " Eſt in cunctis urbibus, & maxime in Ægypto, & in Alexandria, idololatriæ vetus conſuetudo, ut ultimo die anni, & menſis ejus qui extremus eſt, ponant menſam refertam varii generis epulis, & poculum mulſo mixtum; vel præteriti anni vel futuri fertilitatem auſpicantes. Hoc autem faciebant & Iſraelitæ, omnium ſimulachrorum portenta venerantes; & nequaquam altari victimas, ſed hujuſmodi menſæ liba fundebant." See alſo Le Clerc on the place; and on LXVI. 17. and Dav. Millii Diſſert. v.

The alluſion to Meni, which ſignifies *number*, is obvious. If there had been the like alluſion to Gad, which might have been expected, it might perhaps have helped to let us into the meaning of that word. It appears from Jerom's Verſion of this place, that the words τῳ δαιμονιῳ, (or δαιμονι, as ſome copies have it,) and τῃ τυχῃ ſtood in his time in the Greek Verſion in an inverted order from that which they have in the preſent copies; the latter then anſwering to גד, the former to מני: by which ſome difficulty would be avoided; for it is commonly ſuppoſed, that גד ſignifies τυχη. See Gen. XXX. 11. apud LXX. This matter is ſo far well cleared up by MSS Pachom. and 1 D. II. which agree in placing theſe two words in that order, which Jerom's Verſion ſuppoſes.

15. —ſhall ſlay you.] For והמיתך, *ſhall ſlay thee*, LXX and Chald. read והמיתכם, *ſhall ſlay you*, plural.

17. —I create new heavens, and a new earth] Concerning this image and the application of it, ſee De S. Poeſ. Hebr. Præl. IX.

18. —in the age to come, which I create] So in Chap. IX. 5. אבי עד, πατηρ τȣ μελλοντος αιωνος, LXX. See Biſhop Chandler, Defence of Chriſtianity, p. 136.

20. For משם, *thence*, LXX, Syr. Vulg. read שם, *there*.

21. They ſhall not build, and another inhabit] The reverſe of the curſe denounced on the diſobedient, Deut. xxviii. 30. "Thou ſhalt build a houſe, and thou ſhalt not dwell therein; thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof."

22. For as the days of a tree—] It is commonly ſuppoſed, that the oak, one of the moſt long-lived of the trees, laſts about a thouſand years; being five hundred years growing to full perfection, and as many decaying: which ſeems to be a moderate and probable computation. See Evelyn, Sylva, B. iii. Ch. iii. The preſent Emperor of China, in his very ingenious and ſenſible poem, intituled, Eloge de Moukden, a tranſlation of which in French was publiſhed at Paris, 1770, ſpeaks of a tree in his country, which lives more than a hundred ages; and of another, which after fourſcore ages is only in its prime, p. 37, 38. But his Imperial Majeſty's Commentators, in their Note on the place, carry the matter much further; and quote authority, which affirms, that the tree laſt mentioned by the Emperor, the Immortal Tree, after having lived ten-thouſand years, is ſtill only in its prime. I ſuſpect that the Chineſe enlarge ſomewhat in their national chronology, as well as in that of their trees. See Chou King, Preface, by Monſ. De Guignes. The Prophet's idea ſeems to be, that they ſhall live to the age of the Antediluvians; which ſeems to be very juſtly expreſſed by the days of a tree, according to our notions.

23. My choſen ſhall not labour in vain] I remove בחירי from the end of the 22d to the beginning of the 23d verſe, on the authority of LXX, Syr. Vulg. and a MS: contrary to the diviſion in the Maſoretic Text.

Ibid. Neither ſhall they generate a ſhort-lived race] לבהלה, *in feſtinationem*, what ſhall ſoon haſten away. Εις καλαραν, *for a curſe*, LXX. They ſeem to have read לאלה, Grotius. But Pſ. LXXVIII. 33. both juſtifies and explains the word here:

זיכל בהבל ימיהם
ושנותם בבהלה:

"And he conſumed their days in vanity;
"And their years in haſte."

μετοε

μετα σπουδης, ſay the LXX. Jerom on this place of Iſaiah explains it to the ſame purpoſe: "εις ανυπαρξιαν, hoc eſt, *ut eſſe deſiſtant.*"

25. —ſhall feed together] For כאחד, *as one*, an Antient MS has יחדו, *together*; the uſual word, to the ſame ſenſe, but very different in the letters. LXX, Syr. and Vulg. ſeem to agree with the MS.

## CHAP. LXVI.

This Chapter is a continuation of the ſubject of the foregoing. The Jews valued themſelves much upon their Temple, and the pompous ſyſtem of ſervices performed in it, which they ſuppoſed were to be of perpetual duration; and they aſſumed great confidence and merit to themſelves for their ſtrict obſervance of all the externals of their religion. And at the very time, when the judgements, denounced in ver. 6th and 12th of the preceding Chapter, were hanging over their heads, they were rebuilding, by Herod's munificence, the Temple in a moſt magnificent manner. God admoniſhes them, that the Moſt High dwelleth not in temples made with hands; and that a mere external worſhip, how diligently ſoever attended, when accompanied with wicked and idolatrous practices in the worſhipers, would never be accepted by him. This their hypocriſy is ſet forth in ſtrong colours: which brings the Prophet again to the ſubject of the former Chapter; and he purſues it in a different manner, with more expreſs declaration of the New Economy, and of the flouriſhing ſtate of the Church under it. The increaſe of the Church is to be ſudden and aſtoniſhing. They that eſcape of the Jews, that is, that become converts to the Chriſtian Faith, are to be employed in the Divine Miſſion to the Gentiles, and are to act as Prieſts in preſenting the Gentiles as an offering to God: ſee Rom. xv. 16. And both, now collected into one body, ſhall be witneſſes of the final perdition of the obſtinate and irreclaimable.

Theſe two Chapters manifeſtly relate to the calling of the Gentiles, the eſtabliſhment of the Chriſtian Diſpenſation, and the reprobation of the apoſtate Jews, and their deſtruction executed by the Romans.

2. —all theſe things are mine] A word, abſolutely neceſſary to the ſenſe, is here loſt out of the Text: לי, *mine*; it is preſerved by LXX, and Syr.

3. He

3. He that ſlayeth an ox, killeth a man;—] Theſe are inſtances of extreme wickedneſs joined with hypocriſy; of the moſt flagitious crimes committed by thoſe, who at the ſame time affected great ſtrictneſs in the performance of all the external ſervices of religion. God, by the Prophet Ezekiel, upbraids the Jews with the ſame practices: "When they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it." Chap. XXIII. 39. Of the ſame kind was the hypocriſy of the Phariſees in our Saviour's time; "who devoured widows houſes, and for a pretence made long prayers." Matt. XXIII. 14.

The generality of Interpreters, by departing from the literal rendering of the Text, have totally loſt the true ſenſe of it; and have ſubſtituted in its place what makes no good ſenſe at all: for it is not eaſy to ſhew, how in any circumſtances ſacrifice and murder, the preſenting of legal offerings and idolatrous worſhip, can poſſibly be of the ſame account in the ſight of God.

Ibid.—that maketh an oblation, [offereth] ſwine's blood] A word here likewiſe, neceſſary to compleat the ſenſe, is perhaps irrecoverably loſt out of the Text. The Vulg. and Chald. add the word *offereth*, to make out the ſenſe; not, as I imagine, from any different reading, (for the word wanted ſeems to have been loſt before the time of the oldeſt of them, as the LXX had it not in their copy;) but from mere neceſſity.

Le Clerc thinks, that מעלה is to be repeated from the beginning of this member; but that is not the caſe in the parallel members, which have another and a different verb in the ſecond place. "דם, ſic Verſiones: putarem tamen legendum participium aliquod, & quidem זבח, cum ſequatur ח, niſi jam præceſſerat." SECKER. Houbigant ſupplies אכל, *eateth*. After all, I think the moſt probable word is that which Chald. and Vulg. ſeem to have deſigned to repreſent; that is, מקריב.

5. Say ye to your brethren—] The Syr. reads, אמרו לאחיכם; and ſo the LXX, Edit. Comp. *ειπατε αδελφοις ὑμων*· and MS Marchal. has *αδελφοις*· and ſo Cyrill and Procopius read and explain it. It is not eaſy to make ſenſe of the reading of LXX in the other Editions: *ειπατε αδελφοι ἡμων τοις μισουσιν ὑμας*—but for *ἡμων*, MS 1 D. 11. alſo has *ὑμων*.

8. —and who hath ſeen] Twenty MSS, (four Antient,) and the two oldeſt Editions, with two others, have ומי, adding the Conjunction ו: and ſo read all the Antient Verſions.

11. —from her abundant ſtores] For מזיז, two Mss, and the old Edition of 1488, have מזיו; and the latter ז is upon a raſure in three other Mss. It is remarkable, that Kimchi and Sal. b. Melech, not being able to make any thing of the word as it ſtands in the Text, ſays it means the ſame with מזיו: that is, in effect, they admit of a various reading, or an error, in the Text. But, as Vitringa obſerves, what ſenſe is there in ſucking nouriſhment from the *ſplendour* of her glory? He therefore endeavours to deduce another ſenſe from the word זיז; but as far as it appears to me, without any authority. I am more inclined to accede to the opinion of thoſe learned Rabbins, and to think that there is ſome miſtake in the word; for that in truth is their opinion, though they diſguiſe it, by ſaying, that the corrupted word means the very ſame with that which they believe to be genuine. So in Chap. XLI. 24. they ſay, that אפע, *a viper*, means the ſame with אפס, *nothing*; inſtead of acknowleging that one is written by miſtake inſtead of the other. I would propoſe to read in this place מזין, or מזן, (inſtead of מזיז;) *from the ſtores*; from זון, *to nouriſh, to feed*: ſee Gen. XLV. 23. 2 Chron. XI. 23. Pſ. CXLIV. 13. And this perhaps may be meant by Aquila, who renders the word by απο παντοδαπιως: with which that of the Vulgate, "ab *omnimoda* gloria," and of Symmachus and Theodotion, nearly agree. The Chaldee follows a different reading, without improving the ſenſe; מיין, *from the wine*.

12. —like the great River, And like the overflowing Stream—] That is, the Euphrates; (it ought to have been pointed כַּנָּהָר, *ut fluvius ille*, as The River;) and the Nile.

Ibid. And ye ſhall ſuck at the breaſt] Theſe two words על שד, *at the breaſt*, ſeem to have been omitted in the preſent Text, from their likeneſs to the two words following; על צד, *at the ſide*. A very probable conjecture of Houbigant. Chald. and Vulg. have omitted the two latter words inſtead of the two former. See Note on Chap. LX. 4.

15. —ſhall come as a fire] For באש, *in fire*, the LXX had in their copy כאש, *as a fire*; ὡς πυρ.

Ibid. To breathe forth his anger] Inſtead of לְהָשִׁיב, as pointed by the Maſoretes, *to render*, I underſtand it as לְהַשִּׁיב, *to breathe*, from נשב.

17. —after the rites of Achad—] The Syrians worſhiped a god called Adad. Plin. Nat. Hiſt. XXXVII. 11. Macrob. Sat. I. 23. They held him

to

to be the higheſt and greateſt of the gods, and to be the ſame with Jupiter and the Sun: and the name Adad, ſays Macrobius, ſignifies One; as likewiſe does the word Achad in Iſaiah. Many learned men therefore have ſuppoſed, and with ſome probability, that the Prophet means the ſame pretended deity. אחד, in the Syrian and Chaldean dialects is חד; and perhaps by reduplication of the laſt letter, to expreſs perfect Unity, it may have become חדד, not improperly expreſſed in Latin by Macrobius Adad, without the aſpirate. It was alſo pronounced by the Syrians themſelves, with a weaker aſpirate, הדד; as in Benhadad, Hadadezer, names of their kings, which were certainly taken from their chief object of worſhip. This ſeems to me to be a probable account of this Name.

But the Maſoretes correct the Text in this place; their marginal reading is אחת, which is the ſame word, only in the Feminine form: and ſo read thirty MSS, (ſix Antient,) and the two oldeſt Editions. This Le Clerc approves, and ſuppoſes it to mean Hecate, or the Moon; and he ſupports his hypotheſis by arguments not at all improbable. See his Note on the place.

Whatever the particular mode of idolatry, which the Prophet refers to, might be, the general ſenſe of the place is perfectly clear. But Chald. and Syr. and after them Symmachus and Theodotion, cut off at once all theſe difficulties, by taking the word אחד in its common meaning, not as a proper name; the two latter rendering the ſentence thus: *οπισω αλληλων εν μεσῳ εσθιοντων το κρεας το χοιρειον· one after another, in the midſt of thoſe that eat ſwine's fleſh.* I ſuppoſe, they all read in their copies אחר אחד, *one by one*, or perhaps אחד אחר אחד, *one after another*. See a large Diſſertation on this ſubject in Davidis Millii Diſſertationes Selectæ, Diſſert. VI.

18. For I know their deeds—] A word is here loſt out of the preſent Text, leaving the ſenſe quite imperfect. The word is יודע, *knowing*, ſupplied from the Syriac. The Chald. had the ſame word in the copy before him, which he paraphraſes by קדמי גלן, their deeds *are manifeſt before me*: and the Aldine and Complutenſian Editions of LXX acknowlege the ſame word, *επιςαμαι*; which is verified by MS Pachom. and the Arabic Verſion. I think there can be little doubt of its being genuine.

Ibid. And I come—] For באה, which will not accord with any thing in the ſentence, I read בא, with a MS; the Participle anſwering to יודע,

with which agree LXX, Syr. Vulg. Perhaps it ought to be ובא, Syr *quando* veniam: and ſo LXX, according to Edit. Ald. and Complut. and Cod. Marchal.

19. —who draw the bow] I much ſuſpect, that the words משכי קשת, *who draw the bow*, are a corruption of the word משך, Moſchi, the name of a nation ſituated between the Euxine and Caſpian Seas; and properly joined with תבל, the Tibareni: ſee Bochart, Phaleg. III. 12. The LXX have μοσοχ, without any thing of the *drawers of the bow:* the word being once taken for a Participle, *the bow* was added to make ſenſe of it. קשת, *the bow*, is omitted in a MS.

Ibid. —who never heard my name]. For שמעי, *my fame*, I read with LXX and Syr. שמי, *my name*.

20. —and in counes] There is a ſort of vehicle, much uſed in the Eaſt, conſiſting of a pair of hampers, or cradles, thrown acroſs a camel's back, one on each ſide; in each of which a perſon is carried. They have a covering to defend them from the rain and the ſun. Thevenot calls them Counes, I. p. 356. Maillet deſcribes them as covered cages hanging on both ſides of a camel. At Aleppo, ſays Dr. Ruſſell, "women of inferior condition in longer journies are commonly ſtowed, one on each ſide of a mule, in a ſort of covered cradles." Nat. Hiſt. of Aleppo, p. 89. Theſe ſeem to be what the Prophet means by the word צבים. See Harmer, Obſerv. I. p. 445.

21. —and for Levites] For ללוים, fifty nine MSS, (eight Antient,) have וללוים, adding the Conjunction ו, as the ſenſe ſeems neceſſarily to require: and ſo read all the Ancient Verſions. See Joſh. III. 3. and the Various Readings on that place in Kennicott's Bible.

24. For their worm ſhall not die—] Theſe words of the Prophet are applied by our bleſſed Saviour, Mark IX. 44. to expreſs the everlaſting puniſhment of the wicked in Gehenna, or in Hell. Gehenna, or the Valley of Hinnom, was very near to Jeruſalem to the ſouth-eaſt: it was the place where the idolatrous Jews celebrated that horrible rite of making their children paſs through the fire, that is, of burning them in ſacrifice, to Moloch. To put a ſtop to this abominable practice, Joſiah defiled, or deſecrated, the place, by filling it with human bones: 2 Kings XXIII. 10. 14. and probably it was the cuſtom afterwards to throw out the carcaſſes of animals there; and it became the common burying place for the poorer

people

people of Jeruſalem. Our Saviour expreſſed the ſtate of the Bleſſed by ſenſible images; ſuch as Paradiſe, Abraham's boſom, or, which is the ſame thing, a place to recline next to Abraham at table in the kingdom of heaven; ſee Matt. VIII. 11. ("Cænabat Nerva cum paucis. Veiento *proximus*, atque etiam *in ſinu* recumbebat." Plin. Epiſt. IV. 22. Compare John XIII. 23.) for we could not poſſibly have any conception of it, but by analogy from worldly objects: in like manner he expreſſed the place of torment under the image of Gehenna; and the puniſhment of the wicked, by the worm which there preyed on the carcaſſes, and the fire which conſumed the wretched victims. Marking however, in the ſtrongeſt manner, the difference between Gehenna and the inviſible place of torment; namely, that in the former the ſuffering is tranſient: the worm itſelf, that preys on the body, dies; and the fire, which totally conſumes it, is ſoon extinguiſhed: whereas in the figurative Gehenna the inſtruments of puniſhment ſhall be everlaſting, and the ſuffering without end: for there "the worm dieth not, and the fire is not quenched."

Theſe emblematical images, expreſſing Heaven and Hell, were in uſe among the Jews before our Saviour's time; and in uſing them he complied with their notions. "Bleſſed is he that ſhall eat bread in the kingdom of God," ſays the Jew to our Saviour, Luke XIV. 15. And in regard to Gehenna, the Chaldee Paraphraſt, as I obſerved before on Chap. XXX. 33. renders everlaſting, or continual, burnings, by "the Gehenna of everlaſting fire." And before his time the ſon of Sirach, VII. 17. had ſaid, "the vengeance of the ungodly is fire and worms." So likewiſe the Author of the book of Judith: "Wo to the nations riſing up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgement, in putting fire and worms in their fleſh:" Chap. XVI. 17. manifeſtly referring to the ſame emblem.

# INDEX OF TEXTS

## Occaſionally illuſtrated.

The Figures refer to the Pages of the Notes; the ſmall Numeral Letters to the Pages of the Diſſertation.


| GENESIS. | Page |
|---|---|
| II, 10 | 17 |
| XIII, 10 | 17 |
| XXIV, 47 | 36 |
| XXX, 11 | 276 |
| XXXI, 34 | 25 |
| —— 42, 53 | 71 |
| XXXIII, 13 | 192 |
| XL, 11 | 44 |
| XLII, 6 | 226 |
| XLIX, 11 | 44, 45 |

| EXODUS. | |
|---|---|
| V | 77 |
| X, 21 | 74 |
| XI, 5 | 217 |
| XII, 22 | 144 |
| — 23 | 162 |
| — 29 | 217 |
| XIII, 21 | 41 |
| XIV, 13, 14 | 144 |
| — 21 | 86 |
| XV, 17 | 41, 43 |
| — 20, 21 | 1, 56, 191 |
| XXI, 7 | 227 |
| XXIII, 20, 21 | 268 |
| —— 28 | 51 |
| XXIV, 6 | 130 |
| XXV, 22 | 97 |
| XXVIII, 40 | 262 |
| XXIX, 6 | 262 |
| —— 42, 43 | 97 |
| XXXII, 32 | 40 |
| XXXIII, 2—4, 14 | 268 |
| ——— 14, 15 | 268 |
| XXXVIII, 8 | 68 |
| XL, 34—38 | 31, 41 |

| LEVITICUS. | |
|---|---|
| IV | 110 |
| XI, 7 | 274 |
| XIII, 45 | 239 |
| XIX, 23—25 | 264 |
| XXI, 18 | 50 |
| XXII, 23 | 50 |
| XXV, 9, &c. | 260 |
| XXVI, 8 | 158 |

| NUMBERS. | |
|---|---|
| VI, 4 | 47 |
| XI, 5 | 9, 113 |
| — 12 | 215 |
| XII, 14 | 228 |
| XIII, 22, 23 | 44 |
| XIV, 24 | 117 |
| XVI, 41, 42 | 31 |
| XXI, 17, 18 | xliii |
| XXII, 4 | 51 |
| XXIII; 7—10 | 96 |
| —— 21, 22 | 184 |
| XXIV, 6 | 231 |
| XXIX, 35 | 11 |

| DEUTERONOMY. | |
|---|---|
| I, 31 | 215 |
| — 44 | 51 |
| III, 25 | 43 |
| VII, 25 | 159 |
| VIII, 15 | 157 |
| XII, 2, 3 | 274 |
| — 17, 18 | 264 |
| XVI, 8 | 11 |
| XVII, 16 | 157 |
| —— 16, 17 | 24 |
| XXI, 23 | 98 |
| XXII, 15 | 156 |
| —— 8 | 123 |
| XXIII, 4 | 122 |
| XXIV, 1 | 227 |
| XXV, 4 | 152 |
| —— 7 | 156 |
| —— 9 | 228 |
| XXVII, 15 | 249 |

# INDEX OF TEXTS


| | |
|---|---|
| xxviii, 30 | 277 |
| xxx, 19 | 4 |
| xxxi, 21 | 4 |
| xxxii | xliii, xlviii |
| —— 1 | 4 |
| —— 13 | 243 |
| —— 15 | 204 |
| —— 16 | xlix |
| —— 21 | 132 |
| —— 26, 37 | xliv |
| —— 32, 33 | 47 |
| xxxiii, 5, 26 | 204 |
| —— 6 | 131 |
| —— 28 | 219 |

JOSHUA.

| | |
|---|---|
| iii, 3 | 282 |
| v, 6 | 63 |
| x, 24 | 232 |
| xi, 6 | 75 |
| xv, 2, 5 | 86 |
| xviii, 19 | 86 |
| xix, 29 | 131 |
| xxii, 14 | 29 |

JUDGES.

| | |
|---|---|
| i, 7 | 232 |
| vi, 2 | 28 |
| xi 31 | 199 |
| — 34 | 191 |
| xvi, 3, 4 | 44 |
| xx, 38, 40 | 159 |

RUTH.

| | |
|---|---|
| iii, 18 | 268 |

1 SAMUEL.

| | |
|---|---|
| ii, 27 | 125 |
| iii, 21 | 125 |
| ix, 7 | 250 |
| — 15 | 48 |
| — 25 | 123 |
| xiii, 6 | 28 |
| xiv, 4, 5 | 83 |
| xv, 27 | 30 |
| xvii, 52 | 148 |
| xviii, 6, 7 | 1, 191 |
| xix, 13 | 25 |
| xxiv | 27 |

2 SAMUEL.

| | |
|---|---|
| vi, 14, 16 | 1 |
| x, 4, 5 | 66 |
| xi, 23 | 148 |
| xiv, 2 | 260 |
| xv, 30 | 239 |
| xxii, 41 | xv |
| xxiv, 7 | 131 |

1 KINGS.

| | |
|---|---|
| iv, 22, 23 | 30 |
| vii, 2, 3 | 124 |
| x, 16, 17, 21 | 130 |
| — 26—29 | 24 |
| — 27 | 77 |
| xviii, 26 | 161 |
| —— 38 | 51 |
| xx, 11 | 52 |
| xxii, 48 | 26 |

2 KINGS.

| | |
|---|---|
| iv, 1 | 227 |
| — 39—41 | 47 |
| v, 23 | 68 |
| ix, 30 | 33 |
| xv, 3, 4, 34, 35 | 24 |
| — 29 | 69, 74 |
| — 37 | 8, 58 |
| xvi, 9 | 69, 105, 124 |
| xvii, 6 | 124 |
| —— 6, 24 | 133 |
| xviii, xix, xx | 175 |
| xviii, 8 | 99, 116 |
| xix, 23, 25 | 178 |
| xx, 4, 5 | 180 |
| — 7, 8 | 180 |
| — 9, 11 | 180 |
| — 12 | 182 |
| — 20 | 125 |
| xxi, 13 | 149 |
| xxiii, 10, 14 | 282 |
| —— 12 | 274 |
| —— 19, 20 | 60 |
| xxiv, 14 | 29 |
| xxv, 4, 5 | 123 |

1 CHRONICLES.

| | |
|---|---|
| v, 26 | 69, 74 |
| ix, 33 | 263 |
| xiii, 5 | 131 |
| xxviii, 2 | 259 |

2 CHRONICLES.

| | |
|---|---|
| i, 15 | 24 |
| vii, 1 | 56 |
| viii, 17, 18 | 26 |

# INDEX OF TEXTS


IX, 18 233
— 21 26
XX, 20 61
— 36 26
XXVI, 6, 7 99
—— 22 54
XXIX, 19 113
XXXII, 2—5 123
—— 2—5, 30 125
—— 23 99, 112
—— 25, 26, 30, 31 183
—— 27, 170
—— 30 125
—— 32 3
—— 33 126, 244
XXXIII, 11 60
——— 17 24
XXXIV, 6, 7, 33 60
XXXV, 18 60

EZRA.

I, 2 208
III, 11 1, 56
IV, 2 60
IX, 8 129

NEHEMIAH.

V, 17, 18 30
XII, 24 1

ESTHER.

II, 12 38
VI, 12, and VII, 8 127

JOB.

I, 1. 119
— 17 132
— 19 119
III, 4, 6, 9 xvi
— 24 181
V, 23 149
VIII, 5, 6 xvii
IX, 8 243
XII, 13—16 xxii
XIII, 19, and XVII, 3 229
XXI, 18 195
XXVI, 2, 3 80
—— 5 xv
XXVII——XXXI 97
XXVII, 18 9
XXX, 7 23
—— 10 228
XXXIII, 18 182
XXXVII, 9 119
——— 11 111
XLI, 1 229

PSALMS.

I, 3 18
— 4 16, 195
II, 7 182
X, 1 250
XVIII, 41 xv
XIX, 7—10 xxix
—— 14 140
XX, 1 169
— 7, 8 xx
XXI, 1, 2 xi
XXII, 2 181
—— 22 267
—— 29 21
XXV v
XXX, 5 xx, 245
XXXI, 19, 20 xxx
XXXII, 3 181
XXXIV, v
——— 1—3 xlix
XXXV, 5 195
—— 20 245
XXXVII v
——— 1, 2 xvi
——— 10, 11 xx
XXXVIII, 9 181
——— 19 xl
——— 20 xxvi
XLII and XLIII xxxii
XLV, 1 42
XLVI, 9 75
L, 3, 4 4
LIV, 5 140
LVIII, 9 78
LX, 1 236
LXII, 4 158
LXIV, 6 83, 205
LXVIII, 4, 7 185
——— 11, 12 191
——— 27 219
——— 31 206
——— 32 212
LXIX, 5 xl
—— 28 40
LXXII, 10 212
LXXIII, 4 248
LXXV, 9 14
LXXVI

# INDEX OF TEXTS


LXXVI, Title. 119
LXXVII, 1, 11, 16 xiv
LXXVIII, 33 277
—— 34 218
—— 38, 39 251
—— 47 44
—— 71 269
LXXX, 5 269
—— 7 83, 205
LXXXV, 10—14 211
LXXXVI, 14 140
LXXXVII, 6 40
XCIX, 5 259
CI xxxii
CII, 6 138
CIII, 3 169
—— 5 193
—— 9, 13, 14 251
—— 11 246
—— 11, 12 xviii
—— 16 191
CIV, 2 193
CV, 33. 44
CVIII, 4, 5 xlvii
CX, 1 233
CXI v
— 4 xxxvi
CXII v
—— 1 xiii
—— 10 xv
CXIV, 1—4 xxxv
—— 1, 2 184
CXVI, 1, 9, 12, 14, 15 xxvi
CXVII, 2 246
CXVIII, 12 51, 78
CXIX, v
—— 57 208
CXX, 1, 6 xxvi
CXXVII, 4 xxxvi
CXXXIV 263
CXXXV, 6, 7 xxiii
CXXXVII, 1 39
—— 2 101
CXXXIX, 14 258
CXLIV, 5, 6 xiv
—— 12—14 xxx
CXLV v
CXLVI, 2, 3, xxxvii
CXLVIII, 7— xxi

PROVERBS.

I, 24—32 xii
III, 8 7
— 9 xiii
VI, 16—19 xxiv
—, 20 72
VII, 2 72
— 22, 23 34
X, 1, 7 xix
XI, 22 36, 37
— 24 xix
XVI, 33 xx
XVIII, 10 169
XXI, 1 19
XXIII, 30 13
XXIX, 26 xix
XXX, xxiv
XXXI, 10—31

ECCLESIASTES.

II, 5, 6 19
— 8 29
— 16 268
XI, 2 xxiv

CANTICLES.

I, 5 xxiv
II, 15 19
IV, 4 130
— 10, 11 38
VIII, 2 13

ISAIAH.

I, 3 xvi
IV, 1 30
V, 22 13
VIII, 10 xxxix
—— 22 53
IX, 5 127
— 10 xxi
— 20 xvi
X, 5—12 218
—, 32 160
XIII, 4, 5 xxx
—— 6 48
—— 10 xxvii
XIV, 4—27 xxxiii
—— 14 243
XV, 3 xxiv
XVI, 10 46
XVII, 9 xxvii
—— 13,

# INDEX OF TEXTS.


—— 13 195
xx 201
xxii, 6 93
—— 16 243, 244
xxiv, 17 48
xxvi, 5, 6 xiv
xxvii, 7 48
xxviii, 14, 15, 18 xxxviii
xxix, 5 195
xxx, 16 xviii
—— 26 91
—— 30—33 154
xxxi, 8 80
—— 9 153
xxxii, 11 120
xxxiii, 1 48
——— 12 78
——— 21 xxvii
xxxiv 266
xxxv, 1, 2 246
xxxvi, 17 133
xxxvii, 22, &c. xxxiii
——— 25 117
——— 26 125
——— 29 159
xl, 2 xxvii
xli, 19 222, 246
—— 24 280
—— 28 xv
xlii, 17 xxx, 213
xliii, 18, 19 185
xliv, 7 83
—— 18 57
—— 26 xviii
xlv, 1 52
—— 16, 17 xxxi
xlvi, 3 xiii
—— 7 xvii
xlvii, 5 130
xlviii, 20, 21 185
xlix, 4 xvii
—— 20, 21 245
l, 5, 6 xxiii
— 10 xviii
li, 7, 8 xiii
— 17 13
— 19 xxiv
— 20 lii
lii, 7, 8, 12 186
— 8 192

liii, 4 21, 169
liv, 4, 5 40
—— 10 xxi
lv, 2 80
— 3 xiii
— 6, 7 xii
— 13 222
lvii, 6 48
—— 13, 14 185
lviii, 5—8 xxii
—— 14 243
lx, 4 226
— 6—9 212
— 11 206
lxi, 7 187
lxv, 11, 12 48
—— 21, 22 xiv
lxvi, 1 233

JEREMIAH.

i, 6 56
— 10 57
ii, 18 131
— 21 48
— 25 250
— 27 6
iv, 30 32, 33
vi, 1 159
vii, 22, 23 203
—— 24 6
—— 29 100
viii, 7 6
x, 3—5 216
— 9 26
xii, 7, 9 247
xvii, 8 16, 18
—— 12 54
xviii, 12 250
xix, 9 78
xx, 7 275
xxiii, 31 133
xxv, 11 134
xxxiii, 9 258
xxxvii, 13 246
xli, 9 28
xlviii 100
——— 5 101
——— 11 141
——— 12 130
——— 29 103
——— 31 103




xlviii,

# INDEX OF TEXTS.


XLVIII, 32 104
——— 33 105
——— 34 101
——— 36 101, 103
——— 37 101
——— 43, 44 138
XLIX, 35 93
L, 9 91
— 38 207
LI, 36 207

LAMENTATIONS.

I v
— 1, 2 xxix
II v
— 4 xxxi
— 10 39, 131
— 15 xliv
III v
— 1—6 xxix
— 14 42
— 31 xxxi
— 39 187
— 66 42
IV v
— 2 130
— 8 72
— 15, xliv, 236
— 17, 181
— 21 119

EZEKIEL.

I, 14 120
III, 8, 9 229
IV, 6 117
V, 13 14
XIII, 9 40
——— 16 96
XV, 3 128
— 3, 4 146
XVI, 11, 12 36
XVII, 22, 24 23
XX, 3, 31 273
— 28 16
— 47 78
XXII, 18—22 41
XXIII, 39 279
——— 40 32, 33
XXIV, 17 239
XXVI, 14 135
——— 15—18 133
XXVII, 12 26
XXIX, 18—20 65
XXXII, 27 90
XXXVII, 11—14 144
XXXVIII 266
XXXIX, 4 99
——— 8, 10 75
——— 17—19 172
XLIII, 3 57
——— 5, 6 55
——— 7 54

DANIEL.

VII, 17 134
VIII, 20 134

HOSEA.

I, 7 179
II, 6 145
— 18 149
IV, 13 16
V, 7 24
VI, 4 xv
— 6 203
IX, 10 147
X, 8 28
XI, 4 6
— 9 80
XII, 1 207, 249
XIII, 4 79
XIV, 9 xvii

JOEL.

I, 14 11
II, 2 72
— 7 xiii
— 10 91
— 15 11
— 20, 21 168
— 25 51
III, 10 22
— 13 xvi, 46
— 15, 16 91
— 16 xviii

AMOS.

I, 1 51
— 2 xvii
IV, 11 80
— 13 243
V, 10 156
— 19 137
— 21—24 10
— 25, 26 203
VI, 3—6 49
VI,

# INDEX OF TEXTS.


vi, 12 52
— 13 80
viii, 9 91

MICAH.

i, 3 243
iii, 1—3 31
iv, 1—4 21
— 8 165
v, 2 226
— 3 64
vi, 1, 2 4
— 15 xxiii
— 16 42
vii, 4 145

NAHUM.

i, 11 226
— 15 235
ii, 13 75
iii, 5, 6 34
— 14 196

HABAKKUK.

ii, 5 49

ZEPHANIAH.

i, 5 274
ii. 8—10 103
iii, 17 194

HAGGAI.

ii, 17 46

ZECHARIAH.

i, 15 218
ii, 5 41
viii, 23 30
ix, 12 187
— 14 119
x, 4 129
xiii, 4 116
xiv, 5 51
—— 10 46
—— 19 187

MALACHI.

i, 1; ii, 11 96
ii, 12 264
iii, 2, 3 41
— 15 140
iv, 1 140

TOBIT.

xiii, 16, 17 246

JUDITH.

iv, 7 83
x, 3 261

xvi, 16 192
— 17 283

WISDOM.

ii, 7, 8 147
xiii, 11—19 206
xv, 7 206

ECCLUS.

vii, 15 151
—— 17 283
xiv, 24 129
xxiv, 30, 31 19
xlviii, 17 125

BARUCH.

v, 7 188
— 8 196
vi 206

2 MACCABEES.

vi, 18 275
vii, 1 275

MATTHEW.

iii, 3 188
vi, 28—30 146
viii, 11 140, 283
—— 17 169, 170
x, 27 124
xi, 4, 5 171
xii 18 197
xiii, 14 55, 57
xv, 9 155
xvi, 19 128
—— 28 266
xviii, 25 228
xxi, 33 45
—— 43 156
xxiii, 14 279
xxiv, 28 137
—— 29 91
—— 41 217

MARK.

i, 3 188
ii. 9 169
vii, 7 155
ix, 43 282
xii, 1 45
xiv, 65; xv, 19 229

LUKE.

i, 19 268
ii, 1 91
iii, 4 188

# INDEX OF TEXTS.


xv, 18, 19 260
x, 34 8
xiv, 15 283
—— 16 140
xviii, 1 263
—— 31, 32 229
xxi, 22 266
xxii, 29, 30 140

JOHN.

i, 23 188
vii, 37, 39 87
xii, 40 55, 57
— 41 55
xiii, 23 283
xv, 6 146
xviii, 20, 21 241

ACTS.

ii, 3 51
—, 39 252
x, 9 123
xi, 28 91
xxi, 4 135
xxvi, 4, 5 241
xxviii, 26 55
—— 27 57

ROMANS.

i, 20 202
vi, 17 87
ix, 20, 21 212
— 28 81
x, 15 235
—, 20 273
xi, 8 55
— 26 256
— 30, 31 156
xv, 4, 5 10
— 12 84
— 12, 13 10

1 CORINTHIANS.

ii, 9 270
iii, 15 81

GALATIANS.

iii, 3 190
— 13 97

EPHESIANS.

ii, 13, 17 252

HEBREWS.

iv, 12 223
xiii, 15 251

1 PETER.

i, 24, 25 190

REVELATION.

i, 16 223
iii, 7 128
iv 55
v, 5 86
vi, 15, 16 28
xiv, 10 14
xix, 13, 15, 16 266
—— 17, 18 173
xx 266
— 4 205
xxi, 18—21 246
xxii, 16 86

# INDEX OF PERSONS.


Abarbanel 237, 245
Abendana 7, 9
Aben-Ezra 1, 9, 35, 82, 221, 242
Aben Tybbon xliv
Abraham 194
Abydenus 119, 209
Addiſon 39, 75, 108
Æſchylus 127, 231
Ætius 205
Agatharchides 213
Ahaz 2, 8
Alexander 113, 135
Ambroſe 193
Ammianus 203
Antiochus Epiph. lxvi
Antipater 217
Aquila liii, lxix, 5, 16, 50, 252
Aratus 127, 151
Arbuthnot 166
Arias Montanus 239
Ariſtophanes 33, 223
Ariſtotle, his Treatiſe on Poetry, lix
——— Hiſt. Animal. 101
Arnobius 249
Arrian 94, 202, 208
Athenæus 234
Aurelius Victor 233
Azarias, Rab. xli, &c
Bagot 81
Balkis, Queen of Sheba 20
Barry 141
Baumgarten 128
Benjamin of Tudela 94
Beroſus 95, 186
Beryte, l'Evêque de, 166
Blanchini 239
Bochart 6, 11, 26, 44, 101, 108, 154, 168, 193, 213, 282
Breithaupt 226
Brentius 23
Brerewood 209
Bruns lxxi
Bryant 116
Buxtorff 199, 243
Buxtorff Junior xli
Cælius Antipater 27
Callimachus 63, 127
Calmet 100
Cambyſes 113
Camden 43
Cappellus 140, 198, 230
Caſaubon 240
Caſtell 206, 241
Caſtellio xxxv, lx
Cellarius 102
Celſius 16
Celſus 182
Chandler, Bp. 71, 238, 276
Chappelow 13, 29, 182
Chardin 7, 30, 45, 46, 56, 77, 90, 124, 126, 128, 134, 142, 158, 166, 192, 204, 217, 228, 233, 258, 262, 274
Chryſoſtom 48
Cicero 214, 223
Claudian 178
Clemens, Alex. 33, 127, 249
——— Rom. 270
Cocceius, 119, 162, 255, 273
Columella 43
Cotovicus 258
Crœſus 209, 214
Cuper 238
Curtius 174, 226
Cyril 51, 279
Cyrus 86, 94, 194, 208, 209
Darius Hyſtaſp. 94
D'Arvieux 66, 146
De Guignes 277
De Liſle 44
Demoſthenes 57, 207
Deſchamps 72
D'Herbelot 78, 168, 227
Dicæarchus 133
Diodorus 109, 113, 127, 188, 214
Doederlein 157, 225
Donatus 134
Druſius 242
Durell lxx, 15, 25, 38, 50, 61, 238, 248
Egmont and Heyman, 43, 109, 113
Ephræm Syr. 16, 120, 166
Eſarhaddon 60
Eudoxus 27
Evelyn 277
Eugene Roger 35, 43
Euripides 7, 164, 169
Euſebius 82, 209
Euſtathius, 127
Furer 147
Gibſon 43

# INDEX OF PERSONS.


Glaſſius 7
Grabe iii, lxvii
Gratius 104
Gregory Naz. 56
Grotius 114, 169, 187, 277
Hadrian 58
Hammond 160
Hanno 27
Hare ix, xl
Harmer 8, 9, 29, 30, 46, 57, 62, 63, 78, 128, 146, 152, 166, 178, 179, 192, 204, 217, 227, 228, 262, 282
Haſſelquiſt 9, 44, 47
Herman von der Hardt ii
Herodotus 27, 44, 86, 93, 94, 98, 100, 109, 117, 119, 120, 133, 202, 208, 209, 228
Heſiod 164, 239
Heſychius 214
Hezekiah 2, 103, 125, 126, 167, 170, 175, 183
Homer 13, 52, 63, 95, 101, 110, 127, 153, 154, 161, 163, 217, 232, 234, 243
Horace 85, 134, 153, 206, 258
Houbigant xxxix. 11, 23, 29, 48, 50, 65, 77, 84, 88, 106, 124, 136, 142, 148, 150, 157, 158, 159, 169, 174, 176, 180, 181, 182, 183, 196, 199, 201, 204, 208, 212, 246, 247, 254, 259, 260, 272, 275, 279, 289
Huet 26, 51, 127, 202
Hunt 34, 35
Hyde 174, 210
Jarchi xxxviii, 31, 32, 54, 63, 101, 130, 149, 179, 181, 199, 218, 221, 223, 250
Jephthah, his Vow, 200
Jerom iii, lxix, 46, 55, 77, 82, 94, 101, 117, 130, 142, 149, 151, 152, 161, 179, 181, 194, 196, 242, 252, 271, 274, 276, 278.
Ikenius 115
John the Baptiſt, 186—190
John Hyrcanus 265
Jonathan Ben Uziel lxviii
Jones 85
Joſephus 27, 82, 95
Jotham 2
Iſaiah 1
Jubb 12, 23, 26, 31, 39, 60, 61, 110, 231, 238, 244, 253, 255, 262, 270
Judas Maccabeus 265
Julius Pollux 33
Juſtin 131
Juvenal 32, 37, 69
Kalinſki 98
Kempfer 13, 18, 46, 55, 126, 151
Kennicott lxii, lxx, lxxi, 76, 88, 174, 175, 240, 242, 260, 282.
Kimchi 6, 9, 15, 21, 42, 50, 53, 60, 69, 79, 82, 84, 106, 111, 114, 120, 121, 159, 180, 195, 199, 221, 238, 245, 256, 261, 280
Labid 73
Lactantius 233
Lardner 240
La Roque 146
Le Clerc 15, 101, 106, 160, 164, 196, 201, 225, 275, 276, 279, 281
Lilienthal 250, 256, 275
Livy 123
Locke 10
Longinus 7, 207
Lowman 257
Lowth, 12, 86, 99, 106, 115, 182,
Lucan 40, 42, 86. 109, 150
Lucretius 151, 155, 258
Ludolphus 189
Macrobius 280
Maillet 282
Maimonides 98, 240
Martial 22
Maundrell 17, 18, 19, 28, 43, 77, 89, 95, 147, 225, 249
Megaſthenes 119
Meir, Rabbi, 121, 198
Mela 208
Merrick 248
Michaelis 20, 23, 40, 44, 47, 72, 102, 116, 143, 218, 219, 224, 225
Miller 12, 166
Millius Dav. 276, 281
Milton 96
Moerlius 81, 248
Mohammed 20, 28, 73, 129
Montagu, L. Mary 179
Moſheim 187

Montfaucon lxix
Muller 72, 115
Munſter 238
Nau 44
Nebuchadnezzar 100, 113, 119, 130, 134, 135, 170, 207
Nepos 226
Newton, Sir I. 60, 139
——— Bp. 113, 135
Niebuhr 20, 66, 152, 228
Ninus 132
Nonnus 46
Onkelos xliii
Origen ix, 221, 241
Oſbeck 244
Ovid 7, 22, 91, 209
Owen 116, 271
Pachomius lxvii
Palladius 43
Paul Lucas 28, 36
Pauſanias 52
Pekah 2
Perizonius 132
Perſius 43
Phile 193
Philo 1, 113
Pietro della Valle, 32, 36, 94, 126, 198
Pindar, 215, 224
Plato 232
Pliny 12, 18, 27, 32, 49, 109, 182, 209, 280, 283
Pococke 109, 113, 179
Prideaux 101, 116, 240
Procopius liii, 72, 153, 279
Prodicus 37
Pſammitichus 113, 117
Pſellus 154
Ptolemy Soter 113
——— Philometor, 115
Publius Syr. 37
Randolph 200
Rauwolf 145
Reland 43, 44, 105
Retſin 2, 58
Ruſſel 33, 282
Sal. ben Melec 7, 41, 50, 56, 57, 79, 80, 82, 123, 181, 196, 199, 221, 238, 245, 270, 280
Sale 20, 174
Salmaſius 12, 33
Salvian 91
Sanctius 33, 38
Sandys 32, 44, 135
Scaliger ii
Schindler 9, 74, 242
Schmidius 275
Shroeder 34, 68, 143, 163
Schultens 9, 29, 73, 104, 110, 111, 231, 270
Secker xxxix, lxix, 15, 31, 42, 50, 61, 65, 70, 71, 72, 77, 78, 79, 82, 86, 105, 114, 115, 136, 138, 150, 156, 160, 165, 166, 168, 172, 177, 196, 198, 200, 201, 205, 218, 219, 224, 225, 230, 231, 232, 238, 245, 246, 251, 253, 254, 271, 272, 279
Semiramis 188, 202
Senacherib 3, 81, 82, 107, 111, 117, 152, 166, 175, 201
Seneca 110, 137
Servius 131, 242
Shalmaneſer 2, 60, 100, 135, 148, 201
Shaw 33, 77, 129, 147, 156, 174, 193, 217
Shebna 125
Sherlock 24
Simonis 77, 83, 110, 113, 206
Solinus 43
Solomon 19, 24, 30, 124, 129
Spencer 205
Strabo 18, 27, 42, 94, 98, 109, 202, 213
Suetonius 259
Surenhuſius 240
Symmachus liii, lxix, 16, 50, 119, 200, 204, 220, 239
Tacitus 259
Tavernier 8, 9, 27, 263
Taylor, Concord. 9, 129
Terence 134, 217
Tharthan 117
Themiſtius 239
Theocritus 85
Theodoret liii, 48, 51, 98
Theodotion liii, lxix, 5, 16, 50
Theophraſtus, 239, 249

Thevenot

Thevenot 12, 43, 44, 66, 126, 128, 141, 157, 282
Tiglath Pileſer 2, 69, 74, 105
Tirhakah, 117, 201
Trallian 44
Valeſius 94
Vaſco de Gama 27
Vegetius 205
Virgil, lxii, 19, 22, 42, 50, 52, 69, 74, 85, 92, 99, 131, 153, 154, 164, 213, 243, 246, 274
Vitringa ii, xxxix, 2, 3, 86, 88, 91, 100, 123, 125, 132, 135, 162, 186, 195, 201, 229, 237, 255, 259, 261, 269, 272, 273, 280
Ulloa 12
Voſſius 16
Uſher 60
Uzziah 1
Wetſtein lxi, 170
Wheeler 74
Woide lxvii, 142
Wolfius ii, xli, 87
Xenophon 32, 37, 52, 53, 91, 93, 98, 208, 209, 210, 217, 228
Xerxes 94

# INDEX OF THINGS.


Acroſtic—ſee Alphabetical
Abraham, 194
——— his boſom, 283
Additions, Heb. Text, xliv, 65, 91, 159, 181, 220, 244, 255, 260
Æneid, lix
Africa, 26
Agriculture, 150
Alcahol, 32
Alexandria, Jewiſh Church there, lxvi
——— many Jews there, 113, 136
Allegory, myſtical, 187
Alphabetical, 12 Heb. Poems, iv
——— cauſe and uſe, v
Alternate members, xxiv
——— Singing, ſee Reſponſive
Anomalies, probably corruptions, 17, 42, 230, 266
Anthropopathia, 14, 161
Antient Verſions, lxiii, 5, 218
——— confirmed by Heb. MSS, lxiii, lxiv
——— ſome examples of it, 17, 25, 29, 96, 112, 140, 153, 155, 157, 165, 195, 200, 205, 218, 220, 224, 228, 231, 238, 239, 245, 248, 250, 253, 258, 262, 267, 277, 282
Apocalyps, of Elias, 271
Arabic Verſion, lxvi, 103
Arabs, different ſorts of them, 199
Armour, burning of, emblem of peace, 74
Aſcenſion of Eſaiah, 271
Aſſyrians and Babylonians, the ſame, 98
Azotus, 117
Babylon, 118, 132
——— its naval power, 202
——— greatneſs and ruin, 93
——— the total annihilation of its walls accounted for, 95
——— how taken, 118, 207, 208
——— Peophecy on it, beautiful, 88
——— Deliverance from it, a ſhadow of Deliverance by Chriſt, 189, 190
Balaam's Prophecies, xxvii
Beard, highly honoured in the Eaſt, 65
Botſra, 171, 266
Buildings, Eaſtern, 95, 77, 157
Cape of Good Hope paſſed, 27
Caſſiterides, 26
Caverns large, for refuge, 27
Chaldee Paraphraſe, xxxix, xliii, lxviii, 12, 76, 79, 104, 155, 172, 195, 200, 218, 256
Chambers, eaſtern, 179
Chapters, not in order of time, 54
——— not rightly divided, 39, 76, 88, 99, 145
Chaſdim, Chaldeans, 132
Chineſe Chronology, 277
Chittim, 130
Chorus, 89, 167, 218, 263
Collation of MSS. neceſſary, lxi
——— Heb. MSS. how far uſeful, lxii, lxiii, lxviii, lxx
——— requires long examination, lxx
——— MSS. of LXX very deſirable, lxviii
Conjectures, concurrent, 157
——— in correcting, xl
——— in tranſlating, lxiv
——— the latter as hazardous as the former, lxiv, 272
Conſtruct ſtate for Abſolute, probably a miſtake, 42, 181
Compariſon, particles of, omitted, 262,
Conſtruction of ſentences, ſuddenly changed, 213, 218
——— alternate, xxiv
Coptic Verſion, lxvii, 53, 142, 221, 241
Copyiſts Jewiſh, fallible, lvii, lxiv
——— their cuſtoms in writing, lviii, 42
Corner, the place of honour in the Eaſt, 179
Corruptions, perhaps wilful, lxvi, 271
Counes, an Eaſtern vehicle, 282
Cymbal, 108
Cup of God's wrath, 13, 232
Damaſcus, 17, 105
Delphi, Oracle there, 213, 214
Dream, ſimilitude from, 154
Eagle, 193
—— Cyrus's enſign, 217
Edomites, 170
——— ſettled in Judea, 265
Egypt, 108—110, 113, 116
Elath port, 1, 2

Elegiac verſes, in Hebrew, xxxii
Ellipſis, 10, 82, 126, 195, 200, 248
Engliſh Verſion, vulgar, xxxvi, lii, lxxii
———— reviſion of it expedient, lxix, lxxii
——— Verſions old, ſometimes better, 175
Eſhcol, 44
Euphrates, 202, 207
Eziongeber, 26
Expedition of Eaſtern monarchs, the manner of it, 187
Fathers, Chriſtian, generally bad commentators on the Prophecies, liii
Figs, 147
Flocks, great care in driving them neceſſary, 192
Footſtool, 233, 259
Fuel, 146
Gardens in the Eaſt, 17
Garments, tranſparent, 37
Gate, the place of judicature, 156
Gehenna, 160, 282
Gemara of Babylon, 240
Gentiles, called by Chriſt, 230, 245, 257, 273, 278
Girdle, 52, 84
Gloſſes, from Margin into Text, 65, 159
Gog and Magog, 266
Golden Age, 84
Gourd-kind, fruits of the, much in requeſt in the Eaſt, 9
Greek New Teſt. its non-integrity, lvii
—— Verſion Old Teſt. its importance, lxvi, 11, 57, 65, 86, 106, 155, 158, 164, 165, 174, 178, 182, 189, 204, 269
———— interpolated, 54
———— altered perhaps wilfully, lxvi, 116
———— MSS. of LXX very uſeful, 38, 104, 105, 117, 137, 157, 163, 204, 256, 261, 276
———— collation of them now neceſſary, lxviii
———— MS. Pachom, and MS. 1 D 11, Br. Muſ. lxvii, 38, 53, 82, 92, 104, 105, 137, 157, 163, 199, 204, 212, 224, 256, 261
Groves, ſacred, 15
Hades, image of, 49, 89
Halle Bible, lxix, 43, 121
Half-pauſe, in long verſes, xxxi, xxxiv
Hands, marks on, 205, 225
Harbinger of Eaſtern Monarchs, 187
Harian Metre confuted, x
Hebraiſms, 147, 191
Heb. Alphabet, only Conſonants, ix
—— Bible, left compleat by Ezra, lvi, lxii
———— miſtakes in it early, xl, 189, 271
———— now incorrect, lix
———— its integrity ſtrangely believed, lvi
———— its true readings how recoverable, lxv
—— Letters ſimilar, the ſources of error, lvii, lviii
—— MSS, now extant, how old, lxii, lxxi
———— the preſent Collation of them, lxi, lxii, lxviii
—— Poetry, its characteriſtic, l
—— Verſes, not in Rhyme, viii, x
—— longer and ſhorter, xxviii—xxxiii
—— Words ſingle, require many Engliſh, xlv
Homage, Eaſtern modes of, 226, 232
Hoofs of Horſes, lii
Horites, 28
Hoſts, for God of Hoſts, 10
Houſes in the Eaſt, 123
Hunting, antient, 137
Jackal, 9
Idolatry expoſed, 206
Idolatrous practices among the Jews, 273, 276
Idumea, 265
Jeruſalem, the Valley of Viſion, 123
Jeſhurun, 204
Jewels of the feet, noſtrils, &c. 35—36
Jews, great Deſtructions of them, 58
—— preſent Diſperſion, with a Confeſſion for them, 267

# INDEX OF THINGS.


Iliad, lix
Images poetical, from nature, &c. 25, 211
——— emblematical of heaven and hell, 283
Infinitives abſolute, for tenſes paſt, 120
——— ſignify Imperatively, 165
Intercalary Stanza, xxxii
Interpolation—See Additions
Job, book, already allowed poetical, ii, xxvii
Iſaiah, book, lxiv
——— hiſtory of its Time, 1
——— Notes here, their deſign, lxxiii
Iſrael ſometimes means The Meſſiah, 224
—— people, carried away, in 6th Hezekiah, 2
——— finally, 22d Manaſſeh, 60
Judea called the Mountain, 43
—— wilderneſs of, 188
Keys, antient, 127
—— mark of office, ibid
Kingdom of Chriſt under the image of a feaſt, 140, 283
Koran, 20, 73, 129, 174
Lake, below the wine-preſs, 46
Latter Days, 21
Lebanon, Houſe of the Foreſt of, 130
——— and Carmel, 155
Leviathan, the Crocodile, and the Serpent, 145
Libation, 156
Literal ſenſe, the neceſſary foundation of all interpretations, l, lii, lxxiv
——— may be the myſtical, or ſpiritual, 237
——— is ſo; ſee Meſſiah
London Polyglott, lxvi
Magian religion, 209
Marks on the hands, 205, 225
Maſhal, its nature, xxxviii, 57, 96, 150, 155
Maſorets, their pauſes and punctuation, ix, xxv, liv
——— wretched Critics, 200
Medicean MS. of Virgil, lxii
Medicine and Surgery, 7
Meſſiah Himſelf, 40, 55, 59, 65, 67, 84, 171, 184, 197, 211, 222, 223, 224, 229, 236, 237, 240, 244, 254, 266
——— His Kingdom, 20, 55, 59, 67, 74, 84, 87, 139, 140, 165, 171, 184, 186, 190, 212, 230, 245, 254, 257, 266, 273, 278
Metre of Things, ſee Rhythmus
Mills, grinding at, the work of females, 217
Mirrors, of metal, 68
Miſhna, 240
Moukden, preſent Emperor of China's poem, 277
Mizmor, its nature, l
Naharmalca, 202, 207
Nails, antient, 128
Necromancy, 153
Negative underſtood, as if repeated, 131, 204
Nile, 110, 113, 131
—— Shichor, 131
Noſe-Jewels, 36
Ode on K. Babylon, moſt excellent, 88—91
Old Teſtament, defective method of ſtudying it, liii
Omiſſions, Heb. Text, xxxii, lxv, 5, 23, 25, 29, 38, 48, 53, 71, 86, 92, 96, 101, 114, 125, 126, 155, 157, 158, 164, 165, 173, 175, 177, 178, 182, 189, 195, 196, 199, 204, 208, 213, 219, 220, 224, 226, 229, 239, 247, 250, 251, 252, 255, 260, 261, 278, 279, 280, 281
Onias's Temple, 115
Ophel, 165
Ophir, 26
Pallacopas, 207
Palm wine, 48, 136
Parabolic ſtyle, 25, 91, 138, 145, 195, 198, 222, 227, 245, 246, 257
Parallelism of Verſes or Lines, x, xxxix, xl
——— attention to, uſeful in interpreting poetical parts of Scripture, xxxvii
Parallel Lines, Synonymous, xi
——— Antithetic, xi, xix
——— Synthetic, xi, xxi

Parallel Places, uſeful in correcting, 100, 101, 103—105, 176, 180, 182, 189.
Paronomaſia, 48, 138, 142, 164, 182, 261
Participle, for future tenſe, 206
Paſſover, the manner of that deliverance, 162
Perfumes, Eaſtern, 37
Perſonification, v
Port The, whence the name, 136
Preſents to the great in the Eaſt, neceſſary, 249
Prophecies of Iſaiah, not Proſe, ii
———— not now in order of time, 8, 54
Proſopopoeia, 89
Proverbs of Solomon, xx, xxvii
———— allowed Poetical, ii
Pſalms, already allowed Poetical, ii, xxvii
——— ill-divided, xxxii
Rabbinical Evaſion, 280
Reſponſive Song, l, 56, 145, 191
Reſurrection, a common doctrine, 144
Rhythmus of Things, xlii——l.
Rice, how planted, 166
Romans, deſtruction of Jeruſalem by, 135
Saba, reſervoir of, 20
Sahidic Verſion, 241
Samaria, 147
Scoffers, 148
Seder Olam, 60
Separation of Pſalms, xxxii
———— words, 157, 248
Sepulchres, 126, 242
Sickneſs and Sin, conſidered as equivalent, 169
Sidon, mother-city of Tyre, 131
Siloah, 69, 125
Singulars ſometimes for Plurals, 206
Sitting in the Eaſt, common manner of, 233
——— in ſtate, ibid.
Siſtrum, 108
Sorek, in Judah, vines of, 44
Spaniſh Verſion, 11, 33
Speech of ghoſts ſuppoſed feeble, 153
Spitting, an expreſſion of deteſtation, 228
Standard-copy, none infallible, lxv
Strong drink, 48, 136
Supreme Beings Two, Perſian, 210
Syriac Verſion, lxviii, 86, 120, 230, 268
Tabor, mount, 43
Talmud Babylon, 29
Tarſhiſh, where, 26, 130
——— Ships, 26, 130
Teraphim, conſulted, 25
Threſhing, 120, 142, 151
Tophet, 160
Tranſcribers—ſee Copyiſts
Tranſlations modern, whether in Latin, or for the uſe of the Proteſtant Churches, all from the pointed Heb. Text, lv
Tranſlator's duty, xxxv, xxxvi, lii
Tranſpoſitions, Heb. Text, 59, 71, 180
Treaſures of Cyrus, 209
Trees, long lived, 277
Troglodytes, 28
Tyre, 130—135
Van, antient, 159
Various Readings Heb. publication of commended, lxii
Veil, to ſhade the Court, 193
Ventriloqui, 154
Verſe, its characteriſtics, vii—x, xxv, li
Verſes, ill-divided, 11, 91, 173, 277
——— long, or ſhort, xxviii
Verſions of Verſions, uſeful, lxviii, 53, 103
Vineyard-tower, 45
Vines, large Trunks of, 45
—— poiſonous fruit of, 47
Vowel points, not original, nor by Ezra, liv
Vulgate, xxxv, lxix, 7, 48, 57, 71, 91, 125, 159, 175, 195, 200
——— authentic by Council of Trent, lv, lvi
Wardrobes, Eaſtern, 30
Watchmen in the Temple, 263
Water, in Gardens, 17
Wine mixed, 12
Wine-preſs, 46

Wines, 141
Women, celebrate great Events, 191
Words, many now loſt in Text of Iſaiah, lxv
—— wrongly divided, 25, 146, 248
World, ſometimes for land or country, 91, 136

אדני for יהוה, 55, 76, 78, 79, 80, 86, 159, 181
איה and איך, 268
איים and ציים, 132, 136, 199
ב and כ miſtaken, 50, 61, 82, 100, 256, 280
βαιτυλοι, 249
במות, 243
ד and ר miſtaken, 70, 71, 77, 101, 124, 140, 154, 160, 200
גליון, 68
ו omitted, at the half-pauſe, xxxi
ו for ולא, 131, 204
זרים and זדים changed, 140, 154
חטאה, puniſhment for ſin, 187
י neceſſary, 1ſt perſon. preter, 143, 199
לא and לו changed, 74, 158, 164,
למו and לנו changed, 83, 143, 205
ם, plural termination, frequently omitted, 42, 230
מזמור, 1
מקול, as מ, 138
משל, xxxviii, 97, 150, 155
משפט, 197
נאם, ſolemn delivery of Propheoy, 123
עון, puniſhment of iniquity, 143
פסח, 161
צדקה, 197, 230
שרב, the glowing ſand in the Eaſt, 174

Remarkable Variations in the Text of Iſaiah, where there is little ſimilitude between the words.

| Text. | Variations. | Chap. |
|---|---|---|
| וידעו | זיגבהו | ix. 8. Chald. |
| מפני | מקול | xxiv. 18. ms. Chald. Vulg. |
| וישמע | וישב | xxxvii. 9. lxx. & paral. place |
| הארצות | גוים | xxxvii. 18. 10 mss. |
| עבדיך | מלאכיך | xxxvii. 24. lxx. Syr. |
| ועור | וחרש | xlii. 19. ms. Sym. |
| כתמם | פתאם | xlvii. 9. lxx, Syr. |
| צדיק | עריץ | xlix. 24. Syr. Vulg. |
| ירושלם 2do | ישראל | lii. 9. 2 mss. |
| נפשך | לחמך | lviii. 10. 8 mss. Syr. |
| צד תאמנה | כתף תנשאנה | lx. 4. ms. |
| עמו | עבדו | lxiii. 11. 2 mss. Vet. Edit. Syr. |
| מעולם | למען | lxiii. 16. ms. |
| עם | הר | lxiii. 18. lxx. |
| גוים | הרים | lxiv. 2. 4 mss. |
| יחדו | כאחד | lxv, 25. ms. lxx. Syr. Vulg. |

## CORRECTIONS.

PREL. DISS. *p.* xxxv. *l.* 28. *read* needs.
TEXT. *p.* 19. *l.* 2. *r.* And on all.
NOTES. 7. 21. *r.* τιθη. 13. 32. *for* 27. *r.* 17. 23. *after l.* 6. *add,* Have dried up the green tree. 42. 25. *r.* an eaſy. 72. 6. *for* 2, 3. *r.* 1, 2. 74. 9. *add,* See Mede's Works, *p.* 101, and 457. 78. 26. *for* 1. *r.* 11. 79. 28. *r.* 31. xxxi. 16. 31. 87. antep. *r.* and Vulg. *dele,* and our Tranſlation. 100. penult. *for* 9. *r.* 29. 143. 9. *r.* pronoun. 253. 21. *add,* and Vulg.